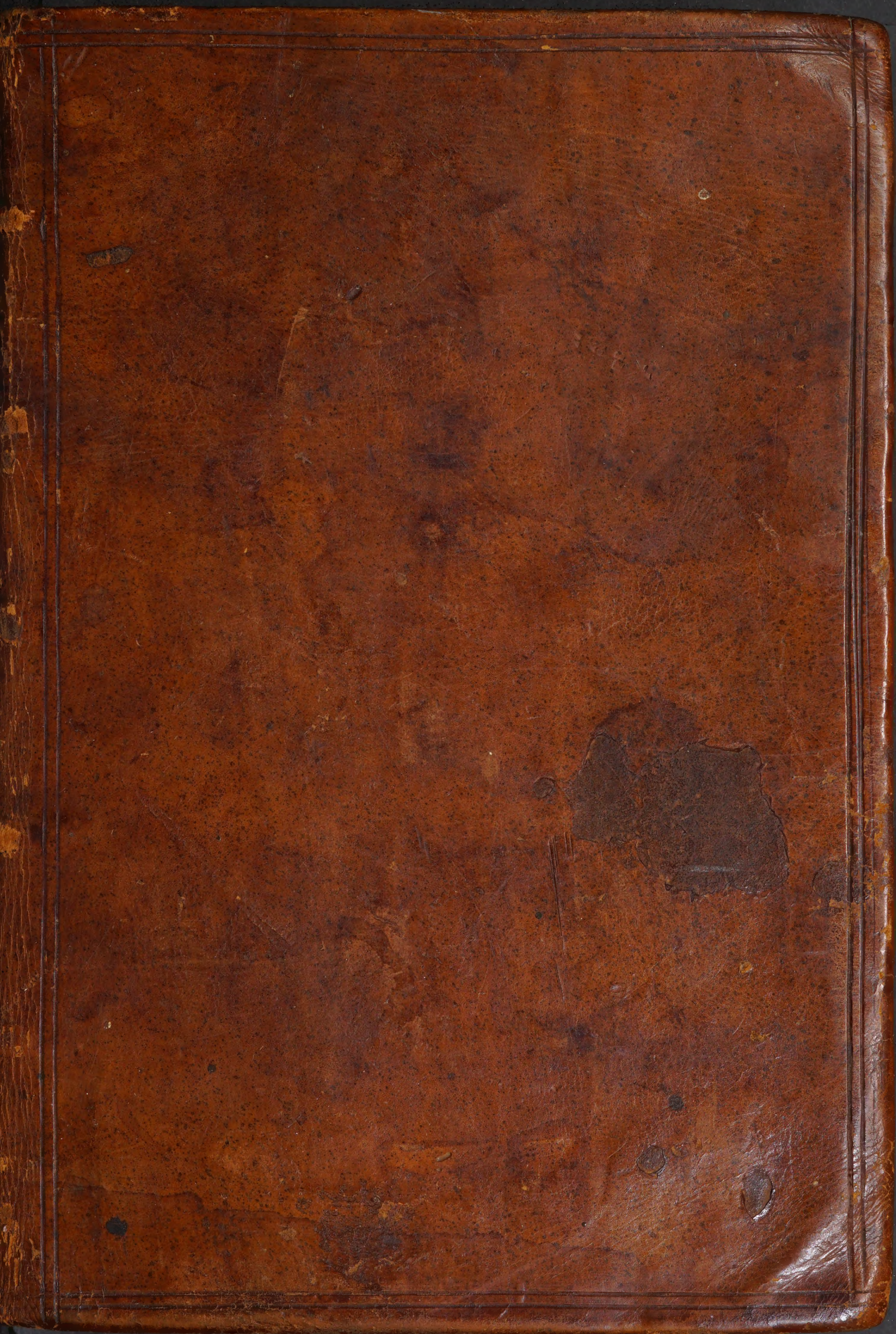




Ecclesiast.
for the 1.











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THE ANCIENT ECCLESIASTICAL HISTORIES OF THE FIRST SIX HUNDRED YEARES AFTER CHRIST,

Written in the Greek Tongue by three learned Histo-
riographers, *Eusebius, Socrates, and Evagrius.*

EUSEBIUS PAMPHILUS *Bishop of Cæsarea in Palestina wrote ten Books.*
SOCRATES SCHOLASTICUS *of Constantinople wrote seven Books.*
EVAGRIUS SCHOLASTICUS *of Antioch wrote six Books. Whereunto*
is annexed DOROTHEUS Bishop of Tyrus, of the lives and ends
of the Prophets, Apostles, and LXX. Disciples.

All which Authours are faithfully translated out of the Greek Tongue,
By MEREDITH HANMER Doctor in Divinitie.

Last of all, herein is comprised a brief CHRONOGRAPHIE collected by the said Translator,
with a copious INDEX of the principall matters throughout all the Histories.

The fourth Edition corrected and revised.

Hereunto is added

EUSEBIUS his Life of *CONSTANTINE*,
in foure Bookes. With *CONSTANTINES*
Oration to the Clergie.

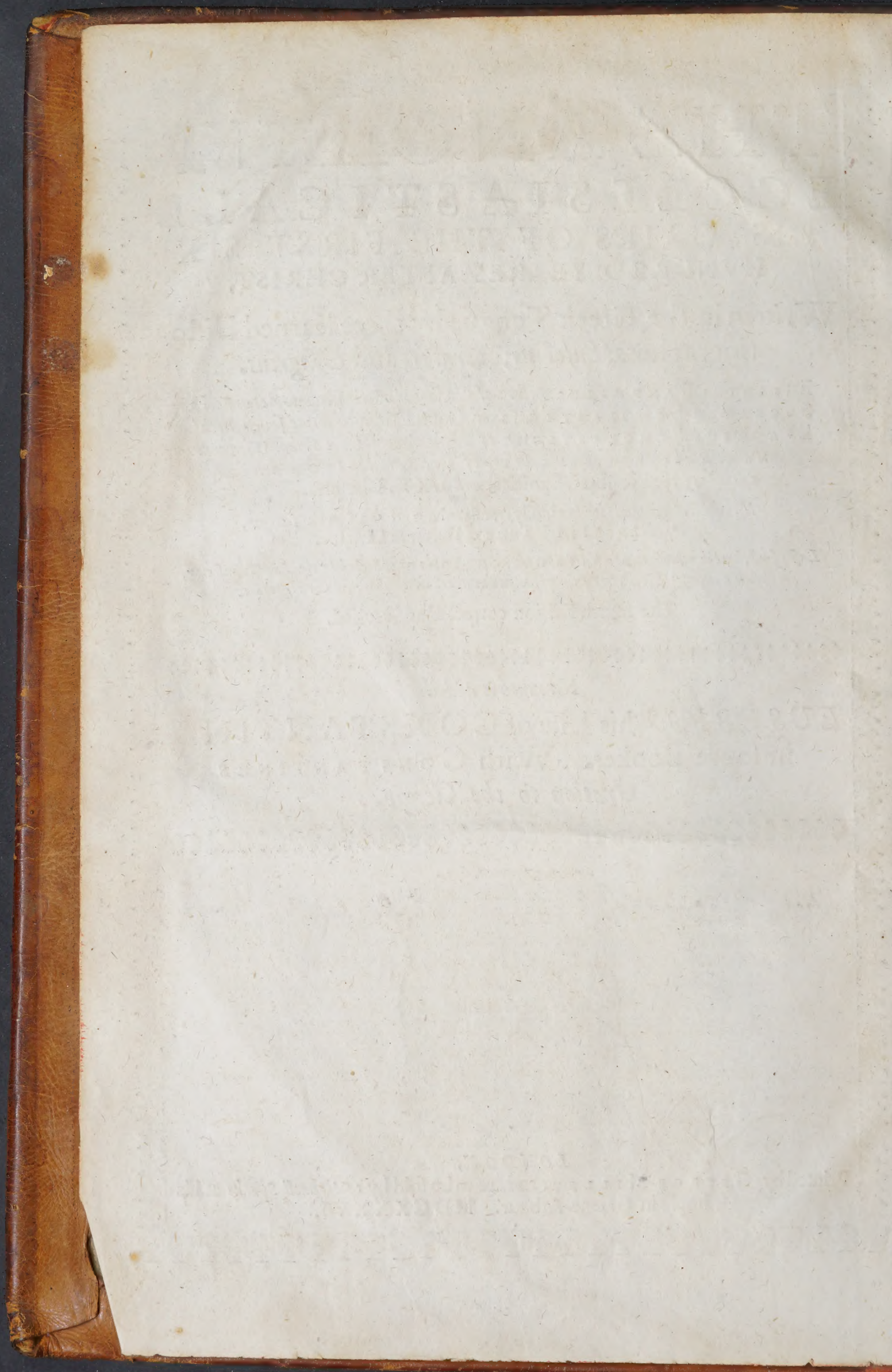
Rev. J. De Lanney

Sid. Sur: Col: Cambridge



LONDON,

Printed by GEORGE MILLER, and are to be sold by *Michaell Sparke* at his
house in Greene-Arbour. MDCXXXVI.





TO THE
RIGHT HONOURABLE,
ROBERT EARLE OF LEICESTER,
BARON OF DENBIGH, LORD HIGH STEWARD
 of Her Majesties Household, *Knight* of the most
 noble Order of the Garter, Master of Her Majesties Horse,
Chancellour of the famous Vniversity of Oxford, and one of
 Her Highnesse most honourable Privy Councill.

MEREDITH HANMER *wisheth increase of honour, continuance of godly
 Zeale, perfection of wisdom, and health in Christ Iesus.*



Here are two things, (right Honourable) the one moving, the
 other emboldening me to commend unto your Honour
 these ancient histories. The first is the great goodnesse pro-
 ceeding from your right noble disposition, heretofore
 shewed towards me, calling for thankfulness: The second
 is the favour and zeal you beare to learning and professors
 of the same, leading to hope of acceptance, and alacrity of
 mind. *Eusebius* (my first author) was a reverend Father, of
 great credit with *Constantinus Magnus* the Emperour: *Socrates* was of *Constan-*
tinople, in great favour for his profound skill: *Evagrius* was Lieutenant of *An-*
tioch in the time of two Emperours, and, as he testifieth of himselfe, preferred by
 them to two other honourable offices. *Dionysius* Bishop of *Alexandria* writing a
 book of Repentance, sent it to *Conon* Bishop of *Hermopolis*, who by repentance
 had renounced the idolatry of Pagans, and zealously cleaved to the Christian
 profession, as a fit reader of so worthy a theme. *Origen* writing of Martyrs, sent
 his treatise unto *Ambrose* and *Proiectetus* ministers of *Cæsarea*, such as had indu-
 red great affliction under *Decius* the Emperour, where they might have a view
 of their valiant and invincible courage. The Philosophers of *Alexandria* and
Egypt, such as in those dayes excelled in prophane literature, wrote great vo-
 lumes of their profound skill, and sent them unto the famous Philosopher and
 Christian doctor *Origen* the great clerk of *Alexandria*. Of mine owne part, not
 attributing unto my selfe any such excellency of wit and singularity of gifts as
 raigned in the aforefaid writers, when I had translated and compiled into one vo-
 lume these reverend, learned and honourable writers, I thought good also to de-
 dicate them unto one no lesse reverend for grave and sage counsell, no lesse lear-
 ned for study and reading, and no lesse honourable for faithfull and profitable
 service in his countrey and common-weal. Howsoever it stand with my inferiour
 condition,

The Epistle Dedicatorie

condition, be it lawfull for me (though not of worthinesse, at least wise of favour) to direct unto your Honour the lives of the Apostles and Disciples of our Saviour: the martyrdome of Saints and such as served God in truth and upright conversation: the invincible courage and constancy of zealous Christians: the godly sayings and sentences of true professors: the wise and politick government of Common-weales by Catholike Emperours and Christian Princes: the carefull oversight of the flock of Christ by reverend Bishops and learned Prelates: the confutation and overthrow of hereticks, with the confirmation of the truth by holy Councils and sacred Assemblies, and to say the whole in one word, as the principall drift of mine Epistle, to present unto your Lordship these ancient Ecclesiasticall Historiographers, to wit, *Eusebius*, *Socrates*, *Evagrius*, and *Dorotheus*. Whose histories are so replenished with such godly doctrine, that I may very well say of them all, as a learned writer reporteth of *Eusebius*, that they are able to perswade any man, be his mind never so farre alienated from the truth, to become a zealous Christian. Wherefore (my good Lord) seeing that (as *Plato* saith) running wits are delighted with Poetry, as *Aristotle* writeth, effeminate persons are ravished with musick, and (as *Socrates* telleth us) histories agree best with stayed heads: I present unto your Honour these Histories, agreeing very well with your disposition, and being the fruits of my travell and study. *Ruffinus* saith, that he wrote his historie to delight the Reader, to occupie the time, and to remove the remembrance of the calamities (meaning the persecution) which then lately had happened. As for Christian pleasure and godly delights, what can be more pleasant than the reading of the Ecclesiasticall histories? Touching the time, I know it full well, you spend it as it becometh your calling: to speak of calamity, (unlesse we behold the misery and lamentable estate of other Realmes and dominions) presently there is given no such occasion. For it cannot be remembered that the subjects within this Realme of England had the Gospell so freely preached, Clerks so profoundly learned, Nobility so wise and politick, all successes so prosperous, as in this happy raigne of our most vertuous and noble Princeesse Queene *Elizabeth*, and therefore are we greatly bound to praise God for it. Yet if ye call to memory the corruption of late dayes, the blindnesse of such as would be called Gods people, the lamentable persecution of the English Church, then may ye read them after calamity. But notwithstanding the premises, it is not my drift to salve such sores, neither to provide medicines for such maladies. God of his providence hath continually been so carefull over his Church, that his servants were never left desolate. Though *Elias* complained that he was left alone, yet were there thousands which bowed not their knees to *Baal*. *S. Paul* telleth us there is of Israel a remnant left. Our Saviour, speaking of his Church, though it be not of the greatest multitudes, yet is it according unto his Epitheton, a little flock. And sure I am there may be found a righteous *Abraham* in Chaldaea, a just *Lot* in Sodom, a godly *Daniel* in Babylon, a devout *Tobias* in Ninive, a patient *Iob* in Huffle, and a zealous *Nehemias* in Damasco. There is found wheat among tares, graine in the huske, corne among chaffe, a kernell within the shale, marrow within the bone, a Pearle within the Cockle, and a rose among thornes. There was a *Jonathas* in the Court of *Saul* to favour *David*: there was an *Obadiab* in the Court of *Achab* to entertaine the Prophets: there was an *Abedmelech* in the Court of *Sedechias* to intreat for *Ieremie*: and in the Court of *Diocletian* there were many young Gentlemen, namely, *Petrus*, *Dorotheus*, *Gorgonius*, with many others which

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which embraced the Christians, and suffered death for the testimony of Christ, as your Honour may read in these Ecclesiasticall histories, which I have not therefore commended unto you for the remembrance of any calamity at all. But as for the Court of our most gracious Queene (a sight both ioyfull and comfortable) where there resorts so many learned Clerks, so many godly persons, so many grave Matrons, so many vertuous Ladies, so many honourable personages, having so noble a head to governe them withall: There the Christian is no rare Phoenix, the godly is no black Swan; for the Gospell is freely preached, and the professors thereof had in honour and estimation. Wherefore in so godly a place, to be so vertuously disposed at vacant times, as to read these, or such like ancient histories, will be a commendation unto your Honour, an increase of knowledge, a confirmation of faith, a maintenance of zeale, and a lively beholding of Christ Jesus in his members. Here you may see the right Christian disposition of noble personages, whereof some have bid the Court farewell and all worldly dignities, in the quarrell of our Saviour: other some in camp have refused souldiers pay, and throwne away sword and girdle, signes of warfare, rather than sweare against Christ: Others againe have written friendly letters in the behalfe of the afflicted Christians, and thereby mitigated the fury and rage of persecuting Tyrants: and others moreover with their owne hands have buried the Martyrs, and both laid their necks to the block, and their bodies to the fire, rather than they would shrink one jot from the faith. Here you may behold the modesty and shamefastnesse of Christian maidens, the constancy of zealous women, the chaste minds of grave Matrons, the godly disposition and wise government of Queenes and Empresses. Here your Lordship shall find zealous prayers, sorrowfull lamentations, godly Epistles, Christian decrees and constitutions. The father admonishing the sonne, the mother her daughter, the Bishop his clergy, the Prince his subjects, one Christian confirming another, and God comforting us all. Many now a dayes had rather read the Diall of Princes, where there is much good matter: the Monk of Bury, full of good stories: the tales of *Chancer*, where there is excellent wit, great reading, and good decorum observed: the life of *Marcus Aurelius*, where there are many good morall precepts: the familiar and golden Epistles of *Anthony Guevarra*, where there is both golden wit and good penning: the stories of king *Arthur*: the monstrous fables of *Garagantua*: the Pallace of pleasure, though there follow never so much displeasure after: Reynard the Foxe: *Bevis* of Hampton: the hundred merry tales: *Skoggan*: *Fortunatus*: with many other infortunate treatises, and amorous toyes written in English, Latine, French, Italian, Spanish: But as for books of Divinity, to edifie the soule and instruct the inward man, it is the least part of their care, nay they will flatly answer, it belongeth not to their calling to occupie their heads with any such kind of matters. It is to be wished, if not all, at least wise that some part of the time which is spent in reading of such books, (although many of them containe notable matter) were bestowed in reading of holy Scripture, or other such writings as dispose the mind to spirituall contemplation. *Cecilia*, a Romane maiden of right noble parentage, carried alwaies about her the new Testament. *Cyprian* Bishop of Carthage would not suffer one day to passe without reading of *Tertullian*. *Alfredus*, though a king of England, compiled Psalmes and Prayers into one book, and called it a Manuel, which alwaies he had about him. *Alfonfus* had alwaies in his bosome the Commentaries of *Cesar*, he was also much delighted with the history of *Titus Livius*, that

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on a time he commanded certaine Musicians (yea very skilfull) to depart, saying, he heard a more pleasant harmony out of *Livius*. Wherefore seeing you have obtained honour with them that be present, fame for the time to come, riches for your posterity, an estate for your successours, reputation among strangers, credit amongst your owne, gladnesse for your friend, and that which passeth all, a sure affiance in the goodnesse of God: think it not amisse, seeing it agreeth with my vocation, that I exhort your Lordship, as you have begun well, and now hitherto continued, that you go on still in well doing, accepting this my humble duty and simple remembrance. Let your vertuous disposition and right honourable calling be a protection and defence, that these ancient Histories be not blemished in the hands of *Zoylus* sycophants, which, as *Socrates* saith, being obscure persons, and such as have no pith or substance in them, go about most commonly to purchase unto themselves fame and credit by dispraising of others. God send your Lordship many joyfull yeares.

From Shorditch, the 15. of
December. 1584.

Your honours most humble at commandement,

MEREDITH HANMER.



THE TRANSLATOR VNTO THE CHRISTIAN READER, AS TOUCHING THE TRANSLATION OF THESE ANCIENT HISTORIES.

AS I am given to understand (good Christian Reader) there have been diuerse which attempted to translate these ancient Ecclesiasticall histories, yet have given over their purpose, partly being discouraged with the diuersity and corruption of Greek copies, and partly being dismayed with the crookednesse of Eusebius stile, which is by reason of his unperfect allegations, and last of all, being wholly overcome with the tedious study and infinite toyle and labour. The occasion that moved me to take so great an enterprise in hand was, that I read them in Greeke unto an honourable Lady of this land, and having some leisure besides the lecture and other exercises agreeable unto my calling, I thought good to turne the private commodity unto a publike profit, and to make the Christian Reader of this my native countrey partaker also of these learned, zealous, and pleasant histories. When I tooke pen in hand, and considered with my selfe all the circumstances of these Histories, and found in them certaine things which the authors peradventure might have left unwritten, but the interpreter in no wise untranslated, I remembred the saying of Augustine, *Divinitatis est non errare, It belongeth to the Divinity, or to God himselfe not to erre*, and that these Historiographers were but men, yet rare and singular persons. Daily experience teacheth us, there is no garden without some weeds, no meadow without some unsavoury flowers, no Forrest without some unfruitfull trees, no countrey without some barren land, no wheat without some tares, no day without a cloud, no writer without some blemish, or that escapeth the reprehension of all men. I am sure there is no Reader so foolish as to build upon the antiquity and authority of these Histories, as if they were holy Scripture: there is an historicall faith which is not in the compasse of our Creed; and if you happen to light upon any story that savoureth of superstition, or that seemeth impossible, penes authorem sit fides, referre it to the Author, take it as cheap as ye find it, remember that the Holy Ghost saith, *omnis homo mendax*: If so, peradventure the Reader too, then let the one beare with the other. Where the places did require, lest the Reader should be snared in error, I have laid downe censures of another letter than the text is of; where the Author was obscure, I have opened him with notes in the margine; where I found the story unperfect, I have noted it with a starre, and signified withall what my pen directed me unto. Many Latine writers have imployed great diligence and labour about these Greek Historiographers, one translating one peece, another another peece, one interpreting one of the Authors, another translating almost all, one perusing, another correcting. Jerome turned Eusebius into Latine, but it is not extant, Ruffinus took upon him to translate Eusebius; of him Jerome writeth in this sort: *Ecclesiasticam pulchrè Eusebius historiam texuit, quid ergò de interprete sentiendum, liberum sit jam cuique iudicium*. Eusebius hath very well compiled the Ecclesiasticall history, but as for the interpreter, every man hath to think of him what him list. Beatus Rhenanus, a man of great judgement, saith thus of Ruffinus: *In libris à se versis parum laudis meruit, quod ex industria non verba*

Hierome.
Ruffinus.

The Translator unto the Reader.

vel sensum authoris quem vertendum suscepit appendat, sed vel minus vel plus-
 culum tanquam paraphrases, non velut interpres pro sua libidine plerumque re-
 ferat. Ruffinus *deserved but small praise for his translations, because of purpose he took no*
heed unto the words and meaning of the Author which he took upon him to translate, but
interpreted for the most part at his pleasure, by adding and diminishing, more like a Pa-
raphrast, than a translator. I find by perusing of him that he uttered in few words, that
which Eusebius wrote at large: that he is tedious where Eusebius is brief: that he is ob-
scure where Eusebius is plain: that he hath omitted, where Eusebius is dark, words, and
sentences, and pages, and Epistles, and in manner whole books. Half the 8 book of Eusebi-
us (so hath Musculus too) and in manner all the 10 book he hath not once touched. Ruffi-
nus wrote the history of his time in two books, and erred foully in certaine things, as So-
crates doth report of him. Epiphanius Scholasticus translated the Tripartite history.
 Epiphanius. Joachimus Camerarius giveth of him this judgement: Tantam deprehendi in tran-
 slatione non modo barbariem, sed etiam incitiam ac somnolentiam istius Epi-
 phanij, ut mirarer ulli Græcorum non adeo alienam linguam Latinam, sed ignora-
 tam suam esse potuisse. I found in the translation of this Epiphanius, not only such bar-
 barous phrases, but also ignorance and palpable error, that I cannot chuse but marvell how
 Musculus. any Grecian could be unskilfull, not so much in the strange Latine tongue, as ignorant in
 his own language. Wolfgangus Musculus a learned interpreter, hath translated the histo-
 ries of Eusebius, yet Edwardus Godsfalfus giveth of him this censure: Hic autem sa-
 tis correctis exemplaribus, ut credibile est, destitutus, innumeris locis turpissimè
 labitur. Est porro adeo obscurus, ut interpres egeat interprete, adeo salebrosus, ut
 lector identidem inhæreat, adeo lacunofus, ut authores ipsi Græci historiæ suæ
 sententias non fuisse expletas graviter conquerantur. This Musculus, as it is very
 like, wanting perfect copies, erred foully in infinite places. Moreover, he is so obscure, that
 the Translator hath need of an interpreter, so intricate, that the Reader is now and then
 gravelled, so briefe, that the Greeke Authors themselves do grievously complaine, that the
 sentences in their Histories were not fully expressed. Though the reporter be partiall, being
 of a contrary religion, yet herein I find his judgement to be true, and specially in his tran-
 slation of the 10 book of Eusebius. Yet not I only, but others have found it. Jacobus Gry-
 næus a learned man, corrected many faults, explicated many places, printed in the margin
 many notes, yet after all this his labour which deserueth great commendation, there are
 Christophor- found infinite escapes, and for triall thereof, I report me unto the Reader. Christophorson
 son. (as for his religion, I referre it to God and to himselfe, who by this time knoweth whether
 he did well or no) was a great Clark and a learned interpreter, he hath translated passing
 well, yet sometimes doth he add: Et himself very much to the Latine phrase, and is caried a-
 way with the sound and weight thereof. If any of the former writers had done well, what
 needed the later interpreters to take so much paines? I would have all the premisses, and
 what soever hath been spoken of these Latine Translators by me (although one of them char-
 geth another) to be taken, not that I accuse them of mine own head, but by beholding their
 doings, to excuse the faults that might escape in this English translation. I found the Greek
 copie of Eusebius in many places wonderfull crabbed, his History is full of allegations,
 sayings, and sentences, and Epistles, and the self same authority oftentimes alledged to the
 confirmation of sundry matters, that the words are short, the sense obscure, and hard to be
 translated. Yet the learning of the man, the authority of his person, and the antiquity of his
 time will cause what soever may be thought amisse to be well taken. Socrates who followed
 Eusebius about an hundred and forty yeares after, and continued the History, wrote an
 eloquent and an artificiall stile, he useth to alledge whole Epistles, perfect sentences, and
 hath delivered the History very plaine. His words are sweet, his veine pleasant, and
 his

The Translator unto the Reader.

his invention very wittie. Though the history be large, his books long, and the labour great in writing of them, yet was I very much recreated with the sweetnesse of the work. Evagrius who began where Socrates left, and continued his pen unto the end of the first six hundred yeares after Christ, is full of Dialects, and therefore in Greeke not so pleasant as Socrates. He hath many superstitious stories, which might very well have been spared. But in perusing of him I would have the Reader to note the great change that was in his time more than in the dayes of the former writers, and thereafter to consider of the times following, the difference that is in these our dayes between the Church and the Apostolike times. The increase, augmentation, and daily adding of ceremonies to ceremonies, service upon service, with other Ecclesiasticall rites and decrees, is not the increase of piety and the perfection of godlinesse: for our Saviour telleth us in the Gospell, that towards the latter dayes love shall waxe cold, and iniquity shall abound: but the malice and spite of the devell, who with the change of time altereth (as much as he may) the state of the Ecclesiasticall affaires, and thrusteth daily into the Church one mischief upon another. Moreover Evagrius being a temporall man, stuffeth his History with prophane stories of warres and warlike engines, of battels and bloudshed, of barbarians and heathen nations. In describing the situation of any soile, the erection of buildings, and vertues of some proper person, he doth excell. Dorotheus Bishop of Tyrus and Martyr, whom I have annexed unto these former Historiographers, being well seen in the Hebrew tongue, and a great Antiquarie, wrote briefly the lives of the Prophets, Apostles, and 70 Disciples of our Saviour. The faults that are therein, I attribute them rather unto the corrupt copies, than to any want of knowledge in him. Such things as are to be noted in him, I have layed them in the Preface before his book. After all these translations (gentle Reader) notwithstanding my great travell and study, I have gathered a brief Chronographie, with a supputation of the yeares of the world from Adam to Christ, beginning with Eusebius, and ending with Evagrius, and there thou maist see the yeares of the Incarnation, the raigne of the Emperours, the famous men and Martyrs, the Kings of Iudaea, and high Priests of the Jewes in Ierusalem, from the birth of Christ unto the overthrow of the City, the Councels, the Bishops of Ierusalem, Antioch, Rome, Alexandria, and all the heresies within the first six hundred yeares after Christ, divided into columnes, where the yeare of the Lord stands right over against every one. The profit that riseth by reading of these histories, I am not able in few words to declare. Besides the workes of the Authors themselves, they have brought forth unto us Sentences, Epistles, Orations, Chapters and Bookes of ancient Writers, such as wrote immediately after the Apostles, and are not at this day extant save in them. Namely of Papias Bishop of Hierapolis, Polycarpus Bishop of Smyrna, Polycrates Bishop of Ephesus, Dionysius Bishop of Corinth, Apollinarius Bishop of Hierapolis, Dionysius Bishop of Alexandria, Melito Bishop of Sardis, Serapion Bishop of Antioch, Irenæus Bishop of Lyons, Alexander Bishop of Ierusalē, Theoctistus Bishop of Casarea, Anatolius Bishop of Laodicea, Phileas Bishop of Thmuis, Alexander Bishop of Alexandria, Eusebius Bishop of Nicomedia, Theognis Bishop of Nice, Athanasius Bishop of Alexandria, Gregory Bishop of Nazianzum, Cyril Bishop of Alexandria, Eusebius Bishop of Dorilaum, Peter Bishop of Alexandria, Gregorie Bishop of Antioch, of Gaius, Cornelius, Julius, Liberius, Bishops of Rome. Of the Councels, as the Synod in Palastina and Antioch, the Councell of Nice, Ariminum, Ephesus, Chalcedon and Constantinople. Of learned Writers, as Quadratus, Rhodon, Africanus, Miltiades, Apollonius, Maximus, Macarius, Origen, Evagrius, and Simeon. If we be disposed to see the Emperors, their Decrees, Epistles, Constitutions and Edicts, we may soon find them, even from Julius Cæsar the first, unto Mauricius the last within the first six hundred yeares, namely, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian,

Evagrius.

Mat. 24.

Dorotheus.

A Chronographie.

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Vespasian, Titus, Domitian, Nerva, Trajan, Adrianus, Antoninus Pius, Verus, Commodus, Pertinax, Didius Iulianus, Severus, Caracalla, Macrinus, Heliogabalus, Alexander, Maximinus, Gordianus, Philip, Decius, Gallus, Æmilianus, Valerianus, Claudius, Quintilius, Aurelianus, Tacitus, Florianus, Carus, Diocletian and Maximianus, Constantius and Maximinus, Constantinus Magnus and Licinius, Constantinus the younger, Constantius and Constans, Iulian the Apostata, Iovian, Valentinianus and Valens, Gratian, Valentinianus the younger, and Theodosius Magnus, Arcadius and Honorius, Theodosius junior, Martinus, Leo, Zeno, Anastasius, Iustinus, Iustinianus, Iustinus the second, Tiberius and Mauricius. We may see the Bishops how they governed, Ministers how they taught, Synods what they decreed, Ceremonies how they crept into the Church, Heresies how they arose and were rooted out. If we stand upon the Theater of Martyrs, and there behold the valiant wrestlers, and invincible champions of Christ Iesu, how can we chuse but be ravished with Zeale, when we see the professors of the truth torne in peeces of wild beasts, crucified, beheaded, stoned, stifled, beaten to death with cudgels, fried to the bones, flaine alive, burned to ashes, hanged on gibbets, drowned, brained, scourged, maimed, quartered, their neckes broken, their legs sawed off, their tongues cut, their eyes pulled out, and the empty place scared with a scalding iron, the wrapping of them in oxe hides with dogges and snakes, and drowned in the sea, the enioyning of them to kill one another, the gelding of Christians, the paring of their flesh with sharpe razors, the renting of their sides with the lash of the whip, the pricking of their veines with bodkins, and famishing of them to death in deep and noysome dungeons. It is a wonder to see the Zeale of their prayers, their charity towards all men, their constancy in torment, and their confidence in Christ Iesus. These be they whom Saint Iohn in his Apocalypse saw in a vision under the altar, that were martyred for the Word of God, and the testimony of Christ Iesus, which cried with a lowd voice, saying: How long tarieest thou Lord, holy and true, to judge and to avenge our bloud on them that dwell on the earth? And long white garments were given unto every one of them, and it was said unto them, that they should rest yet for a litle season, untill their fellow servants and their brethren that should be killed as they were, were fulfilled. The Angell telleth him who they were that were arrayed in long white garments, and whence they came, saying: These are they which came out of great tribulation, and have washed their long robes, and made them white by the bloud of the Lambe, therefore are they in the presence of the throne of God, and serve him day and night in his temple: and he that sitteth in the throne will dwell among them. They shall hunger no more, neither thirst, and God shall wipe away all teares from their eyes. Very comfortable words. But the executors, the tyrants and tormentors hearts were so hardened, that neither voices from above, nor signes in the ayre threatening vengeance and the wrath of God to light upon them, neither the sweating of stones, nor the monsters that the earth brought forth, could mollifie their stony minds. The sea over-flowed the land: the earth opened and left dangerous gulphs: earthquakes overthrew their Townes and Cities: Fire burned their houses, yet would they not leave off their fury. They were (as Saint Paul saith) turned into a reprobate sense, they left no villanie unpractised, in the end many of them fell into frensie and madnesse, they ran themselves upon naked swords, they brake their owne neckes, they hanged themselves, they tumbled themselves headlong into rivers, they cut their owne throats, and diversly dispatched themselves. This is the viall full of the wrath of God, which the Angell in the Revelation powred upon the waters, and the voice that followed after may very well be spoken of them: O Lord which art, and wast, thou art righteous and holy, because thou hast given such judgements, for they have shed out the bloud of

Saints

Apoc. 6. 9.

Apoc. 16.

The Translator unto the Reader.

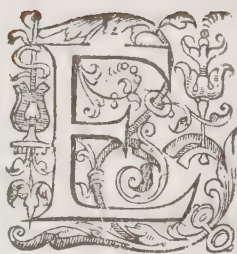
Saints and Prophets, and therefore hast thou given them bloud to drinke, for they have deserved it. The aforesaid Martyrs gave forth godly sayings, divine precepts for the posterity, they sealed their doctrine with their own bloud, they spared not their lives unto the death: they are gone before, they shewed us the way to follow after: these (good Christian Reader) with other things are to be seen throughout these Histories. The Chapters in the Greeke were in many places very small; if I should have followed the Greek division, then had I left much wast paper: I have sometimes joyned two or three together, some other times taken them as they lay, yet where I altered the division, I noted in the margent the number of the Greek Chapters. There is no raigne of any Emperour, no story almost worthy the noting, but thou hast in the margent the yeare of the Lord for the better understanding thereof. Whatsoever I found in the Greeke, were it good or bad, that have I faithfully, without any partiality at all, laid down in English. Wherefore if ought be well done, give the praise unto God. Let the paines be mine, and the profit the Readers.

PSAL. CXV.

Non nobis Domine, non nobis, sed nomini tuo da gloriam.

THE LIFE OF EVSEBIUS PAMPHILVS, OVT OF SAINT HIEROME.

Besides the works within named, *Eusebius* wrote foure bookes of the life of *Constantine*, against *Hierocles* 8 bookes: against *fatall destinie* one booke: all which I have scene. Moreouer *Socrat.* lib. 2. *Ecclef. hist.* cap. 16, 17. saith he wrote three bookes against *Marcellus*, and there he alledgeth some peece thereof.



USEBIUS Bishop of Caesarea in Palæstina, one that was very studious in holy Scripture, and a diligent searcher together with *Pamphilus* Martyr of the divine Librarie, wrote infinite volumes, and amongst others these which follow. Of Evangelicall preparation fiftene bookes, as preparatives for such as were to learne the doctrine of the Gospell. Of Evangelicall demonstration twenty bookes, where he proveth and confirmeth the doctrine of the new Testament, with a confutation of the adversarie. Of divine apparition, five bookes. Of the Ecclesiasticall history, ten bookes. Of Chronicall Canons a generall recitall, with an Epitome thereof. Of the disagreeing of the Evangelists. Ten bookes upon the Prophet *Esay*. Against *Porphyrius* who wrote then in Sicilia (as some do think) thirty bookes, whereof onely twenty came to my hands. One booke of *Topicks*. An Apologie or defence of *Origen*, in six bookes. The life of *Pamphilus*, in three bookes. Of Martyrs certain other bookes. Upon the 150 Psalmes very learned commentaries, with sundry other workes. He flourished chiefly under the Emperour *Constantinus Magnus*, and *Constantius* his sonne, and for his familiarity with *Pamphilus* Martyr, he was called *Eusebius Pamphilus*. So farre *Hierome*.

THE FIRST BOOKE OF
THE ECCLESIASTICALL
History of *Eusebius Pamphilus*, Bishop of
Cæsarea in Palestina.

The Proeme of Eusebius to his Historie,



He successions of the holy Apostles, together with the times from our Saviour unto us hitherto continued, and those things which are said to be done according unto the Ecclesiasticall History, what they are, how great, and who decently have governed the Church, specially in the most famous Provinces: also who in all ages have set forth the heavenly doctrine, either by preaching or by writing: and againe, what men, how many, and when through desire of novelty and error, falling into extremities, have published themselves authors of knowledge, falsly so called, and cruelly rent asunder as

ravening wolves the flock of Christ: moreover, what evils forthwith have falne upon the whole nation of the Iewes, because of their conspiracy against our Saviour: and againe, by what and how many meanes, and in what times the word hath been of the Gentiles impugned, and what singular men in all times have passed through bitter conflicts for his names sake, even by shedding of their blood, and suffering of torments: and besides all this, the martyrdomes done in our time; together with the mercifull and comfortable aide of our Saviour towards every one lovingly exhibited. I determining to publish the same in writing, will not take my entrance from any other place, then from the first dispensation of our Saviour and Lord Iesus Christ. But truly the circumstance it selfe even in the beginning craveth pardon, being greater then our strength can sustaine. I confesse indeed that which we promise, to be absolute, and that which we professe to omit nothing, to be a thing incomprehensible: for we first taking this argument in hand, endeavouring to tread a solitary and untroden way, praying that God may be our guide, and the power of our Lord and Saviour our present helper and aider; yet can we no where find as much as the bare steps of such as have passed the same path before us, having only small shewes and tokens wherewith divers here and there in their severall times have left unto us particular declarations as it were certaine sparkles, whilst that they lifting their voices from farre and from above, from whence crying as out of a certaine watch-tower do direct us what way we ought to go, and how without error and danger to order our talke. Whatsoever things therefore we think profitable for this present argument, chusing those things which of them are here and there mentioned, and as it were culling and gathering the commodious and fit sentences of such as have written of old, as flowers out of meadowes bedecked with reason, we will endeavour in shewing the way of History to compact the same as it were into one body; being also desirous to preserve from oblivion the successions, although not of all, yet of the most famous Apostles of our Saviour, according unto the Churches most notable and memorable. I suppose verily that I have taken in hand an argument very necessary, because I have not found any Ecclesiasticall writer which unto this day hath in this behalfe employed any diligence. I hope also it will be a very profitable worke for the studious, who intend to know the utility of this History. And of these things heretofore, when that I compiled certaine Chronicall Canons, I wrote an Epitome, but the more ample declaration thereof, I thought good to reserve untill this present. And the beginning (as I said) will I take from the dispensation and divinity of our Saviour Christ, higher and deeper to be considered, then that which concernes his humanity. For it is requisite for him that committeth to writing an Ecclesiasticall History, thence to begin, even from the chiefe dispensation of Christ, diviner then it seemeth to many, inso much that of him we are termed Christians.

The arguments
of this Ecclesi-
asticall History

Where *Eusebius*
beginneth
his History.
The difficulty
thereof.

The necessity.

The utility.

CHAP. I.

A summarie recitall of things concerning the divinity and humanity of our Lord and Saviour Iesus Christ.



Because therefore the manner of the consideration in Christ is twofold, the one consisting as a head on the body, by the which he is understood to be God; the other rightly compared to the feete, by the which he hath put on man, like unto us, subject to passions for our salvations sake: we shall make a right rehearfall of those things which follow, if we begin the declaration of the whole History from these two heads, which are the principall and most proper pillars of this doctrine. In the meane space the auncientry and dignity of Christian antiquity shall be declared, against them which suppose this Religion new, strange, of late, and never heard of before: but to declare the generation, dignity, essence, and nature of Christ, no speech can sufficiently serve, sithens that the Holy Ghost in the Prophets hath testified: *His generation who shall be able to declare? For the Father no man hath knowne but the Sonne, neither at any time hath any knowne the Sonne but the Father alone which begat him.* This light going before the world and all worlds, the intellectuall and essentiall wisdome, and the living Word of God being in the beginning with the Father, who but the Father alone hath rightly knowne? which is before every creature and workmanship both of visible and invisible things, the first and only Sonne of God, chiefe Captaine of the celestiaall, rationall and immortall hoast, *the Angell of the great counsell*, and executor of the secret will of the Father, maker and worker of all things together with the Father, which after the Father is cause and author of all things, the true and onely begotten Sonne of God, Lord, God and King of all things which are created, receiving dominion and rule of the Father by the same divinity, power and glory. For according to the mysticall theologie of the Scriptures concerning him: *In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it nothing was made that was made.* The same doth *Moses* the most auncient of all the Prophets testifie: for describing by inspiration of the holy spirit the substance and disposition of the universall world, he sheweth the framer and workman of all things, to wit, God to have granted to Christ himselfe and none other, that is his divine and onely begotten Word, the framing of these inferiour things. For unto him, conferring about the creation of man, *God said* (saith he) *Let us make man after our owne image and likenesse.* And with this saying agreeth another Prophet, thus speaking of God in hymnes, and saying: *He spake, and they were made: he commanded, and they were created.* By which words he bringeth in the Father a maker, commanding as universall Captaine with his Kingly beck: but the Word of God next to him (not another from that which is preached amongst us) observing in all things his Fathers ordinances. As many therefore from the first originall of mankind as appeared just, godly, vertuous, and honest livers, either about the time of *Moses* that great worshipper of the great God, or before him, as *Abraham* and his sonnes, or as many in the times following as were accounted just, and the Prophets also which conceived of God with the clenfed eyes of the mind, have knowne him, and have worshipped him as the Sonne of God with convenient and due honor: but he not degenerating from his Fathers holinesse, is appointed a teacher of his Fathers knowledge unto all men.

Esay 53.
Mat. 11. 27.

Esay 9.

Iohn 1.

Gen. 1.

Psal. 32.

CHAP. II.

That the Sonne of God appeared to the Fathers in the Old Testament, and was present with the eternall Father at the creation of the world, he proveth by the testimonies of the holy Scriptures: and sheweth his divinity as well by his apparitions, as by creating of the world

THe Lord God therefore appeared as a common man unto *Abraham* as he sate in the oke-grove of *Mambre*. But he forthwith falling down upon his face (although with the outward eye he beheld but man) worshipped him as God, and made supplication unto him as Lord. With the same words he confesseth that he knew him, when he said: *O Lord which judgest the whole earth, wilt not thou judge rightly?* For if no reason permit the unbegotten & immutable essence of the Almighty to transform himself into the likeness of mā, neither

Gen. 18.

neither againe the imagination of any begotten suffer to seduce the sights of them that see, neither the Scriptures to faine such things falsely: the Lord and God which judgeth the whole earth, and executeth judgement, being seene in the shape of man, what other should be praised (if it be lawfull for me to mention the author of all things) then his onely pre-existent word? of whom it is said in the Psalmes: *He sent forth his Word and healed them, and delivered them out of all their distresse.* The same Word next after the Father Moses plainly setteth forth, saying: *The Lord rained brimstone and fire from the Lord out of heaven upon Sodome and Gomorrha.* The same doth the sacred Scripture call God, appearing againe unto Iacob in the figure of man, and saying unto Iacob: *Thy name shall bee no more Iacob, but Israel shall be thy name, because thou hast wrestled and prevailed with God.* At what time Iacob termed that place the vision of God: saying, *I have seene God face to face and my life is preserved.* Neither is it lawfull once to surmise that the apparitions of God in the Scriptures may be attributed to the inferiour Angels and Ministers of God; for neither doth the Scripture, if at any time any of them appeared unto men, conceale the same, calling them neither God nor Lord, but Angels or messengers, which may easily be tried by innumerable testimonies. This same also doth Iesus the successor of Moses call grand Captaine of the great power of the Lord, being as prince of all supernaturall powers, and of celestiall Angels and Archangels, and the famous power and wisdom of the Father, to whom * secondarily all things concerning rule and raigne are committed, when as he beheld him in no other forme or figure then of man: for thus it is written: *And it happened when Ioshua was in Iericho, he lifted up his eyes, and beheld a man standing over against him, having a naked sword in his hand: and Ioshua comming unto him, said, Art thou on our side, or on our adversaries? And he said unto him: I am chiefe Captaine of the host of the Lord, and now am come hither. And Ioshua fell on his face to the earth, and said unto him: Lord what com-mandest thou thy servant? And the Captaine of the Lords host said unto Ioshua: Loose thy shooe from off thy foote, for the place where thou standest is an holy place, and the ground is holy.* By these words thou mayst perceive the very selfe same, not to differ from him which talked with Moses, for there also the Scripture useth the same words: *When the Lord saw that he came for to see, God called him out of the midst of the bush, and said, Moses, Moses. And he answered, What is it? And he said, come not hither, put thy shooes off thy feete, for the place where thou standest is holy ground. And he said unto him: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Iacob.* And that it is a certaine essence living and subsisting with the Father, and the God of all things before the foundations of the world were laid, ministring unto him at the creation of all creatures, termed the Word, and the wisdom of God; beside these demonstrations, wisdom her selfe, in her proper person by Salomon plainly and pithily speaking, is to be heard: *I (saith Wisdom) have fixed a tabernacle. Counsell, knowledge, and understanding, I have by calling allured unto me. Through me Kings doe raigne, and Potentates put in practise just lawes. Through me mighty men and Princes are made much of. Through me Princes beare rule on earth.* To this she addeth: *The Lord himselfe fashioned me the beginning of his waies, for the accomplishing of his workes, I have bene ordained before the foundations of the world were laid, and from the beginning, or ever the earth was made, before the well-springs flowed out, before the foundations of the mountaines were firmly set, and before all hilles began to be me. When he spread and prepared the heavens, I was present: and when he bound in due order the depth under heaven, I was by. I was she wherewith he daily delighted; rejoycing continually when he rejoyced at the perfect finishing of the world.* That he was before all things, and to whom (though not to all men) the heavenly word was declared, it followeth that in few words we intreate.

Psal. 106.
Gen. 19.

Gen. 32.

Gen. 32.
He preventeth the objection, to wit, were they not Angels which appeared unto men?

* Secondarily not in dignity, but in person and order.
Iosh. 5.

Exod. 3.

Proverb. 8.

C A H P. III.

Why before the incarnation the Word was not preached and published among all people, and knowne of all, as after the incarnation?

FOR what cause therefore the Word was not preached of old, unto all men, and unto all nations, as it is now, thus it shall evidently appeare. That old and auntient age of man could not attaine unto this most wise and absolute doctrine of Christ. For the first man being careless of the commandement of God, fell immediatly from this happy estate into this mortall

Gen. 11.

mortall and fraile life, and changed those heavenly delights and pleasures of old for this cursed earth. And consequently his posterity, when they had replenished the whole world, and appeared farre worse (one or two excepted,) embraced certaine savage and brutish manners with this sorrowfull life, and regarded neither Citie, Common-weale, Arts nor Sciences, and retained amongst them not so much as the name either of lawes or judgments; and to be short, neither of vertue nor Philosophie: but living savagely in wildernesses, they spent their time in feeding of cattell, corrupting the reasonable understanding agreeable with nature, and the reasonable seedes of mans minde, with their willfull malice, yeelding themselves wholly to all abominations: so that in the end they infected each other, and slue each other, and sometimes they devoured mans flesh. They presumed also to wage battell with God, like Giants, determining and imagining in their minde to wall heaven and earth in one: and being moved through the madnesse of their minde they went about to conquer God the governour of all things, whereby they incensed him against themselves, in this manner: God the overseer and ruler of all things, came upon them with fouds and fiery flames, as if they had beene a certaine wilde thicket, over-spreading the whole earth: also with famine and continuall plagues, with battell and thunderbolts from above he cut them off, and subdued that wicked and most outrageous maladie of their soules, by restraining them with more sharpe punishments and imprisonments. When this malice was now come to the height, and had spread it selfe over all, overshaddowing and darkening the mindes of mortall men, as it were a certaine looking slumber of drunkenesse, that first begotten Wisedome of God, and the same Word that was in the beginning with God, by his superabundant loving kindnesse, appeared unto the inhabitants on earth, sometimes by vision of Angels, sometimes by himselfe, as the helping power of God, unto some one or other of the auncient worshippers of God, in no other forme or figure then of man, for otherwise their capacity could not have comprehended the same. After that now by them the seede of piety was sowed and scattered amidst the multitude of men, and the whole nations which from the Hebrewes lineally descended, had now purposed to preferre godlinesse upon earth: hee delivered unto them of old by his servant *Moses*, after strait institutions, certaine figures and formes of a mysticall Sabbath and circumcision, and entrances unto other spirituall contemplations, but not the perfect and plaine mysteries thereof. When as the law was published and set forth as a sweete sound unto all men, then many of the Gentiles through the calme wisedome of the law-makers and Philosophers, changed their rude and brutish savagenesse into meeke and mild natures, so that thereby there ensued amongst them perfect peace, familiarity and friendship. Then againe to all men, and to the Gentiles throughout all the world, as it were now in this behalfe holpen and fitted to receive the knowledge of his Father, the same Schoolemaster of vertue, his Fathers Minister in all goodnesse, the divine and celestiall Word of God, by man, with corporall substance not different from ours, shewed himselfe about the beginning of the Romane Empire, wrought and suffered such things as were consonant with holy Scriptures, which foresheved there should be borne such a one as should be both God and man, a mighty worker of miracles, an instructor of the Gentiles in his fathers piety, and that his wonderfull birth should be declared, his new doctrine, his wonderfull workes, besides this the manner of his death, his resurrection from the dead, and above all, his divine restitution into the heavens. The Prophet *Daniel* beholding his kingdome in the spirit to be in the latter age of the world, though somewhere divinely, yet here more after the manner of man, describeth the vision of God: *I beheld (saith he) untill the thrones were placed, and the auncient of daies sat thereon, his garments were as the white snow, the haire of his head as pure wooll, his throne a flame of fire, his chariots burning fire, a fiery streame slyded before his face, a thousand thousands ministred unto him, the judgement was set, and the bookes were opened, &c.* Again: *And againe, after this I beheld (saith he) and behold one comming in the clouds like the Sonne of man, and hee came unto the auncient of daies, and he was brought before him, and to him was given principalitie, and honour, and rule; and all people, tribes, and tongues shall serve him, his power is an everlasting power which shall not passe, his kingdome shall never be destroyed.* These things truly may be referred to none other then to our Saviour, God that was the Word, being in the beginning with the Father, and named the Sonne of man by reason of his incarnation in the latter times. And because we have in our commentaries compiled propheticall

The king-
dome of
Christ.
Daniel 7.

pheticall expositions touching our Lord Iesus Christ, and therein have shewed evidently those things which concerne him, at this present we will be content with the premises.

CHAP. IV.

That Iesus and the very name of Christ from the beginning was both knowne and honored among the divine Prophets: that Christ was both a King, an High-Priest, and a Prophet.

THAT the name both of *Iesus* and also of *Christ*, among the holy Prophets of old was honored it is now time to declare. *Moses* first of all knowing the name of *Christ* to be of great reverence and glorious, delivering types of heavenly things, and pledges and mysticall formes, according unto the commandement prescribed, saying unto him, *See thou do all things after the fashion that was shewed thee in the mount: naming man* (as he lawfully might) an High-Priest of God, called the same *Christ*; and to this dignity of High-priesthood, although by a certaine prerogative excelling all others among men, yet because of honor and glory he put too the name of *Christ*. So then he deemed *Christ* to be a certaine divine thing. The same *Moses* also, when (being inspired with the Holy Ghost) he had well foreseene the name of *Iesu*, judged the same worthy of singular prerogative: for this name of *Iesu* was not manifest among men afore it was knowne by *Moses*. And this name he gave to him first, and to him alone whom he knew very well by type and figurative signe to receive the universall principality after his death. His successor therefore before that time not called *Iesu*, but otherwise, to wit, * *Ause*, the which name his parents had given him: he was called *Iesu*, therby attributing to that name singular honour far passing all princely scepters, because that the same *Iesus Nave* was to beare the figure of our Saviour, and also alone after *Moses* to accomplish the figurative service committed unto him, and thought worthy to begin the true and most sincere worship. *Moses* to two men after him surpassing all people in vertue and honour, attributed for great honour the name of our Saviour *Iesus Christ*, to the one as High-priest, to the other as principall ruler after him. After this the Prophets plainly have prophesied, and namely of *Christ*, and of the peevish practise of the Jewish people against him, and of the calling of the Gentiles by him. * *Jeremie* said thus: *The spirit before our face, Christ our Lord is taken in their nets, of whom we spake before, Under the shadow of his wings we shall be preserved alive among the heathen.* *David* also being amazed because of his name, expostulateth the matter thus: *Why* (saith he) *have the Gentiles raged, and the people imagined vaine things? The Kings of the earth stood forth, and the Princes assembled together against the Lord and against his Christ.* To these he addeth in the person of *Christ*, saying: *The Lord said unto me, Thou art my Sonne, this day have I begotten thee. Aske of me, and I shall give thee the Heathen for thine inheritance, and the ends of the earth for thy possession.* * The name of *Christ* therefore among the Hebrews hath not only honored those that were adorned with the High-priesthood, annointed with figurative oyle prepared for that purpose; but also Princes, whom the Prophets by the precept of God have annointed & made figurative *Christs*: because they figuratively resembled the divine Word of God, and the regall and princely power of the only and true *Christ* governing all things. And moreover we have learned, certaine of the Prophets typically by their annointing to have been termed *Christs*. All they had a relation unto the true *Christ*, the divine and heavenly Word, the only High-Priest of all, the King of all creatures, & the chiefe Prophet of the Father over all other Prophets. The prooffe hereof is plaine: for none ever of all them that typically were annointed, were they Princes, or Priests, or Prophets, have purchased unto themselves such divine power and vertue as our Saviour and Lord *Iesus Christ* alone hath shewed. None of them, how famous soever they were found among their owne, throughout many ages, by reason of their dignity and honour, have bestowed this benefit upon their subjects, that by their imaginative appellation of *Christ*, they should by name be consecrated Christians indeed. Neither hath the honour of adoration beene exhibited by their subjects unto any of them: neither after their death hath there beene any such affection, that for their sakes any prepared themselves to die for the maintenance of their honour: neither hath there been any tumult among the Gentiles throughout the world for any of them: the power of the shadow was not of such efficacy in them as the presence of the verity by our Saviour declared, which resembled neither the forme nor figure of any: neither lineally descended according unto the flesh from the Priests: neither was exalted by the might of men unto his Kingdome: neither

Exod. 25.

* *red A'vōn* in this place I suppose to be corrupted: commonly in the Greeke it is red *Nauū*: the Hebrewes call him *Iehoshua ben Nun*, that is, the sonne of *Nun*. Num. 11. & 14 Deut. 10. Iosuah 24.

* The testimonies of the Prophets touching *Christ*. Lam. 4. Psal. 2. Psal. 2. * Kings, Priests and Prophets among the Hebrewes because of their annointing were called *Christs*. The types and shadowes of *Christ*, being Priest, King, and Prophet.

neither prophesied after the manner of the auncient Prophets: neither obtained any preeminence or prerogative among the Iewes: yet for all this, *Christ* being by the divine spirit adorned with all these dignities, though not in types, yet in truth it selfe, and enjoying all the gifts of those men (whereof mention is made) he hath beene more published and preached, and hath powred upon us the perfect ornature of his most reverend and holy name, not leaving henceforth unto types and shadowes such as serve him, but unto the naked truth, the heavenly life, and undoubted doctrine of verity. His anointing was not corporall, but spirituall, by participation of the unbegotten Deity of the Father, the which thing *Esay* declareth, when as in the person of *Christ* he breaketh out into these words: *The spirit of the Lord is upon me, wherefore he annointed me to preach glad tidings unto the poore, he sent me to cure the contrite in heart, to preach deliverance unto the captives, and sight unto the blind.* Not *Esay* alone, but *David* also touching the person of *Christ* lifteth up his voice, and saith: *Thy throne (O God) lasteth for aye, the scepter of thy kingdome is a right scepter, thou hast loved righteousness and hated iniquity, wherefore God, even thy God hath annointed thee with the oyle of gladnesse above thy fellowes.* Of the which the first verse termeth *Christ*; God, the second honoreth him with regall scepter: thence consequently passing unto the rest, he sheweth *Christ* to be annointed, not with oyle of corporall substance, but of divine, that is of gladnesse, whereby he signifieth his prerogative and surpassing excellency and difference, severing him from them which with corporall and typicall oyle have beene annointed. And in another place, *David* declaring his dignity saith: *The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy foot-stoole.* And, *Out of my wombe before the day-star have I begotten thee. The Lord sware, neither will it repent him, thou art a Priest for ever after the order of Melchisedech.* This *Melchisedech* in the sacred Scriptures is said to be the Priest of the most high God, so consecrated and ordained neither by any oyle prepared of man for that purpose, neither by succession of kindred attaining unto the Priest-hood, as the manner was among the *Hebrewes*. Wherefore our Saviour according unto that order, not of them which received signes and shadowes; is published by an oath, *Christ* and Priest. So that the History delivereth him unto us neither corporally annointed among the Iewes, nor borne of the Priestly tribe, but of God himselfe before the day-starre, that is, being in essence before the constitution of all worldly creatures, immortall, possessing a Priest-hood that never perisheth by reason of age, but lasteth world without end. Yet this is a great and an apparant argument of his incorporeall and divine power, that alone of all men that ever were, and now are, among all the wights in the world, *Christ* is preached, confessed, testified, and every where among the *Grecians* and *Barbarians*, mentioned by this name, and hitherto among all his followers honored as King, had in admiration above a Prophet, glorified as the true and onely High-Priest of God, surpassing all creatures, as the Word of God, consisting in essence before all worlds, receiving honor and worship of the Father, and honored as God himselfe, and which of all other is is most to be marvelled at, that we which are dedicated unto him, honour him not with tongue onely, and garrulous talke of whispering words, but with the whole affections of the minde, so that willingly we preferre before our lives, the testimony of his truth.

Esay 61.

Psal. 44.

Psal. 110.

Gen. 14.

Heb. 4.7.

The office of
Christ proved
by the consent
and service of
the faithfull
Saints.

CHAP. V.

That the Christian Religion is neither new nor strange.

In the greeke
both these
Chapters were
one.

The Christian
nation.

Esay 66.

These things therefore have been necessarily placed by me in the beginning of this History, lest that any should surmise our Saviour and Lord Iesus Christ to be a new upstart by reason of the time of his being in the flesh. Now againe lest any should deeme his doctrine new-found and strange, delivered by one so thought of, and nothing differing from other mens doctrines; let us in few words debate hereof. It is most certaine, when as the coming of our Saviour Christ was now fresh in the minds of all men, that a new nation neither small, nor weake, neither such as was conversant and situate in corners of fountaines and well springs, but of all other most populous and most religious, secure as touching danger, and of invincible mind, ayded continually by the divine power of God, at certaine secret seasons suddenly appeared, the same I say being beautified among all men by the title and name of Christ: the which one of the Prophets foreseeing to come to passe, with the single eye of the divine spirit, being astonished spake thus: *Who hath heard such things? or who hath spoken after this manner? hath the earth travelling brought forth in one day? hath any nation*

nation sprung up suddenly and at one time? In another place also he hath signified the same to come to passe, where he saith: *They that serve me shall be called after a new name, which shall be blessed on earth.* Although presently we plainly appeare to be upstarts, and this name of *Christians* of late to have beene notified unto all nations: yet that the life and conversation of *Christians* is neither new found, neither the invention of our owne braine, but from the auncient Creation of mankind, and as I may say rectified by the naturall cogitations and wisdom of the auncient godly men, we will thus by godly examples make manifest unto the world. The nation of the *Hebrewes*, is no new nation, but famous among all people for their antiquity, and knowne of all. They have bookes and monuments in writing containing auncient men. Though their nation were rare, and in number few, yet they excelled in piety, and righteousnesse, and all kind of vertues, some notable and excellent before the flood, and after the flood others, as the sonnes and Nephewes of *Noe*, as *Atar* and *Abraham*, in whom the children of the *Hebrewes* doe glory as their chiefe guide and Fore-father. If any affirme these famous men set forth by the testimony of righteousnesse, though not in name, yet indeed to have beene Christians, he shall not erre therein: * for he that will expresse the name of a Christian, must be such a man as excelleth through the knowledge of Christ and his doctrine, in modesty and righteousnesse of mind, in continencie of life, in vertuous fortitude, and in confession of sincere piety towards the one and the onely universall God. They of old had no lesse care of this then we: neither cared they for the corporall circumcision, no more doe we, neither for the observation of Sabbath, no more doe we, neither for the abstinence from certaine meates, and the distinction of other things which *Moses* first of all instituted and delivered in signes and figures to be observed; no more doe Christians the same now: but they perceived plainly the very *Christ* of God to have appeared to *Abraham*, to have answered *Isaac*, and reasoned with *Israel*, that he communed with *Moses*, and afterwards with the Prophets, as we have shewed before. Whereby thou maist find, the godly of old to have taken unto themselves the surname of *Christ*, according unto that saying: *See that ye touch not my * Christ, neither deale perversly with my Prophets.* It is manifest that the same service of God, invented by the godly of old about the time of *Abraham*, and published of late unto all the *Gentiles*, by the preaching of the doctrine of *Christ*, is the first, the eldest, and the auncientest of all. But if they object, that *Abraham* a long time after received the commandement of Circumcision, yet afore the receit thereof by the testimony of his faith he was accounted righteous, the Scripture declaring thus of him: *Abraham beleeveth God, and it was imputed unto him for righteousnesse*, and being the same before circumcision heard the voice of God, which also appeared unto him. The same *Christ* then, the Word of God, promised unto the posterity following, that they should bee justified after the manner of *Abrahams* justification, saying: *And all the tribes of the earth shall be blessed in thee.* Againe, *Thou shalt be a great and a populous nation, and all the nations on the earth shall be blessed in thee.* This is manifest, inasmuch that it is fulfilled in us: for he through faith in the Word of God, and *Christ* which appeared unto him, was justified, when as he forsooke the superstition of his native countrey, and the error of his former life, and confessed the onely God of all, and worshipped him with vertuous works, and not with the Mosaicall ceremonies of the law which afterwards ensued. Vnto him in this case it was said: *In thee shall all the tribes and all the nations of the earth be blessed.* The same manner of sanctimony was made evident by *Abraham* in workes, farre excelling the words usually exercised among *Christians* alone throughout the world. What then hindreth, but that we may confesse the sole and the same conversation of life, the same manner of service to be common unto us (after the time of *Christ*) with them which have sincerely served God of old; so that we shew the same to be neither new, nor strange, but (if it be lawfull to testifie the truth) the auncientest, the onely, and the right restauration of piety, delivered unto us by the doctrine of *Christ*. Of these things thus farre.

CHAP. VI.

Of the time of our Saviours comming into the world.

NOW that we have conveniently propounded hitherto by way of preface this our Ecclesiasticall History, it remaineth that we begin after a compendious sort from the coming of our Saviour Christ in the flesh. And that this may take effect, we pray God

Esay 62.

The life of
Christians very
auncient.

The Fathers
of the Old
Testament
were Christi-
ans.

I suppose this
Atar to bee
Terah, menti-
oned in the 11
of Genesis.

* The defini-
tion of a Chri-
stian.

Psal. 104.

* Christ, that
is, annointed.

Gen. 15.

Rom. 4.

Rom. 4.

Gen. 12.

Gen. 22.

Gen. 22.

Chap. 5. after
the Greeke.

Iesus Christ
was borne the
8970. yeare of
the world, in
the third yeare
of the 134. O-
lympiade, the
42. yeare of
Augustus, the
34. of Herod.
Luke 2.
Iosephus.
Acts 5.
Iosephus anti-
quit. lib. 18.
cap 1.

Ioseph. lib. 2.
Iudais bell. cap.
7. Calleteth this
Galilean Si-
mon, and not
Iudas as Euse-
bius doth.

Chap. 6. after
the Greeke.

Christ was
borne when
as the Scepter
was taken
from Iuda, was
held of Herod
the Idumean.
Gen. 49.
Herod Antipa-
ter the Father
of Herod As-
calonites.

Iudges.

Kings.

* Iesus other-
wise called
Iehosua,
Priests.
Pompey.

Aristobulus.

the Father of the word and the revealed Iesus Christ our Lord and Saviour, the heavenly Word of God, to be our helper and labourer with us in the setting forth of the true declaration thereof. It was the two & fortieth yeare after the raigne of *Augustus* the Emperour, and the eight and twentieth yeare after the subduing of *Egypt*, and the death of *Antonius* and *Cleopatra*, when last of all the *Ptolomees* in *Egypt* ceased to beare rule, when our Saviour and Lord Iesus Christ, at the time of the first taxing (*Cyrenius* then President of *Syria*) was borne in *Bethlehem* a city of *Iudea*, according unto the prophecies in that behalfe premised. The time of which taxing under *Cyrenius*, *Flavius Iosephus* an antient Historiographer among the *Hebrewes* maketh mention of, adding thereunto another History of the heresie of the *Galileans*, which sprang up about the same time, whereof amongst us also *Luke* in the Acts of the Apostles mentioneth, writing thus: *After this man started up one Iudas of Galile in the daies of tribute, and drew away many of the people after him, he also himselfe perished and as many as obeyed him were scattered abroad.* The same doth *Iosephus* (before mentioned) in his 18. Booke of Antiquities confirme thus, word by word: *Cyrenius (of the number of Consuls which enjoyed other principalities, and by the consent of all men so prevailed, that he was thought worthy of the Consulship, and counted great by reason of other dignities) came with a few into Syria, sent for this purpose by Cæsar, that he should have there the jurisdiction of the Gentiles, and be Censor of their substance. And a little after: Iudas (saith he) Gaulanites a man of the city Gamala, having taken unto him one Sadochus a Pharisee, became a rebell, and affirmed together with this Pharisee, that the taxing of this tribute inferred nothing but manifest servitude, and exhorted the Gentiles to set their helping hand to the maintenance of their liberty. And in his second Booke of the warres of the Iewes, he writeth thus of him: About that time a certaine Galilean, by name Iudas, seduced the people of that region, misliking with this, to wit, that they sustained the payment of tribute unto the Romane empire, and under God that they suffered mortall men to beare rule over them. So farre Iosephus.*

CHAP. VII.

That according unto the prescript times foreshewed by the Prophets the Princes of the Iewes which unto that time by succession held the principality, surceased, and that Herod the first of the aliens became their King.

WHen *Herod* the first of them which unto *Israel* are counted strangers, received rule over the Iewish nation; the prophesie written by *Moses* in that behalfe was fullfilled, which said: *There shall not want a Prince in Iuda, neither a leader faile of his loines, untill he come for whom it was kept and reserved, whom he pronounced to be the expectation of the Gentiles.* Then were not those things come to an end which concerned this prophecy, at what time it was lawfull for this nation to be governed by their owne Princes which lasted by line of succession, even from *Moses* unto the raigne of *Augustus* the Emperour, under whom *Herod* the forreiner became ruler over the Iewes, being granted unto him by the *Romanes*, who as *Iosephus* writeth, was by father an *Idumean*, by mother an *Arabian*; and as *Aphricanus*, one not of the vulgar sort of Historiographers writeth, by report of them which diligently have read his worke, the sonne of *Antipater*, and the same to be the father of one *Herod Ascalonites*, one of them which ministred in the Temple of *Apollo*. This *Antipater* being a childe was taken by *Idumean* theeves, among whom he remained, because his father being poore was not able to redeeme him, and being bred and brought up in their manners, he became very familiar with *Hyrcaus* the High-priest of the Iewes. This *Antipater* had then a son called *Herod*, which rained in the time of our Saviour. The principality of the Iewes being at this stay, then was the expectation of the Gentiles present, according unto the rule of prophecy, when as their Princes by succession from *Moses*, ceased to beare rule and to raigne over the people. Before they were taken captives, & led into *Babylon*, their Kings rained, beginning from *Saul* who was the first, & from *David* which followed. Before their Kings, Princes bare rule, whom they called Iudges, beginning the government after *Moses* and his successor * *Iesus*. After their returne from *Babylon*, there wanted not those which governed the people, wherein the best ruled, and those few in number. Priests had the preheminence untill that *Pompey* the *Romane* Captaine had by maine force besieged and ransacked *Ierusalem*, polluted the holy places, by entring into the Sanctuaries of the Temple, and sending him which had continued the succession of Kings from his Progenitors unto that time (*Aristobulus* by name) Prince and Priest,

Priest, Captive, together with his sonnes to *Rome*, committed the office of High-Priesthood unto his brother *Hyrcaus*, so that from that time forth the *Jewes* became tributaries unto the *Romanes*. Anon after that *Hyrcaus* (unto whom the succession of the High-priesthood befell) was taken of the *Parthians*, *Herod* the first forreiner (as I said before) tooke of the *Romane* Senate and the Emperour *Augustus* the government of the *Jewish* nation, under whom when as the presence of Christ was apparant, the salvation of the *Gentiles* long looked for, tooke effect, and their calling consequently followed according unto the prophecy in that behalfe premised: since which time the Princes and Rulers of *Juda* ceasing to beare rule, the state of High-priesthood (which among them by order of succession, after the decease of the former befell unto the next of blood) was forthwith confounded. Hereof thou hast *Iosephus* a witnesse worthy of credit, declaring how that *Herod*, after that hee had received of the *Romanes* the rule over the *Jewes*, assigned them no more Priests which were of the Priestly race, but certaine base and obscure personages; the like did his sonne *Archelaus*, and after him the *Romanes* bearing rule, did the same things against the Priestly order. The said *Iosephus* declareth, how that *Herod* first shut up under his owne seale the holy robe of the High-Priest, not permitting the High-Priests to retaine it in their proper custody. So after him *Archelaus*, and after *Archelaus* the *Romanes* did the like. To this end are these things spoken of by us, that we may shew what effect (touching the prophecy of the comming of our Saviour Christ Iesu) ensued. But most plainely of all other, the Prophecy of *Daniel*, describing the number of certaine weekes, by name unto Christ the ruler (whereof we have in another place intreated) foretelleth, that after the end and terme of those weekes, the *Jewish* annointing should be abolished. This is plainely proved to have beene fulfilled at the comming of our Saviour Iesus Christ in the flesh. These things I suppose to have beene necessarily observed of us, for the triall of the truth touching the times.

Hyrcaus.

Daniel 9.

CHAP. VIII.

Of the disagreeing imagined to be among the Evangelists about the Genealogie of Christ.

Chap. 7. after the Greeke.

IN so much as *Matthew* and *Luke* committing the Gospell to writing, have diversly delivered unto us the Genealogie of Christ, and of divers are thought to disagree among themselves, so that almost every one of the faithfull, through their ignorance in the truth, endeavour to comment upon those places: let us rehearse a certaine History which came to our hands concerning the premises, the which *Aphricanus* (of whom we mentioned a little before) remembred in an Epistle to *Aristides*, writing of the Concordance of the Genealogie of Christ, set forth in the Gospells, making therewith all a report of the wrested and false opinions of others. The History after his order of discourse, he hath in these words delivered to the posterity. The name of the kindreds in *Israel* are numbred, either after the line of nature, or after the rule limited in the Law. After the line of nature, as by succession of the naturall seede; after the rule in the Law, as by his succession which gave seede unto his barren brother deceased. * For as yet the hope of the resurrection being not made manifest, they imitated the promise to come with mortall resurrection, * lest the name of the deceased with his death should be quite cut off. For, of them which came in by this kinde of generation, some succeeded their fathers as naturall children, some begotten by others have after others beene called; yet of both mention is made, as well of them which were begotten truly, as of them which were onely by name. Thus neither of the Gospells is found false, howsoever it doth number, be it according unto nature, or the custome of the Law. The kindred of *Salomon* and of *Nathan* is so knit together, by reviving of the deceased without issue, by second mariages, by raising of seede, so that not without cause, the same persons are posted over to diverse fathers, whereof some were imagined, and some others were their fathers indeed, both the allegations being properly true, though in *Ioseph* diversly, yet exactly by descent determined. And that which I goe about to prove may plainely appeare, I will declare the orderly succession of this Genealogy, making a recitall from *David* by *Salomon*. The third from the end is *Matthan* found, which begat *Iacob* the Father of *Ioseph*, but from *Nathan* the Sonne of *David* descending according unto the Gospell of *Luke*, the third from the end is *Melchi*, whose sonne is *Heli*, the Father of *Ioseph*. For *Ioseph* is the Sonne of *Heli*, the Sonne of *Melchi*. *Ioseph* being the proposed marke to shoote at, we must shew how either is termed his Father,

Aphricanus
epist. ad *Aristides*
dem. Hee lived
in the time of
Origen.
Euseb. lib. 6.
chap. 30.

* Sonnes by
nature, and
Sonnes by the
Law.

* An argu-
ment of the
resurrection.

Mat. 1.

Luke 3.

Matthan and Melchi husbands to one wife, begat severall sonnes, to wit: Matthan begat Iacob: and Melchi his sonne Heli. Iacob brother to Heli on his sister the wife of Heli begat Ioseph.
Matth. 1.
Matth. 1.
Luke 3.

Herod burned the Genealogies of the Hebrewes to make himselfe a gentleman.

Δεσπότουσι.
Dominici.

Paralip.

Aphricanus
epist. ad Ari-
stidem.

Father, deriving the pedigree of Iacob from Salomon, of Heli from Nathan, And first how Iacob and Heli being two brethren, then their fathers, Matthan and Melchi, borne of divers kindreds, may bee proved Grandfathers to Ioseph. Matthan therefore and Melchi, marrying the same wife, begat brethren by the same mother, the law not forbidding a widow, either dismissed from her husband, or after the death of her husband, to be coupled unto another man. First therefore Matthan descending from Salomon, begat Iacob of Estha, for that is said to be her name. After the death of Matthan, Melchi (which is said to have descended from Nathan) being of the same Tribe, but of another race, having married this widow to his wife, begat Heli his sonne. Thus doe wee finde Iacob and Heli of a different race, but by the same mother to have beene brethren. Of the which, Iacob taking to wife his sister the wife of Heli, his brother being deceased without issue, begat on her the third, to wit, Ioseph, by nature and the order of generation unto himselfe: whereupon it is written, Iacob begat Ioseph, by the Law unto his brother Heli deceased, whose sonne Ioseph was. For Iacob being his brother, raised seed unto him: wherefore neither that genealogie which concerneth him is to be abolished, the which Matthew the Evangelist reciting, saith, Iacob begat Ioseph, and Luke on the other side, which was the sonne (saith he) as it was supposed (for he addeth this withall) of Ioseph, which was the sonne of Heli, which was the sonne of Melchi. And the word of begetting he overskipped with silence unto the end, with such a recitall of sonnes, making relation unto Adam which was of God: neither is this hard to be proved, or to small purpose proposed. The kinsmen of Christ according unto the flesh, either making apparant, or simply instructing, yet altogether teaching that which is true, have delivered these things unto us, how that the Idumean theeves invading the citie Ascalon in Palestina, tooke captive together with other spoiles out of the Temple of Apollo adjoining unto the walles, Antipater, sonne to one Herod that was Minister in that Temple. When the Priest was not able to pay rancome for his sonne, this Antipater was brought up after the manner of the Idumeans, and became very familiar with Hyrcanus the High-Priest of the Iewes, And having beene in embassage with Pompey in Hyrcanus stead, he restored unto him the kingdome which was taken from his brother Aristobulus, assigned himselfe governour of Palestina, and proceeded forwards in felicity. When this Antipater was envied for his great felicitie, and was traiterously slaine, there succeeded him his sonne Herod, which at length of Antonius and Augustus by decree of the Senate received rule over the Iewes, whose sonnes were Herod, and the other Tetrarchs. These things are common among the Greeke Histories. And when as unto that time the Genealogies of the Hebrewes, yea of them also lineally descending of Profelytes, as Achior the Ammonite, and Ruth the Moabite, likewise as many as escaped out of Egypt, and mixt with the Israelites, were recorded among their auncient monuments: Herod (whom the Israeliticall Genealogie availed nothing) being pricked in minde with the basenesse of his birth, burned their auncient recorded Genealogies, supposing thereby to derive himselfe of noble parentage, if none other (holpen by publike records) were able to proove their pedigrees from the Patriarchs, or Profelytes, or such as were strangers borne, and mingled of old among the Israelites. Very few studious in this behalfe doe glory that they have got unto themselves proper pedigrees or remembrances of their names, or otherwise records of them, for the retaining of their auncient stocke in memorie, which these men mentioned of before have attained unto, being called because of their affinity and kindred with our Saviour after the name of the Lord, and travelling from the Nazarites and Eochaba, castles of the Iewes, into other regions, they expounded the aforesaid Genealogie out of the booke of Chronicles, as farre forth as it extendeth. Howsoever then the case stand, either thus or otherwise, no man (in my judgement) can finde a plainer exposition. Whosoever therefore he be that ruleth himselfe aright, he will be carefull also of the selfe same with us, although yet he want prooffe to preferre a better and a truer exposition. The Gospell in all respects uttereth most true things. About the end of the same epistle he hath these words: Matthan descending of Salomon begat Iacob. Matthan deceased, Melchi which descended of Nathan, on the same woman begat Heli: then were Heli and Iacob brethren by the mothers side. Heli dying without issue, Iacob raised unto him seed by begetting of Ioseph his own sonne by nature; but Heli his son by the law, Thus was Ioseph sonne to both. So far Aphricanus. Sithens that the Genealogie of Ioseph is thus recited, after the same manner, Mary is termed to be of the same tribe together with him. For by the law of Moses, the mingling of

of tribes was not permitted, which commandeth that matching in marriage be made with one of the people and family, lest the lot of inheritance due to the kindred be tossed from tribe to tribe, Of these things thus much.

CHAP. IX.

Of the slaughter of the Infants by Herod, and the lamentable tragedie touching the terme and end of his life.

Chap. 8. after the Greeke.

When Christ was borne in *Bethlehem* of *Iewrie*, according unto the prophecies, and in the times foreshewed, *Herod* (because of the *Wifemen* which came from the East, enquiring where the King of the *Iewes* should be borne, they having seene his Starre, and therefore had taken so great a journey in hand, to the end they might worship God which was borne) being not a little moved, supposing his principality to be in perill, and his rule to go to wracke and ruine: he enquired of the Doctors of the Law among the *Iewes*, where they looked that Christ should be borne. But when he understood the prophecy of *Micheas*, foretelling the birth of Christ to be in *Bethlehem*, by and by he commandeth the sucking babes in *Bethlehem* and in all the borders thereof, as many as were two yeares old and under (according unto the time that he had exactly enquired and knowne of the *Wifemen*) to be slaine, supposing thereby (as it was very likely) to destroy *Iesus* in the same perill, with his equals of the same age. But the babe *Iesu* prevented this deceitfull pretence of his, being conveyed into *Egypt*; his parents also being forewarned by the appearing of an Angell of that which should come to passe: this the Holy Ghost doth declare. Moreover, I thinke not amisse to let the world understand how that vengeance from above with all speed fell upon *Herod*, because of his bold enterprises against Christ and the infants, while breath was yet in his body, shewing as it were by certaine preambles what was like to befall him after his death. And how he stained his princely affaires (which in his owne censure seemed prosperous) by his interchangeable domestick calamities, that is, by the cruell slaughter of his wife, of his children, of his nearest kinsfolkes, and of his most familiar friends: so that it is impossible to repeate the whole. The matter it selfe was so shamefull, that it exceeded every tragick action. The which *Iosephus* hath prosecuted at large in his Histories, how that for his conspiracie and craftie counsell which he intended against Christ and the other infants, an heavey scourge from above apprehended him, vexing him to the death. It will seeme pertinent to the purpose, presently to heare the words of the Historiographer himselfe in the 17. Booke of the Antiquities of the *Iewes*, describing the lamentable end of his life, in these words: *Herods disease vexed him more and more, God executing justice on him for the things which he had impiously committed. It was a slow or slacke fire, yet yeelding not so great inflammation outwardly to the beholders, as vexation inwardly to the internall parts: he had a vehement desire, greedily set to take something, yet was there nothing that sufficed him. Moreover inward rotting of the bowels, and specially a grievous fluxe in the fundament, a moist and running humour about his feete; and the like maladie vexed him about his bladder. His privie members putrified, ingendring wormes which swarmed out. He had a short and unsavorie breath; he had a great paine in breathing: having throughout all the parts of his body such a crampe, as strength was not able to endure. It was reported by them which were inspired from above, and to whom the gift of divination was granted, that God enjoined the Prince this punishment for his great impiety. These things the aforesaid Iosephus in his Commentaries hath made manifest unto us: and in the second part of his Histories, the like he noteth unto us, writing thus: From that time forth, sickness invaded his whole body, and brought him subject to divers passions. It was a hot burning fever, an intollerable itch overrunning the outward parts of his body, a continuall paine in the fundament, hydropicall swellings in the feete, an inflammation of the bladder, putrification of the privities, which ingendred swarmes of lice. Besides this, often & difficult drawing of breath, with the crampe, contracting the sinewes throughout all the members of his body: so that the wise men reported these diseases to be nothing else but sure and certaine plagues or punishments. He, although struggling with so many sores, yet for all that, wholly set to save his life, hoped for health, and sought after remedies. Passing over Iordan, he used for helpe the hot bathes neare Calliroe, which runne unto the lake Asphaltitis, which also by reason of their sweetnesse*

Mat. 2.

Herod commandeth the infants to be slaine, Anno Christi 3. Augusti 44. Eusebii Chronic. Mat. 1.

The domestick tragedies and cruelty of *Herod*.

Ioseph. Antiq. Iud lib. 17 cap. 8 9. Anno Christi 6. Augusti 47. Euseb. Chronic.

Ioseph. bel. Iud. lib. 1. cap. 21.

are

* In the greek
he writeth
σπαρχας,
valewing fixe
half: pen e a
peece, the hun-
dredth part of
an Attick
pound.

* Antipater
slaine by the
commande-
ment of his
father Herod.
The death of
Herod.
Mat. 2.

are potable. The Physitions there thought good that his whole body should be supplied with hot oyle; and he being put into a vessell full of hot oyle, his eyes so dazzled and dissolved themselves, that he came out as dead. When the servants, by reason of these circumstances were sore troubled, he remembered his plague, and despaired thenceforth of any recoverie at all, commanding withall fiftie * peeces of silver to be devided among his souldiers; but his chiefe Captaines and most familiar friends to receive great summes of money. And taking his journey thence, he came to Hiericho, all mad, by reason of melancholie that abounded in him; for he grew to that passe, that hee threatned to kill himselfe, and went about to practise an horrible offence: for gathering together the famous men in every village throughout all Iewrie, he commanded them to be shut up into one place called Hippodromus, calling unto him withall his sister Salome and her husband Alexander: I know (saith he) the Iewes will merrily celebrate as holyday the day of my death, yet may I be lamented of others, and so have a glorious Epitaph, and solemne funerall, if that you will execute mine advice. Those men therefore which are kept in close prison (souldiers being circumspetly set on every side) see that you immediatly slay, as soone as breath departeth out of my body, so that thereby all Iewrie, and every house, will they, will they may rewe, mourne and lament my death. And againe, a little after he saith: When as through want of nourishment, and griping cough joyned withall, his sicknesse sore increased, and now being quite overcome, he conjectured that his fatall course was then to be finished. For taking an apple in his hand, he called for a knife (for he was accustomed to pare, and so to eat) then beholding on every side whether any was ready to hinder his enterprize, lifted up his right hand to doe himselfe violence. Besides this, the same Historiographer writeth, * that a third sonne of his, besides the couple before slaine, afore the end of his life, by his commandement was put to death: so that Herod left not this life without extreame paine. Such was the tragicall end of Herod, suffering just punishment for the babes destroyed in Bethlehem, practised purposely for our Saviours sake: after whose death, an Angell came to Ioseph in sleepe as he remained in Egypt, and commanded that he should returne together with the childe and his mother into Iewrie, inasmuch as they were dead which sought the childs life. Vnto these the Evangelist addeth, saying: When that he heard that Archelaus raigned in Iudea in his fathers stead, he feared to goe thither; and being admonished in his sleepe from above, he departed into the parts of Galilee.

CHAP. X.

What successors Archelaus left behinde him when that he had raigned ten yeares after his Father Herod. How that Christ suffered not the seventh yeare of Tiberius, as some did write, for Pilate then did not governe Iudea.

Chap. 9. after
the Greeke.
Herod
Archelaus.
An. Christi 7.
Augusti 48.
Euseb. Chron.
Philip.
Herod fil.
Lysanias.
Ioseph. Antiq.
Iud. li. 18. ca. 7.
* The dream-
ing fantasies
of certaine
heathen con-
futed.
* Pilate began
to rule the 28.
yeare after the
birth of Christ
Func. Chron.

How that Archelaus was placed in the kingdome of his father Herod, the foresaid Historiographer doth testifie, describing the manner: that by the testament of Herod his father (by the censure of Augustus Caesar) he tooke to his charge the government of the Iewes: also how that ten yeares after he lost the said principality, and that his brethren Philip and the yonger Herod, together with Lysanias, governed their severall Tetrarchies. The same Iosephus in his 18. Booke of Iudaicall Antiquities declareth, that about the twelfth yeare of the raigne of Tiberius, (after the seven and fiftieth yeare of the raigne of Augustus) Pontius Pilate was appointed President of Iewrie, in the which he continued wel-nigh ten whole yeares, unto the death of Tiberius. * Then manifestly is the falshood of them reprehended, which of late have published lewd commentaries against our Saviour, where even in the beginning, the time after their supputation laid downe, and being well noted, confuteth the falshood of these glosing fooles. These commentaries do comprehend those things, which against the Passion of Christ were presumptuously practised of the Iewes, within the fourth Consulship of Tiberius, the seventh yeare of his raigne, at which time it is shewed, that Pilate was not governer of Iudea, if the testimony of Iosephus be true, which plainly sheweth in his foresaid Histories * that Pilate was appointed Procurator of Iudea the twelfth yeare of Tiberius his raigne.

CHAP.

CHAP. XI.

When Christ was baptized, and began to preach, what High-Priests there were in his time.

ABout these times then, according unto the Evangelist, the fifteenth of *Tiberius Caesar*, the fourth of the procuratorship of *Pontius Pilat*, *Herod*, *Lysanias* and *Philip* ruling the rest of *Judea* in their *Tetrarchies*, the Saviour, and our God, *Iesus* the annointed of God, beginning to be about thirty yeares of age, came to the baptisme of *Iohn*, and began the preaching of the Gospell. The sacred Scripture doth declare, that he finished the full time of his teaching under the High-priesthood of *Annas* and *Caiphas*, signifying, that within the yeares of their publique Ministry he ended the course of his doctrine. For he began about the High-priest-hood of *Annas* and continued unto the principality of *Caiphas*; yet in this space, there were not foure yeares fully expired: for the legall rites by his edict being in manner abrogated, it followed, that the succession of progenitors, by age and line unto that time usually observed, should thenceforth be of no force. Neither were those things, which concerned divine worship, with due administration executed: for diverse severally, executing the office of High-priest-hood under *Romane* Princes, continued not in the same above one yeare. *Iosephus*, from where in his books of *Antiquities*, writeth foure High-Priests by succession to have beene after *Annas* unto the time of *Caiphas*, saying thus: *Valerius Gratus* (*Annanus* being removed) ordained *Ismael* the son of *Baphus*, High-Priest. And the same *Ismael*, not long after being deposed, he appointed *Eleazar* the son of *Annanus* High Priest in his place. The yeare after, this *Eleazar* being rejected, he committed the office of High Priesthood to *Simon* the son of *Camithus*. And him (who enjoyed this honor, no longer then one yeare) *Iosephus*, (which was also called *Caiphas*) succeeded. The whole time of our Saviours preaching, is shewed to have beene comprised within the compasse of foure yeares. Foure High-Priests also in the same foure yeares to have beene from *Annas* to *Caiphas*, executing the administration of the yearly Ministry. The Gospell doth very well set forth *Caiphas* to bee High-Priest that yeare in the which the Passion of our Saviour Christ was finished, that the time of Christs preaching might not seeme to repugne with this observation. Our Saviour and Lord *Iesus* Christ, not long after the beginning of his preaching, chose twelve Apostles, whom of all the rest of his Disciples, by a certaine singular prerogative, he called Apostles. Afterwards he appointed other Seventy, whom he enjoyed by two and by two, to passe unto every place and city where he himselfe should come.

CHAP. XII.

Of the life, doctrine, baptisme, and martyrdom of *Iohn Baptist*. The testimony of *Iosephus* touching Christ.

NOW long after, the holy Gospell reporteth the beheading of *Iohn Baptist*: where-withall *Iosephus* by name accordeth, making mention of *Herodias*, with whom *Herod* married (being his brothers wife) putting away his owne wife lawfully married, which was the daughter of *Aretas* King of the *Arabians*. But *Herodias* being separated from her husband which was alive, *Herod* (who for her sake slue *Iohn*) warred against *Aretas* having ignominiously rejected his daughter. In the which battell (then being fought) *Iosephus* reporteth, all *Herods* host to have utterly perished, and these things to have chaunced unto him, for the death of *Iohn*, maliciously executed. The same *Iosephus* when he had confessed *Iohn Baptist*, to be a very just man, testifieth also, those things which are recorded of him in the Gospell. He writeth further, that *Herod* was deprived of his kingdom for *Herodias*, and together with her, condemned, and banished into *Vienna* a city of *France*, and he further declareth in his eightene booke of *Judaicall Antiquities*, whereof *Iohn Baptist* he writeth thus, * *Certaine of the Iewes were perswaded, that the host of Herod was utterly foiled, because that God had justly plagued him with this punishment, revenging the death of Iohn, commonly called the Baptist: for Herod had slaine him being a just man. This Iohn commanded the Iewes to imbrace vertue, to execute justice, one towards another, to serve God in piety, reconciling men by baptisme, unto unity. For after this sort, baptisme seemed unto him a thing acceptable, if it were used not for the remission of certaine sins, but for the purifying of the body the soule (I say) being cleansed before by righteousness: and when as divers flocked together (for they were greatly delighted in hearing of him) Herod fearing lest that so forcible a power of perswading which was in him, should lead the people into a certaine rebellion, he supposed it far better to bereave him of his life afore any novelty were by him put in ure, then that change.*

B

with

Chap. 10. after the Greeke.

Luke 3.

Christ being 30. yeares old was baptized and began to preach. Christ did not preach full foure yeares.

Ioseph. lib. 18. Antiq. cap. 4.

Annas. Ismael. Eleazar.

Simon. Caiphas.

12. Apostles. 70. Disciples. Mat. 10. Luke 10.

Mat. 14.

* This battell is mentioned of *Iosephus. Antiq. Iud. lib. 18. cap. 9. Chap. 1. after the Greeke.*

*Josephus Antiq.
Iud. lib. 18. cap.
6. testifieth
thus of Iesus
Christ.*

with danger, being come in place, he should repent him and say: Had I wist. Thus Iohn because of Herods suspicion, was sent bound to Macharous the ward (mentioned of before) and there beheaded. When he had thus spoken of Iohn in the same History, he writeth of our Saviour in this sort: There was at that time one Iesus, a wise man, if it be lawfull to call him a man, a worker of miracles, a teacher of them which embraced the truth with gladnesse. He drew after him many, as well of the Iewes, as Gentiles. This same was Christ. And though Pilate, by the judgement of the chiefe rulers, amongst us, delivered him to be crucified: yet there wanted not them which from the beginning loved him. He appeared unto them alive the third day after his passion; as the holy Prophets have foretold. Not only these, but innumerable more marvellous things of him; and to this day the Christian people, which of him borrow their names, cease not to increase. Now when as this Historiographer, by blood an Hebrew borne, hath of old delivered in writing these and the like things, concerning Iohn Baptist, and our Saviour Christ, what refuge or shift, now have they, but that they be condemned for impudent persons, which of their own brain, have fained commentaries, contrary to these allegations? And of these things also thus much.

*Chap. 12. after
the Greeke.*

CHAP. XIII.

*Of the Disciples of our Saviour: that there were more then 12. Apostles
and 70. Disciples.*

The catalogue
of the 70. Dis-
ciples is to be
seene in the
end of this vo-
lume, written
by Doretheus
in greeke, and
translated into
English, but in
Eusebius time
not extant.
Gal. 2.
1 Cor. 1.
Clemens.
Gal. 2.
A&S 1.
Barnabas.
Softbenes.
Cephas.
Matthias.
Barsabas.
Thaddæus.
1 Cor. 15.

THe names of the *Apostles* are apparent unto every one out of the holy *Evangelists*, but the catalogue of the 70. *Disciples* is no where to be found; *Barnabas* is said to be one of the number whom the *Acts of the Apostles* remembred, and no lesse did *S. Paul* remember him, writing to the *Galathians*. Among these they number also *Softbenes* which together with *Paul* wrote to the *Corinthians*. The History also of *Clemens Alexandrinus*, in the fift of his *Hypotyposion* affirmeth *Cephas* to be one of the 70. of whom *Paul* said: *When as Cephas came to Antioch, I withstood him to his face, because he was culpable.* This *Cephas* was of the same name with the *Apostle*. And *Matthias* who of the *Apostles* was elected in the roome of *Iudas* the traitor, and *Barsabas* also, who is said by the same lot to have beene worthily preferred to be of the number of the 70. *Disciples*, also *Thaddæus* whom *Thomas* by the commandement of *Iesu* sent to cure *Agbarus*, is counted one of the number, concerning whom I will forthwith declare a certaine History which came to my hands. Thou shalt find by diligent observacion, that there were more then 70. *Disciples* of our Saviour, for prooffe whereof thou maist use the testimony of *Paul*, which saith: that after Christs resurrection from the dead, *He appeared first to Cephas, then to the twelve, after them to more then five hundred brethren at once, whereof (he saith) some to have fallen a sleepe, but more to have remained alive, at that time when he wrote those things.* Afterwards to have appeared to *James*, which was of the *Disciples*, and one of the brethren of *Christ*. Last of all, as though besides these, there were more *Apostles* after the manner of the twelve (such as *Paul* himselfe was) he addeth saying: *He was seene of all the Apostles.* But of this so farre.

The Translator touching the doubt rising about him whom *Paul* reprehended at *Antioch*, whether he was *Peter* the *Apostle*, or *Cephas*, one of the seventy.

Gal. 2.

VHereas *Eusebius* in the former chapter, affirmed *Cephas*, to be one of the number of the 70 *Disciples* and the same to be reprehended by *S. Paul* at *Antioch*, it seemeth repugnant to the plaine words of the holy Scripture, delivered unto us by the Holy Ghost. The adversaries of the truth, thought better to erre with *Eusebius*, by saying that *Cephas* was rebuked by *Paul*, and not *Peter*, rather then they would grant *Peter* (whom they terme the Prince of the *Apostles*) to be controller of *Paul*, supposing hereby a president to ensue against the primacie of the Pope, or liking of this opinion as a bare shift to stop the slanderous mouth of *Porphyrus*, which here tooke occasion to reprehend the Christians for their sedition. But let us confesse the truth, and shame the divell. The words of *Saint Paul* are these: *ὅτι δὲ ἡμεῖς Πέτρος εἰς Ἀντιόχειαν κατὰ πρόσωπον αὐτοῦ ἀρτίον: when Peter came to Antioch, I withstood him to his face. And a little after: εἰπὼν τῷ Πέτρῳ ἐμπροσθέν πάντων. I said unto Peter in the presence of them all.* *Augustine*, and *Ierome* had great contention about the interpretation of this place, but neither of them denieth the party to be *Peter*,

Peter, let us give unto the Historiographer the credit due unto him, he might call Peter Cephas, as our Saviour said in the Gospell, unto Peter: Thou shalt be called Cephas, which is a Syrian word, sounding in Greeke, or Latine, nothing else but Peter, or Petra a rocke. In that he calleth him another from the Apostle, I do not see how it can stand. Ierome denyeth any other Cephas knowne of us, saving Peter. The conclusion is this: Eusebius calleth the person reprehended by Paul, Cephas: the Holy Ghost in the Scripture calleth him Peter. Eusebius saith, he was another from the Apostle: the Holy Ghost in discourse, calleth him Peter the Apostle, (in the same Chapter) to whom the Apostleship of Circumcision was committed, and most like to be the Apostle, for there (that is at Antioch) he was first placed Bishop.

John 1.

CHAP. XIII.

The History concerning the Prince of the Edesseans. The Epistle of Agbarus unto Christ, and the Epistle of Christ unto him againe.

Chap. 13. after the Greeke.

THe History touching Thaddaeus (of whom we spake before) was after this sort. After that the divinity of our Lord and Saviour Iesus Christ, was made manifest unto all men, through the working of miracles, he drew unto him an innumerable sort of strangers, far distant from Iudea affected with sundry diseases, and every sort of maladies, hoping to recover their health, of which number King Agbarus, governor of the famous nations inhabiting beyond the river Euphrates, grievously diseased in body, incurable by mans cunning, hearing the renowned fame of Iesu, and the wonderfull workes which hee wrought agreeable unto the same, published of all men, made petition unto him by letters, requiring deliverance from his disease. Iesus (though not presently) yeelding unto his petition, vouchsafed to answer him by an epistle, that shortly he would send one of his Disciples which should cure his disease, promising withall, that he should not onely cure his disease, but as many as belonged unto him, which promise not long after he performed. For after his resurrection from the dead, and ascension into heaven, Thomas one of the twelve Apostles, sent his brother Thaddaeus, accounted among the severie Disciples of Christ, by divine inspiration, into the city Edessa, to be a preacher and Evangelist of the doctrine of Christ, by whom all things, which concerned the promise of our Saviour, were performed. The reader hath an approved testimony of these things in writing, taken out of the recorded monuments, of the princely citie Edessa: for there are found enrolled in their publike registry, things of Antiquity, and which were done about Agbarus time, yea and preserved unto this day. There is no reason to the contrary, but that we may heare the letters themselves, copied out of their registry, and translated by us, out of the Syrian tongue in this manner.

The fame of Christ went throughout the whole world.
Agbarus.

Thomas the Apostle sent Thaddaeus into Edessa.

The Epistle of Agbarus unto our Saviour.

AGbarus governor of Edessa, unto Iesu the good Saviour, shewing himselfe in Ierusalem, sendeth greeting. I have heard of thee, and thy cures which thou hast done, without medicines, and herbes. For as the report goeth, thou makest the blind to see, the lame to goe, the leapers thou cleansest, foule spirits and devils thou castest out: the long diseased thou restorest to health, and raisest the dead to life. When that I heard these things of thee, I imagined with my selfe one of these two things: either that thou art God come from heaven, and doest these things: or the Sonne of God, that bringest such things to passe. Wherefore by these my letters I beseech thee, to take the paines to come unto me, and that thou wilt cure this my grievous malady, where-with I am sore vexed. I have heard moreover, that the Iewes murmur against thee, and go about to mischief thee, I have here a little city and an honest, which will suffice us both. These things he wrote after this manner, being a little lightened from above. I thinke it also not amisse to heare the letters of Iesu, sent backe to Agbarus by the same bearer.

Agbarus writeth to Christ.

What Agbarus gathered by miracles.

The Epistle of our Saviour unto Agbarus, though brieft, yet pithy.

AGbarus, blessed art thou, because thou hast beleevd in me when thou sawest me not; for it is written of me, that they which see me shall not beleve in mee; that they which see me not may beleve, and be saved. Concerning that thou wrotest unto me, that I should

Christ writeth to Agbarus.

The conferēce
which Thad-
dæus had with
Agbarus.

Agbarus is cu-
red by Thad-
dæus.

Abdus is hea-
led of the gout

come unto thee, I let thee understand, that all things touching my message are here to be fulfilled, and after the fulfilling thereof I am to returne againe unto him that sent me. But after my assumption I will send one of my Disciples unto thee, which shall cure thy malady, and restore life to thee, and them that be with thee. Vnto these Epistles, there were also these things added in the Syrian tongue: When Iesus was taken up, Iudas (which also is called Thomas) sent unto him Thaddæus the Apostle, one of the seventy, who, when he came, remained with one Tobias, the sonne of Tobias. When that the fame was spread of him, and that he was made manifest by the miracles which he wrought, it was signified unto Agbarus, and said: the Apostle of Iesu is come, of whom he wrote unto thee. Thaddæus by that time began, through the power of God, to cure every sore and sicknesse, so that all men greatly marvelled. Agbarus hearing of the weighty and wonderfull workes which he wrought, that he cured in the name and power of Iesu, forthwith suspected the same to be he, of whom Iesus had written, saying: After my ascension I will send one of my Disciples unto thee, which shall cure thy malady. And when he had called unto him Tobias where Thaddæus hosted, he said unto him: I heare say, that a certaine mighty man come from Ierusalem, is lodged with thee, and cureth many in the name of Iesu. Who made answer, and said: Yea Lord, there came a certaine stranger and hosted at my house, which hath done wonderfull things. To whom the King said: Bring him unto me. Tobias returning unto Thaddæus, said unto him: Agbarus the governor sent for me, and commanded that I should bring thee unto him that thou mayest cure his disease. Thaddæus answered: I goe, for it is for his sake that I am sent thus mightily to worke. Tobias stirring betimes the next day, tooke with him Thaddæus, and came to Agbarus. As he came, even at his entrance there appeared unto Agbarus in the presence of his chiefe men, a great and strange shew in the countenance of Thaddæus the Apostle, at which sight Agbarus did reverence unto Thaddæus, so that all they which were present marvelled. None of them saw the sight save Agbarus alone, which questioned with Thaddæus, and said: Art thou of a truth a Disciple of Iesus the Son of God, which made me this promise: I will send unto thee one of my Disciples, which shall cure thy disease, and shew life unto thee, and all thine? To whom Thaddæus made answer: Because thou hast greatly beleevd in the Lord Iesu which sent me, therefore am I sent unto thee, but in case that thou beleevd in him as yet, thy hearty petitions according unto thy faith thou shalt obtaine. To whom Agbarus said: I have continued so beleevd in him, that I could have found in my heart mightily to destroy the Iewes which crucified him, were not the Romane Empire a let unto my purpose. Thaddæus said againe: Our Lord and God Iesus Christ fulfilled the will of his Father, which being finished, he is ascended unto him. Agbarus answered: And I have beleevd in him and in his Father. To whom Thaddæus replied: Therefore in the name of the selfe same Lord Iesu I lay my hand upon thee. Which when he had done, he was forthwith cured of his malady, and delivered of the paine that pressed him sore. Agbarus marvelled at this, that even as it was reported unto him of Iesu, so in truth by his Disciple and Apostle Thaddæus, without Apothecary stuffe and vertue of herbes he was cured. And not onely he, but also Abdus the sonne of Abdus grieved with the gout, and falling at the feete of Thaddæus, recovered his former health by the laying on of his hands. He cured also many other of his fellow citizens, working marvellous and miraculous things, and preaching the Word of God. To whom Agbarus said againe: Thou Thaddæus through the power of God doest these things, and we have thee in admiration. I pray thee moreover that thou expound unto me the comming of Iesu, how he was made man, his might, and by what power he brought such things as we heard to passe. To whom Thaddæus: At this season (saith he) I will be silent, though I am sent to preach this Word, but to morrow call together to my sermon all thy people and fellow citizens; then will I shew unto them the Word of God and sow the word of life, and teach the manner of his comming, how he was made man, of his message, and to what end he came, being sent from the Father. Moreover of his Miracles and mysteries uttered in this world, and power in bringing things to passe. Besides this, his new preaching, and how base, slender and humble he seemed in outward appearance. How he humbled himselfe, and died, and abated his divinity, what great things he suffered of the Iewes, how he was crucified, and descended into hell, and rent that hedge and mid-wall never severed before, and raised the dead that of long time had slept: how that he descended alone, but ascended unto the Father accompanied with many: how that he sitteth in glory at the right hand of God the Father in heaven, and last of all how he shall come againe with glory and power to judge both the quicke and dead. When the morning was come, Agbarus commanded his citizens to be gathered together, to heare the sermon of Thaddæus. Which being ended, he charged that gold coyned and uncoyned should be given

given him. But he received it not, saying: Inasmuch that we have forsaken our own, how can we receive other mens? These things were done the three and fortieth yeare: which being translated word for word out of the Syrian tongue, we thought not amisse to declare in this place.

The censure of the Translator, touching the aforesaid Epistles.

BE it true or be it false, that there were such epistles, it forceth not greatly: as the effect and contents thereof is not to be preferred before all other writing in truth, so on the contrary, it is not to be rejected for falshood and forged stufte. Ierome with other grave writers, affirmeth such circumstances to have beene. Eusebius whose credit herein is not small, reporteth the same to have beene taken out of their Records in the city of Edeffa, registred there in the Syrian tongue, and by him translated out of the Syrian into the Greeke tongue. Isidorus and Gelasius the first of that name, Bishop of Rome, about the yeare of our Lord 494. together with 70. other Bishops, decreed, that the Church of God should receive the same epistles for no other then Apochrypha. One thing I may not here run over with silence, but admonish the Reader of, how that late writers, namely Damascenus, and that fabulous Historiographer Nicephorus have added unto this History fabulous reports, how that Agbarus, Governor of Edeffa, sent his letter unto Iesu, and withall a certaine painter which might view him well, and bring unto him backe againe the lively picture of Iesu, the which painter (as they report) being not able (for the glorious brightnesse of his gracious countenance) to bring his purpose to effect, our Saviour himselve tooke an handkercher, and laid it to his divine and lively face, and by the wiping of his face, his picture was therein impressed, the which he sent to Agbarus. Nicephorus patcheth other fables therunto: first he saith, that the King of Persia sent a painter unto Iesu, which brought unto him the picture of Iesu, and also of Mary his mother. Againe, that the Edeffians in the time of Iustinianus the Emperour, being besieged and brought to such a narrow strait that there remained no hope of deliverance, but a present foyle and overthrow, in the same lamentable plight to have run unto his picture for a refuge, where (as they say) they found present remedy. Believe it who will. Eusebius, who searched their Records, who laid downe the copie of the Epistles, who translated faithfully all that he found there touching Christ, neither saw, neither heard of any such thing: for he promised in the preface to his History, to omit nothing that should seeme pertinent. If the other writers found it, why did not Eusebius find it? If the other writers thought expedient to publish the same, why did Eusebius omit it? Nay it was not there found at all, but forged. Therefore recount them for fables. The first that reported them, was an hundred yeares after Eusebius.

The end of the first Booke.



THE SECOND BOOK OF THE ECCLESIASTICALL

History of Eusebius Pamphilus, Bishop of
Caesarea in Palestina.

CHAP. I.

Of the ordaining of Disciples, after the ascension of Christ.

IN the former booke (by way of Proeme to our Ecclesiasticall History) we have briefly intreated of the ancient principles of our doctrine, of the antiquity of Evangelicall policie among Christians, of the divinity of the word of salvation, of his late appearing among men, of his Passion, & of the election of his Apostles. Now it remaineth that we look into those things which ensued after his assumption: which we may note, partly out of the sacred Scriptures, and partly out of prophane

Acts 1.
Matthias cho-
sen to bee an
Apostle.
Acts 6.
7. Deacons.
Acts 7.
Steven signifi-
eth a crowne.
Mat. 1.
James the first
Bishop of Ieru-
salem.
Clemens lib. 6.

Clemens lib. 7.

James Bishop
of Ierusalem
throwne down
from a pinnacle
of the temple,
and brained.
Acts 12.

The persecuti-
on of the Apo-
stles by the
Iewes.
Acts 8.
The dispersion
of the Disci-
ples.
Paul a perfe-
ctor.
Acts 8.
Philip prea-
cheth in Sama-
ria.
Acts 8.
Simon Magus
a forcerer.
Simoniani.

Simonia.

Acts 8.

An Aethiopian
Eunuch.

phane histories, knitting to our History those things which we have committed to memo-
ry. First of all the Apostleship is allotted unto *Matthias*, in the roome of *Iudas* the
Traytor, which (as it is manifest) was one of the Disciples of the Lord, There were also
seven approved men ordained Deacons, through prayer and imposition of the Apostles
hands, for the publike administration of the Churches affaires joyned with *Stephen*, which
first after the Lord, as soone as he was ordained (as though he were appointed for this
purpose) is stoned unto death by them which slue the Lord; and for this cause, as the first
of the triumphing Martyrs of Christ, according to his name, he beareth a crowne. After
him followed *James*, called the brother of Christ, and counted the sonne of *Ioseph*. This
Ioseph was thought to be the father of *Christ*, to whom the Virgin was betrothed, who be-
fore they came together, was conceived by the Holy Ghost, as the holy Gospell declareth.
This *James* (who of old for his vertue, was surnamed *Iustus*) is said to be the first which
occupied the Bishops See at *Ierusalem*. *Clemens*, in the sixth of his *Hypotyposion*, writeth
thus: *Peter* (saith he) and *James*, and *John*, after the assumption of our Saviour, though they
were preferred by the Lord, yet challenged they not this prerogative unto themselves, but appoint-
ed *James* the *Iust* Bishop of *Ierusalem*. The same *Clemens* in the seventh of his *Hypotypo-
seon*, also maketh mention of him thus: The Lord after his resurrection, endued with know-
ledge *James* the *Iust*, *John*, and *Peter*. They delivered the same unto the rest of the Apostles,
the Apostles afterwards unto the *seventie* Disciples, of which number was *Barnabas*. There
were two *James*, the one termed *Iust*, which was throwne downe headlong from the pin-
nacle, and brained with a fullers club, the other beheaded. Of him that was called *Iust*,
Paul made mention, saying: I saw none of the Apostles save *James* the brother of the Lord.
Those things, which the Lord promised the King of the *Osroenians*, then were perfor-
med. *Thomas* by divine inspiration sent *Thaddaeus* unto the city *Edessa*, to be their prea-
cher, and an Evangelist of the doctrine of Christ, as a little before out of the records we
have alledged. But he after his coming, having cured *Agbarus*, by the Word of God,
and astonished all them with his strange miracles and workes which hee wrought,
brought them to the worshipping of the divine power of Christ, and ordained Disciples of
the doctrine of our Saviour. From that time unto this day, the whole city of the *Edessians*
being addicted unto the name of Christ, shew forth no small argument of the great good-
nesse of our Saviour towards them. But these things may suffice, taken out of their auncient
historicall records. Now let us returne unto the sacred Scripture. The first and the grea-
test persecution being raised of the *Iewes* against the Church at *Ierusalem*, about the time
of the martyrdom of *Stephen*, and all the Disciples, the twelve onely excepted, being di-
persed throughout *Iudaea* and *Samaria*, certaine of them, as the holy Scripture beareth wit-
nesse, came unto *Phanicos*, and *Cyprus*, and *Antioch*; but these as yet durst not deliver unto
the *Gentiles* the Word of faith, but shewed it onely unto the *Iewes*. At that time also *Paul*
raged against the Church, entring into the severall houses of the faithfull, and giving forth
precepts, that both men and women should bee imprisoned. And *Philip* one of the or-
dained Deacons with *Stephen*, and of the dispersed, came to *Samaria*, and being plenteous
as touching the divine power, first of all preached unto the inhabitants there the Word of
God. The grace of God so mightily prevailed with him, that he drew unto him by his prea-
ching *Simon Magus* with many moe. *Simon* at that time was so famous, holding in awe them
that were bewitched with his sorcery, that they supposed him to be the great power of
God. He was then so amazed with the miracles which *Philip* wrought by divine power,
that he came and grew so farre forwards to mens seeming, that he dissembled even unto
the baptisme that is through faith in Christ. Which dissembling at this day is wonderfull in
them that now wallowing in that most detestable heresie, tread the trace of their Fore-fa-
ther, inroaching upon the Church, as a pestilent and noisome disease, infecting them which
cannot thoroughly discern the incurable and intractable venime, lying hid within them.
But diverse of them (their impiety being revealed) were thoroughly knowne and rejected, of
vvhich number *Simon* himselfe, being apprehended of *Peter*, received the sentence of dam-
nation due to his desert. When that the preaching of Gospel daily proceeded vvith increase,
it came to passe by reason of some domesticall affaires, that there came from the land of the
Ethiopians, the chiefe governor of the Queene, vvhich after the custome of their countrey
held the kingdome, for as yet the people of that country have to their Prince a Queene. He
vvvas the first of the *Gentiles*, vvhich obtained of *Philip* the holy mysteries by the inspiration
of

of the heavenly word : he was made the first fruites of the faithfull throughout the world, and as it is reported after his returne unto his native soyle, he preached the knowledge of the universall God, which giveth life unto men, and the comming of our Saviour : whereby the prophecy was fullfilled which said : *Ethiopia shall stretch her hand before unto God.* About this time *Paul* the chosen vessell is declared an Apostle not of men, neither by men, but by revelation of *Iesus Christ*, and God the Father which raised him from the dead, and obtained this vocation, by a vision, and a voice revealed from heaven.

The Eunuck converted by *Philip*, preacheth the Gospell to the *Ethiopians.* Psal. 68. Act. 9. Gal. 3.

CHAP. II.

The report of Pilate, the censure of Tiberius the Emperour, and the Roman Senate, concerning Christ.

WHEN as the wonderfull resurrection of our Saviour, and his assumption into the heavens, was now made manifest unto many, and the ancient manner among the heathen Princes had so prevailed; that if any novelty by any were enterprised, the same forthwith should be signified unto him that held the princely Scepter. lest that he should be ignorant of any thing which was done : it came to passe that *Pilate* made *Tiberius* the Emperour privie of those things which concerned the resurrection of our Saviour *Iesu*, and were published throughout *Palestina*, adding thereunto his marvellous workes, whereof he was credibly informed, and how that now after his resurrection, he was of many taken for a God. The report goeth, that *Tiberius* made relation thereof unto the Senate, which rejected his saying, for no other cause, but for that they had not first approved the same; the auncient custome observed, that none should be accounted of the *Romanes* among the number of gods, unlesse he were canonized by the sentence and decree of the Senate, which no doubt was done for this end; that the wholesome doctrine of the divine preaching, should not need the approbation and commendation of men. Though this matter touching our Saviour was rejected of the *Romane Senate*, after it was dilated unto them, yet *Tiberius*, reserving unto himselfe his former opinion, conceived no absurdity prejudiciall unto the doctrine of *Christ*. These things *Tertullian*, a man well experienced in the *Romane* lawes, and besides famous among them which flourished at *Rome*, in his *Apologie* which he wrote for the Christians in the *Romane* tongue, and by translation writeth thus : *And that we may reason touching the originall of these lawes, it was an auncient decree : that no god should be consecrated by the Emperour, unlesse it were first agreed upon by the Senate. The like did Marcus Emilius practise, concerning a certaine Idol of Alburnus, and this maketh for us : that the Deitie is wayed amongst you after mans will and judgement. Unlesse that God please man, he is not made God. So that by this decree, man must be gracious and favourable unto God. Tiberius then, in whose time the Christian name was spread abroad in the world, when this doctrine was signified unto him out of *Palestina*, (where it first sprang) communicated the same unto the Senate, declaring wishall, that this doctrine pleased him right well. The Senate rejected it, because they had not allowed the same. But he persevered in his opinion, threatening them death, that would accuse the Christians. This was the wisdom of the divine providence lightning his mind, that the preaching of the Gospell should passe at the beginning throughout the world without let or hinderance.*

Tiberius would have had *Christ* canonized in the number of the gods. The wisdom of God in this behaffe.

Tertull. in *Apolog. advers. gentes.* cap. 5.

CHAP. III.

How that in short space the Gospell was published throughout the world.

BY the divine power, and helping hand of God, the wholesome doctrine, as it were sunne-beames, sodainely shined throughout the world, and forthwith (according unto the sacred Scripture) the sound of the holy Evangelists and Apostles passed throughout the whole earth, and their words unto the ends of the world. So that throughout all cities and villages (after the manner of barne floores replenished) forthwith very many, and the same very populous Churches were established; and they which by antient succession were blinded, through old error, and the rooted disease of superstitious Idolatry, now at length through the power of *Christ*, by the doctrine of his Disciples, together with the wonderfull workes wrought by them, were at liberty from their cruell Lords, & loosed out of their lothsome fetters, wholly abandoning the Idolatrical wor-

Psal. 19.

Cornelius the Centurion is converted unto the faith. Acts 10. The Antiochians were first called Christians. Acts 11.

ship of many gods, confessing one and the alone God, the worker of all things, and worshipping him with the rites of true piety, through divine and pure Religion, grafted in the heart of man by our Saviour himselfe. But the divine goodnesse, and grace of God spread it selfe abroad among other nations, and first of all, *Cornelius* of *Cæsarea* in *Palestina*, with all his household, by a divine vision, and ministry of *Peter*, embraced the faith of Christ, and many *Grecians* of *Antioch*, heard the preaching of those which dispersed themselves at the stoning of *Stephen*, when as at this time the Church of *Antioch* flourished and multiplied exceedingly, and many Prophets of *Ierusalem* (with whom were *Paul* and *Barnabas*) frequented thither: and besides them, there was another multitude of brethren there, so that the Christian name there sprang first, as of a fresh and fertile soile, and *Agabus* one of the Prophets then present, foretold them of the famine to come. *Paul* and *Barnabas* were chosen messengers for the ministry by the brethren.

CHAP. IV.

How that Cajus Caligula, exiling Herod with perpetuall banishment, created Agrippa King of the Iewes. The commendation of Philo Iudæus.

Anno Christi 39. 40. Cajus Caligula Herod the Tetrarch exiled with his harlot Herodias. Herod Agrippa King of the Iewes. Ioseph. Anti. lib. 18. cap. 14. Philo Iudæus.

Tiberius when he had reigned about two and twenty yeares died: *Cajus* succeeding him, presently committed the principality of the *Iewes* unto *Agrippa*: and beside that kingdome, he gave him the *Tetrarchies* of *Philip* and *Lysanias*, and not long after also the *Tetrarchie* of *Herod*, which *Herod* together with *Herodias* being condemned for diverse crimes and enormities, was committed to perpetuall banishment. The same *Herod* was he which lived about the Passion of Christ: these things *Iosephus* doth witnesse. About this time *Philo* did flourish, a man not onely excelling our owne men, but also such as passed in prophane knowledge. He was by lineall descent an *Hebrew* borne, inferior to none of them which excelled at *Alexandria*. But what labour and industry he hath employed in divine discipline, and the profit of his native countrey, his workes now extant plainely do declare: and how far forth he prevailed in Philosophicall, and liberall arts of prophane knowledge, I suppose it not very needfull to repeate. But imitating the doctrine of *Plato* and *Pythagoras*, he is said to have excelled all the learned of his time.

CHAP. V.

How Philo behav'd himselfe being sent in Embassage for the Iewes unto Cajus the Emperour.

Ioseph. Anti. lib. 18. cap. 18. Apion.

Philo.

WHat befell unto the *Iewes* under *Cajus*, this *Philo* hath written in five bookes: wherein he setteth forth the madnes of *Cajus*, how he proclaimed himselfe god, and besides dealt spitefully innumerable sorts of waies. Moreover what calamities happened unto the *Iewes* in his time, though *Philo* himselfe was sent in Embassye for his owne nation which inhabited *Alexandria*, unto the city of *Rome*, and how that he pleading for the lawes of his countrey people, gained nothing but gibes and jestes, returning with great hazard of his life. *Iosephus* made mention of these things, in the eighteenth book of his *Iudaicall Antiquities*, thus writing word for word. When dissention arose among the *Iewes* and *Grecians* inhabiting *Alexandria*, both parties severally sent three legates unto *Cajus*, whereof *Apion* one of the legates for the *Grecians* of *Alexandria*, shamefully intreated the *Iewes*, with many opprobrious and blasphemous termes, adding this mishall, that they despised the majesty of *Cæsar*. And when as all they which were tributaries to the *Romanes*, dedicated altars and temples unto *Cajus*, and esteemed of him in all other respects as God; these *Iewes* only disdainfully withstood this honour done unto him of men, and accustomed to prophane his name. After that *Apion* had thus spoken many and grievous things, to the end he might incense *Cajus* against them (as it was very like,) *Philo* one of the *Iewes* legates drew nigh, a man excelling in all things, and brother of *Alexander Alabarchus*, not ignorant in Philosophie, and of ability sufficient to answer the opprobrious crimes laide to their charge. But *Cajus* excluded him, commanding him forthwith to depart, and because he was thoroughly moved, he seemed as though he went about to practise some mischief towards him. *Philo* being reviled, went forth, and unto the *Iewes* which were with him in company, he said: We ought to be of good cheere: for by right God should take our part, sith *Cajus* is angry with us. Thus

Thus far *Iosephus*. And *Philo* himselfe declareth at large, in his written Embassie, the things which then were done. Whereof omitting many things, I will presently touch that whereby it may evidently appeare unto the Reader, what evils not long after happened unto the *Iewes*. for those things which they rashly enterprised against *Christ*. First of all, *Sejanus* in the city of *Rome* under *Tiberius* in great credit with the King, endeoured with all might possible to destroy all the *Iewish* nation. And *Pilate* in *Indea*, under whom that villany was committed against *Christ*. practised against the temple which stood at *Ierusalem*, that which seemed unto the *Iewes* unlawfull and intollerable, whereby he grievously vexed them.

Sejanus an enemy unto the *Iewes*.
Pilate vexed the *Iewes*.

CHAP. VI.

What miseries happened unto the Iewes, after that hainous offence which they committed against Christ.

P*hilo* doth write, that after the death of *Tiberius*, *Cajus* having obtained the Empire, vexed many with manifold and innumerable afflictions, but chiefly the nation of the *Iewes*, which by few of his words may be gathered, writing thus: So grievous (saith he) was the dealing of *Cajus Caligula* towards all men, but specially against the nation of the *Iewes*, with whom he was greatly displeased, that among other cities, beginning at *Alexandria*, he claimed unto himselfe their prayers, & set up his own picture every where (for he that succeedeth others who are rejected, doth greatly advance himselfe) and dedicated the temple in the holy city (untill that time undefiled, and free every way,) unto himselfe and his proper use, translating and consecrating the name to new *Cajus* as a famous god. And infinite more mischiefs which cannot be told, the same *Philo* reporteth, to have happened unto the *Iewes* at *Alexandria*, in his second booke of *Vertues*. And *Iosephus* agreeth with him, who likewise declareth all the miseries of these men, to have had their originall from the time of *Pilate*, and their rash enterprize against *Christ*. Heare then what he sheweth in the second booke of the *Iudaicall* wars, thus writing word by word: *Pilate* being sent from *Tiberius*, as Lieutenant into *Indea*, covertly conveyed by night into *Ierusalem*, the veiled pictures of *Cæsar*, which they call his *Armes*: which thing, when day appeared, moved the *Iewes* not a little. For they which were nearest unto them, at the sight thereof stamped them with their feet, as if they had beene abrogated lawes. They judged it an hainous offence, that any carved Image should be erected in the city. But if thou conferre these with the truth in the Gospell, thou shalt easily perceive, how that not long after, the voice took hold of them which they pronounced before *Pilate*, saying: *We have no other king but Cæsar*. Moreover the same Historiographer reporteth another calamity to have ensued the former, saying: After this he raised another tumult; for their holy treasure which they call *Corbon*, was wasted upon a conduit, reaching the space of three hundred furlongs. This was the cause of the commotion among the *Iewes*, and when *Pilate* was present at *Ierusalem*, they came about him, crying out unto him. But he foreseeing their tumult, assigned certaine armed souldiers, in outward shew of apparell like unto the common people, which he mingled with the multitude, commanding that no sword should be used, but such of the multitude as clamorously murmured (a signe being given from the tribunall seate) he caused to be beaten to death with clubs. The *Iewes* being thus foyled, many perished of their wounds, and many in their flight being troden under foot of their fellow citizens, died. At this lamentable slaughter the multitude being discouraged, was silent. Moreover *Iosephus* declareth innumerable more innovations to have happened at *Ierusalem*, teaching how that from that time, seditions, wars, and often practises of mischiefs incessantly did vex not only the city, but all *Indea*, untill at length the utter foyle (by their besieging under *Vespasian*) laid hold on them. Thus hath vengeance lighted upon the *Iewes*, for their horrible fact committed against *Christ*.

Philo Iudæus.

The cruelty of *Cajus Caligula*

Ioseph. bell. Iud. lib. 2. cap. 8

Iohn 19.

Ioseph. bell. Iud. lib. 2. cap. 8

Pilate planneth the *Iewes*.

CHAP. VII.

How Pilate slue himselfe.

It is necessary to know this also, how the same *Pilate* that was President in the time of *Christ* under *Cajus*, of whose time we made mention before, fell into such misery, that necessity constrained him to use violence upon himselfe, and became his own murder, the

The death of *Pilate*.

the justice of God, as it seemeth best unto his wisdom, not long winking at his wickedness. Hereof the *Grecians* are witnesses, which commit to memory in their Histories the *Olympiads* of times.

CHAP. VIII.

Of the famine in the time of Claudius.

Acts 11.
Claudij Anno
4. Christi.
Anno 46.
1 Cor. 16.
2 Cor. 9.
Gal. 2.

When as *Cajus* had held the royall Scepter not fully the space of foure yeares, *Claudius* the Emperor, succeeded him, under whom a great famine afflicted the whole world. The same also have they delivered in their commentaries unto us which far dissent from our doctrine. And the prophecy of *Agabus* the Prophet, foreshewing in the *Acts* of the *Apostles*, the famine that should overspread the world, came thus to passe. *Luke* in the *Acts* signifieth this famine to be under *Claudius*, saying: that the brethren of the Church of *Antioch* sent reliefe (every one after his ability) unto the faithfull inhabiting *Iudea*, by the hands of *Paul* and *Barnabas*.

CHAP. IX.

Of the martyrdom of James the Apostle.

Acts 12.
Clemens lib. 7.
Hypot.

The tormentor of James
suffered martyrdom with
him.
Acts 12.

About that time (that is under *Claudius*) Herod the king stretched forth his hand to vex certaine of the Church, and slue James the brother of *John* with the sword. Of this *James*, *Clemens* in the seventh of his *Hypotyposion*, reporteth a certaine History worthy of memory, which he received by relation of his predecessors, saying: He truly which drew him before the tribunall seate, when he saw that he would willingly suffer martyrdom, was therewith moved, and voluntarily confessed himselfe to be a Christian. Then were they both brought together, but he in the way requested James the Apostle to pardon him, which after he had paused a little upon the matter, turning unto him answered: Peace be unto thee, and kissed him, and so they were both beheaded together. Then Herod, as the Holy Ghost witnesseth, perceiving the death of James to have pleased the *Jewes*, layed waite for *Peter*, whom, when he had taken, he cast into prison, whose death he had procured, had not the Angell of the Lord by divine apparition assisted him by night, miraculously loosing his fetters, and restoring him to the office of preaching.

CHAP. X.

How that Agrippa otherwise called Herod, persecuting the Apostles, and extolling himselfe felt the heavy hand of God, to his destruction.

Acts 12.

Joseph. Antiq.
lib. 2. cap. 7.

He enterprises of the king against the *Apostles* of Christ, passed not long unpunished. For immediatly after his privy practises against the *Apostles* (as it is in the *Acts*) when he was in *Casarea*, upon an high solemne day, arrayed in a gorgeous and princely robe, speaking unto the people from his lofty tribunall seate, the plague of God (as messenger of justice) apprehended him. And when as the whole assembly had shouted to his praise, that to their hearing the voice of God and not of man proceeded from him, the Angell of the Lord (as the Scripture witnesseth) smote him, so that he was consumed of wormes, & miserably finished his mortall life. And that consent is worthy of memory which is found betweene the holy Scripture in this miraculous fact, and the History of *Iosephus*, where he delivereth unto us a manifest testimony of the truth, to wit, in the nineteenth booke of *Iudaicall Antiquities*, writing this miracle in these words: Now was the third yeare of his Lieutenantship throughout all *Iudea* come to an end, when he went to *Casarea*, which of old was called the tower of *Straton*. There he published spectacles, and stage-plays in the honour of *Cæsar*, and ordained a solemne feast day for his prosperous affaires. Unto this feast frequented the whole multitude of those which were chiefe in that province, and advanced to highest promotion and dignity. The second day of these spectacles, the king putting on a robe of silver wonderfully wrought, at the dawning of the day came to the theatre, where his silver robe by reflexe of the sunne-beames yeilded so gorgeous a glistering to the eye, that the shining thereof seemed terrible, and intollerable to the beholders. Flatterers forthwith, one one thing and other other thing, bolted out such sentences, as turned in the end to his confusion, and saluting him as god, they added therewithall, Be grations for though

though hitherto we have feared thee as man, yet henceforth we confesse thee to be above mortall nature. These things the king rebuked not, neither repelled this impious flattery. But when a little after he looked about, he beheld an Angell hanging over his head. The same forthwith he supposed to be a messenger of evill, who before was of goodnesse. Sodaynely he felt himselfe pricked at the heart, with extreame and vehement paine in his bowels, and heavily beholding his friends, said: I which seeme to you a god; am now constrained to end the race of this life: fatall destinie hath found fault with your fond flatteries, which of late you sounded to my praise, I which was saluted immortall, am now to be carried away, and ready to yeeld up the ghost. This destinie no doubt is to be borne withall, which God hath decreed. For we have lived not miserably, but in that prosperous estate which is termed blessed. When he had uttered these words he sickned more and more. Then was he carefully, and circumspectly carried unto the Pallace: but the rumour was spread abroad, over all the countrey, that without peradventure he would die shortly. The multitude forthwith together with women and children, covered with sackcloth, after their country manner, made supplication unto God for their king, so that all sounded of sorrow and lamentation. The king lying in an high lodging, and beholding the people prostrate upon their knees, could not refrain from teares. But after that he had beene vexed, the space of five daies with bitter gnawing of his bowels, he ended this life, being the fiftie and fourth yeare of his age, and the seventh of his raigne. For the space of foure yeares he rained under Cajus Cæsar, governing the Tetrarchie of Philip: pi three yeares, and the fourth yeare he governed that Tetrarchie which was Herods: the other three yeares, he passed under Claudius Cæsar. I wonder that Iosephus and others doe alledge those things truely and agreeable to the divine Scriptures. But if any seeme to disagree among themselves touching the name of the king, the time it selfe, and the Act done do declare him to be the same, so that either by the error of the writer, the name was changed, or that he had two names, as many others have had.

This Angell in Iosephus is an Owle.

The oration of Herod Agrippa a little before his death.

If thou haddest lived well, no doubt thou shouldest have died well, thy life was very ill, thine end farre worse.

Herod Agrippa king of the Jewes seven yeares

He was called sometimes Herod, sometimes Agrippa.

The censure of the translator touching the doubt raised about the name of Herod, which was smitten of the Angell with mortality.

Eusebius in this former chapter seemeth to cleare a certaine doubt, which may rise about the name of this king, whether he were called Herod (as Luke writeth in the Acts of the Apostles) or Agrippa, as Iosephus every where termeth him. Luke saith: Herod the king stretched forth his hand, &c. Acts 12. Againe, Luke saith: Herod went downe from Iudæa to Casarea. Eusebius, and Iosephus doe say, that Agrippa after he had continued three yeeres in the kingdom of Iudæa, went downe to Casarea. Antiqu. lib. 19. cap. 7. Luke saith: Vpon a day appointed, Herod arrayed himselfe in royall apparell, and late on the judgement seate, and made an oration unto the people, and the people gave a shout saying: The voice of God and not of man. Eusebius and Iosephus say: Agrippa the second day of these spectacles, or stage-playes, putting on a robe of silver which glistered, &c. The flatterers saluted him for God. Luke saith: The Angell of the Lord smote him. Eusebius saith: He beheld an Angell hanging over his head. Iosephus saith: he saw an Owle sit over his head, and forthwith he supposed her to be a messenger of ill lucke. Last of all Luke saith: He was eaten of wormes and gave up the ghost. Eusebius and Iosephus say: that he was pricked at the heart with extreame paine, and bitter gnawing of the bowells. All which circumstances tena to one effect. The greatest disagreement that I see, is in the name. By perusing the Histories of Iosephus and Eusebius I cannot perceiue that there were more Herods, from the birth of Christ (which were kings of the Jewes) unto the utter overthrow of Ierusalem, under Titus, and Vespasian, (when as their kings, and High-priests were quite cut of) then two: the first: Herod the Idumean, who slew the infants called also Herod the great. The second: Herod the Tetrarch, called Herodes minor, whose beginnings and endings the Reader may behold in the Chronographie printed in the end of this present volume. Eusebius (lib. 2. cap. 4. also in his chronicon, and Iosephus, Antiqu. lib. 18. cap. 11. & 14. & bell. Iud. lib. 1. cap. 10, 11.) do write: that (Agrippa touching whom this present doubt doth rise) being the son of Aristobulus, nephew to Herod the great, brother to Herodias came to Rome, the yeare before Tiberius died, and was a suter under the Emperor Tiberius, for some office or other. Tiberius upon displeasure conceived against him clapt him in prison. This Agrippa after the death of Tiberius, grew in such favour and credit with Cajus Caligula (who succeeded Tiberius) that he accused Herod the Tetrarch before the Emperour of treason, for which crime

Herod

Herod (being convinced) together with Herodias was commanded to perpetuall banishment, and he appointed King of the Iewes. This Agrippa was King seven yeares, foure under Cajus Caligula, and three under Claudius. Of Claudius he obtained, besides his other dominions as Iosephus doth witnesse (*Antiq. lib. 19. cap. 5.*) the kingdome which Herod his grandfather had over Iudea and Samaria, and with all the Tetrarchy of Lysanias. His end and manner of death, Luke, Eusebius, and Iosephus have there described to be very lamentable. The time very well agreeth, his death to have beene in the fourth yeare of Claudius, Anno. Christi. 46. though they differ in the name, Luke only calleth him Herod, all other writers call him Agrippa. Yet in Iosephus (*Antiq. lib. 19. chap. 5.*) I find, that this Agrippa had to his brother one Herod. Agrippa (saith he) begged of Claudius, for his brother Herod, the kingdome of Chalcis. Againe Iosephus saith, there met Agrippa certaine kings, pariter & Herodes frater ejus, qui & ipse Chalcidis habebat imperium: and withall his brother Herod, which also was king of Chalcis, *lib. 19. Antiqu. cap. 7.* Claudius wrote unto the president of Alexandria, in the behalfe of the Iewes, supplicantibus sibi regibus, Agrippa, pariter & Herode, at the request of both Agrippa and Herod the kings. *Antiqu. lib. 19. cap. 5.* Againe in the same place Claudius himselfe in his edict, saith: Petentibus me regibus, Agrippa & Herode charissimis, &c. libenter hoc præbui: When as Agrippa & Herod, our deare princes, made the petition unto me, I willingly condescended thereunto. I find moreover mention made, that this Herod survived his brother Agrippa. Iosephus writeth thus *Antiqu. lib. 20. cap. 1.* Herod the brother of the late deceased Agrippa, then king of Chalcis, requested of Claudius Caesar, authority over the temple, the ordaining of Priests, all which he obtained. A little after it followeth: Herod removed Canthara from the High-priest-hood, and substituted Ioseph the son of Camus. Moreover Ioseph, saith: *Antiq. lib. 19. cap. 7.* that after the departure of his brother, he conspired the death of Syllas. This is all, that I find to have beene done by this Herod: Finally he died in his bed, his end being come without any manifest or knowne disease. Iosephus saith: Defunctus est Herodes frater regis Agrippæ majoris, octavo anno Claudij principatus, cujus regnum, Claudius Agrippæ juveni dedit. Herod the brother of king Agrippa the greater, died the eight yeare of the raigne of Claudius, whose kingdome Claudius assigned unto yong Agrippa, *Antiquit. lib. 20. cap. 5. bell. Iud. lib. 1. cap. 10, 11.* We may in no wise thinke that Luke erred herein, he might peradventure meane this Herod, who had some doing in the temple, some dealing among the Priests, some authority over the Iewes, who was carefull for them together with his brother Agrippa. But his end hath no affinity, with that of Luke, if we may credit Iosephus, who no doubt (being a Jew then living) was most skilfull, & best seene in the Iewish affaires. Wherefore to reconcile this disagreement, let us call him Herod with Luke, and Agrippa with Eusebius and Iosephus. Nay lest that we seeme contrary to our selves, in taking contrary parts, let us make them friends, and joyning their hands together, name the man Herod Agrippa, which Eusebius meant, when he gathered the summaries of his chapters, saying: *ὡς Ἀγρίππας καὶ Ὁ Ηρώδης τὸς Ἀποστόλους διώξαν*, how that Agrippa and Herod persecuted the Apostles. Eusebius also in the latter end of the chapter, supposeth the name either to have bene changed, by some error of the writer, or else that he was *διονυκος*, called after two names. In as much as hitherto in this our censure together with the other writers, we have layde downe the names of the kings which governed the Iewes since the birth of Christ: there remaineth yet one (which Eusebius *lib. 2. cap. 19.* toucheth) to be spoken of, that the Reader may find the History, laid downe in an ample, and perfect manner. The same is Agrippa the younger or lesser. After Herod the Idumean the great which raigned thirty seven yeares (foure only after the birth of Christ) succeeded Archelaus, which continued king nine yeares. The third after the birth of Christ, was Herod the Tetrarch, who raigned foure and twenty yeares. The fourth was Agrippa major (touching whose name this controversie arose) who raigned seven yeares. The fift and the last was Agrippa minor son to the former Agrippa, whom the Angell stroke. This Agrippa raigned sixe and twenty yeares to the destruction of Ierusalem, and the utter overthrow of the Iewes. Iosephus writeth of him (*Ant. lib. 19. cap. 8.*) that he was but 17. yeares old when his father died. This was he before whom Paul pleaded in the Acts of the Apostles, when he said: I thinke my selfe happy king Agrippa, because I shall answer this day before thee, &c. because thou hast knowledge of all customes, and questions which are among the Iewes. In the end Paul said: O king Agrippa beleevest thou the Prophets? I know that thou beleevest. Then Agrippa said unto Paul: almost thou perswadest me to be a Christian, &c. When all was done, Agrippa said unto Festus: this man might have beene loosed, if he had not appealed unto Caesar, *Act. 26.* He began his raigne under Claudius, he continued the raigne of Nero, Galba, Otho, Vitellius, and part of the raigne of Vespasian, and his

his son Titus. Iosephus commendeth him for divers vertues, he exhorted the Iewes to cut off all sedition, and not to venture upon that most dangerous war, with the Romanes: volens & Romanis conservare Iudæos, & Iudæis templum atque patriam, willing or being desirous to save for the Romanes the Iewes, and for the Iewes, the temple and their native soile. Bell. Ind. lib. 2. cap. 17. He entertained Vespasian, in the time of the wars at Tiberias. Ioseph. bell. Ind. lib. 3. cap. 16. Joyning with Vespasian at the siege of Gamala, he is wounded in the arme with a stone out of a sling. Bell. Ind. lib. 4. cap. 1. He is sent to Rome by Vespasian (who then was but generall captaine) unto Galba the Emperour, and hearing by the way that Galba was dead, and that Otho succeeded him, went on his journey neverthelesse. Bell. Ind. lib. 5. cap. 6. His last end I find no where written. But touching the kingdom, the rule, and the government of the Iewes, after the utter ruine, and overthrow of Ierusalem, with the confusion of the Iewes: Vespasianus wrote unto Tiberius Maximus Lieutenant of Iudæa, that he should sell all the land of the Iewes, reserving only a place called Massada, unto certaine souldiers. Ioseph. bell. Ind. lib. 7. cap. 26. Now (gentle Reader) thou maist hereby note the wisdom and providence of God touching this wicked broode, that as Iosephus (Antiq. lib. 18. cap. 11.) writeth: Inter centum annorum spatium, cuncta Herodis origo consumpta est, within the compasse of one hundred yeares all the progeny of Herod was rooted out.

CHAP. XI.

Of Theudas the forcerer and his adherents.

IN so much as Luke in the Acts, brought in Gamaliel, who (when consultation was about the repressing of the Apostles) said: that before that time there arose up one Theudas, which came to nought, and as many as hearkned unto him: now therefore let us alledge the testimony of Iosephus concerning him. He writeth in the place afore, cited these words: When Fadus was Lieutenant of Iudæa, a certaine forcerer named Theudas, perswaded a great multitude to follow him unto the river Iordan, bringing with them their whole substance. For he reported himselfe to be a Prophet, and that at his commandement the river should divide it selfe parting in the midst, yeelding unto them a free passage through, and in so saying he seduced many. But Fadus suffered not their folly to take effect, for he sent out a troope of horsemen, which apprehended them unawares, slue many, and tooke many alive: but Theudas himselfe being taken, they beheaded, and brought his head to Ierusalem. After this consequently Iosephus reporteth of the famine, which was under Claudius, in this manner.

Acts 5.

Ioseph. Ant.
lib. 20. cap. 40

CHAP. XII.

Of Helen Queene of the Osroenians, and of Simon Magus.

AFTER this there fell a great famine in Iudæa, where Queene Helen bought much corne of the Egyptians, and distributed to them that wanted. And these things accord with that in the Acts of the Apostles, how the Disciples of Antioch, after their ability, sent succour unto the Saints inhabiting Iudæa, to be delivered unto the elders, by the hands of Paul and Barnabas. But of this Helen (whereof also this Historiographer mentioned) there remaine unto this day certaine famous monuments, in the suburbs of Elia. It is said of old, that she was Queene of the nation called Adiabeni. When that now the faith in our Saviour and Lord Iesus Christ was published among all people, the mortall enemy of mankind, endeavouring to withdraw the Regall citie from the truth; conveyed thither Simon (whereof mention was made before) and furthering his divelish enchantments, seduced many of them which dwelt at Rome: This Iustinus doth also declare, who a little after the Apostles time was famous as touching our doctrine: concerning whom, I will lay downe those things that may seeme agreeable unto the time. This Iustinus in the former Apologie, which he wrote in the defence of our doctrine, saith thus,

Acts 11.

These Adiabeni were a nation dwelling beyond Euphrates. Ioseph. bell. Ind. lib. 6. cap. 7

CHAP. XIII.

Of Simon Magus, and Helena a certaine witch his yoke-fellow.

AFTER the ascension of our Saviour into the heavens, the divell brought forth certaine men which called themselves gods, who not only suffered no vexation of you, but attained unto honour amongst you, by name one Simon a Samaritan, borne in the village

Iustinus Mart. in Apolog.

G
Girton

This Helen
was a com-
mon harlot.
*Irenæus lib. 1. c.
cap. 20.* calleth
this Helen,
Selen.

Simon the fa-
ther of here-
tiques.

*Gitton, who (under Claudius Cæsar) by the art of divels, through whom he dealt, wrought di-
velish enchantments, was esteemed and counted in your Regall citie of Rome for a god, and honou-
red of you as a god, with a picture betweene two bridges upon the river Tiberis, having this Ro-
mane superscription: Simoni deo sancto: To Simon the holy god. And in manner all the Sa-
maritans, and certaine also of other nations do worship him, acknowledging him for the chiefe god.
And together with him one Helena, who at that time wandered to and fro with him, which first
of all had her abiding in Tyrus a citie of Phœnicia at the receipt of custome, and was termed of
him The principall understanding, Thus far Iustinus. Agreeable unto this is that of Irenæus in
his first booke against Heresies, where he writeth of this man, and of his impious and dam-
nable doctrine, which at this present I thinke superfluous to recite: in as much as every one
that is disposed, may easily understand the originall, the lives, the fond arguments, and the
whole enterprises of the grand heretickes of these latter times, which of purpose are large-
ly published in the aforesaid worke of Irenæus. This Simon we learne to have beene the first
author of all heresies, and they that of him hold this heresie unto this day, faining through pu-
rity of life the chaste philosophie of Christians renowned among al men, put in ure againe the
pestilent superstition of pictures, from the which they seemed once to be free, falling pro-
strate before the pictures and carved Images of Simon and his gill Helena (mentioned be-
fore) worshipping them with incense, and sacrifices, and sweete odours. They have as yet
certaine more detestable mysteries, which are said to amaze him that first heareth the same,
& they have a written oracle among them, which bringeth astonishment. These men indeed
are so full of astonishment, extasie, and meere madnesse, that not onely they may not be com-
mitted to writing, neither also with modesty be uttered of chaste lippes, so much do they
overflow in filthinesse and obscenitie. For whatsoever may be imagined more foule then
any filthinesse, the same hath their damnable heresie surpassed: and indeed they delude poore
wretched women with an heape of all kind of evils.*

CHAP. IIIII.

*How Simon Magus after his divelish dealing in Iudæa, got him to Rome,
where he was met of Peter the Apostle.*

The combat
of light and
darkenesse.

Simon Magus
commeth to
Rome.

Peter came to
Rome under
Claudius.

THe malicious power of Satan, enemy to all honestie and foe to all humane salvation, brought forth at that time this monster *Simon*, a father and worker of all such mischiefs, as a great adversary unto the mighty and holy *Apostles*. But the divine, and supercelestiall grace so succoured her Ministers, that by their presence the kindled flame of wickednesse was quenched, and all pride by them abated and humbled, which did set it selfe against the knowledge of God. Wherefore neither the striving of *Simon*, neither of any other that then started up, was able to withstand those Apostolike times. For the brightnesse of truth, and the divine word, lately shining from above, prevailing on earth and working in the *Apostles*, victoriously overcame, and mightily overgrew all things. But the aforesaid Sorcerer (having the eyes of his mind suddenly stricken as it were with some divine illumination, when he was manifestly knowne to have maliciously dealt against *Peter the Apostle in Iudæa*) fled a long journey by sea, from the East unto the West, thinking by that flight to live afterwards at his hearts ease. And comming into the city of *Rome*, he was so ayded by that power which prevaieth in this world, that in short time he brought his purpose to such a passe, that his picture was there placed with others, and he honoured as a god. But this impiety did not long prosper: for incontinently under the raigne of *Claudius*, the great providence of the God of all things loving to mankind, guided unto *Rome* *Peter* that great and constant Apostle, chiefe of all the rest for courage, against this so great a corrupter of Christian life, who like a valiant Captaine (fenced with the divine armour of God) transported from East unto West, the precious marchandize of spirituall brightnesse, the wholesome doctrine, and light of soules, that is, the preaching of the glad tidings of the celestiall Kingdome.

CHAP. XV.

The foyle of Simon, and mention of the Gospell written by S. Marke.

These 2. Chap.
in the Greeke
were one.

WHen the heavenly word came thither, immediatly the power of *Simon* together with himselfe came to naught, but on the contrary such a light of piety shined in the minds of such as heard *Peter*, that they were not sufficed with once hearing, neither satisfied with the unwritten doctrine that was delivered, but earnestly belought *S. Marke* (whose Gospell is now spread abroad) that he would leave in writing unto them the doctrine which they had received by preaching; neither ceased they, untill they had perswaded him, and so given an occasion of the Gospell to be written, which is now after *Marke*. It is reported, that the Apostle understanding of this by inspiration of the holy spirit, was pleased with the motion of those men, and commanded this Gospell now written to be read in the Churches. *Clemens* in the sixth of his *Hypotyposeson*, reporteth this story. With him agreeth *Papias* Bishop of *Hierapolis* in *Asia*, who saith, that of this *Marke* mention is made by *Peter* in his former Epistle, which he compiled being at *Rome*, and of him the cite of *Rome* figuratively to be called *Babylon*, the which is signified when he saith: *The Church which is at Babylon, elected together with you saluteth you and Marke my sonne.*

The Romanes
request Saint
Marke to write
a Gospell.

Clemens.
Papias.

1 Pet. 5.
Rome figura-
tively called
Babylon.

CHAP. XVI.

How that Marke first of all others, preached unto the Egyptians the knowledge of Christ.

Chap. 15. after
the Greeke.

MArke is said first of all to have been sent into *Egypt*, and there to have both preached the Gospell which he wrote, and first to have settled the Churches of *Alexandria*: and so a great multitude of beleevers, both men and women at the first meeting, was gathered together, by a certaine philosophicall and diligent exercise, so that *Philo* thought good to commit in writing unto us, their exercise, their conventicles, their diet, and all the other trade of their life.* It is reported that this *Philo* came to *Rome* under *Claudius*, and had conference with *Peter*, who then preached unto the *Romanes*. neither is it unlike. That Commentary, which we know to have bene compiled by him in his latter daies, containeth manifestly the Canons hitherto conserved in the Church. And in so much as curiously he hath described unto us the lives of our religious men, it is very like that he did not only see those Apostolike men of his time, being by originall *Hebrewes*, and therefore observed the ancient rites and ceremonies of the *Jewes*, but also allowed of them, as godly and honest.

Marke the first
preacher of the
Egyptians.

* Chap. 6. in
the Greeke.
Philo came to
Rome under
Claudius.

CHAP. XVII.

Eusebius reporteth out of Philo, the lives, the manners, the studies, the habitations, the assemblies, the judgement of the interpretation of the Scriptures, of the religious men in Egypt and there about, flourishing in his time.

First of all this plainly appeareth, that *Philo* passed not the limits of verity, in reporting those things which he wrote (either of himselfe or from others) in that booke by him entituled: *Of the life contemplative, or Worshippers*, saying: That the men and women were called worshippers, either because like cunning Physitians, they cured and heald such as came unto them of their malicious passions: or els because that religiously they worshipped the celestiall God-head with pure and sincere worshi. But whether he of himselfe gave them this name for the foresaid causes, or whether at the beginning they were so called, when as yet the name of Christians was not every where published, I think it not needfull curiously to sift out. Yet first of all this he witnesseth: *That they renounced their substance, and they which professed Philosophy abandoned their owne proper goods, and severed themselves from all the care of this life: and forsaking the cities, they lived solitarily in fields and gardens: they accounted the company of them which followed the contrary trade of life, as unprofitable*

Philo Iudeus.

Acts 4.

Philo of the
worshippers in
Egypt.Mansions.
Churches.
Religious hou-
ses.Study of holy
Scripture.Psalmes and
Hymnes.The continen-
cy of the wor-
shippers.
Abstinence.

Virgins.

To compell
some to vow
chastity is pa-
ganisme.

fitable and hurtfull unto them, who then lived thus (as it was likely) to the end, that with earnest and fervent desire they might imitate them which led this propheticall life. For in the Acts of the Apostles, whence no doubt this is rehearsed, it is written that all the Schollers of the Apostles sold their substance and possessions, distributing to every one as neede required, so that none wanted among them. For as many (saith the Text) as had lands or houses, sold them, and bringing the price thereof layed it at the Apostles feet, to this purpose, that severally every ones want and necessity might be supplied. The like doth the same Philo testifie, writing thus: In many places this kinde of people liveth, (for it behooveth as well the Grecians as the Barbarians, to be partakers of this absolute goodnesse) but in Egypt in every Province (so they terme them) they abound, and especially about Alexandria. From every where the best withdrew themselves (as it were into their native countrey) into the soyle of these worshippers, as a most commodious place, adjoyning to the lake of Marie in a low vale, very fit, both for the security, and temperature of the ayre. Afterwards describing the manner of their mansions, hee writeth thus of the Churches of that region: In every village there is a religious house, which they call Semnion, and a Monastery, wherein they inhabiting doe celebrate the mysteries of honest and holy life, carying thither nothing, neither meate nor drinke, neither any other thing necessary for the sustentation of the body, but the lawes and the oracles of the Prophets, Hymnes, and such like, whereby knowledge and piety is increased and consummated. And a little after hee saith: All the time that is from morning to evening, is of them spent in godly exercise; for reading the holy Scriptures, they meditate thereupon, handling allegorically the divine Philosophy of their native countrey. And they suppose those secret types which by figures are signified, to be made manifest by the exposition of the Scriptures. They have certaine Commentaries of auncient writers, who being ringleaders of their opinions, have left unto their posterity monuments of many things allegorically handled, which they using as patternes, doe imitate the drift of their intent. These things seeme to have beene uttered by this man, as though hee had beene an auditor unto their exposition of the Scriptures. It is also very like, that the Commentaries which he reporteth to have beene among them, were the Gospels, and the workes of the Apostles, and certaine expositions of the ancient Prophets, such as partly that Epistle unto the Hebrewes, and also the other Epistles of Paul doe containe. To bee short, that they newly compiled and collected Psalmes, thus hee writeth: They contemplat not onely divine things, but they make grave canticles, and hymnes unto God in a more sacred rime, of every kind of meter and verse. And many more things he declarcth in that booke which wee here mention. But those things seemed necessarily selected of him, which paint unto us the sure and certaine notes of their Ecclesiasticall conversation. But if any man suppose these things now spoken of, not properly to appertaine unto the policie of the Gospell, but to bee applied unto others besides these forementioned worshippers, let him at leastwise credit that, which out of his words wee will alledge, and no doubt if he judge indifferently, hee shall finde an infallible testimony. For thus he writeth: First of all, they place continencie in the mind, as a certaine foundation; next they build thereupon other vertues. Not one eateth, or drinketh before sunne set, adjoyning the divine meditating of wisdom, to be a worke of light, and the curious feeding of the carkasse, to be a worke of darknesse, giving unto the one the day, unto the other the lesser part of the night. Many thinke not upon meate, no not in whole three dayes, being ravished with a greater desire of knowledge then of foode. Many are so delighted and enamoured with the foode of wisdom, which abundantly, copiously, and plentifully ministrereth all kinde of learning, that they abstaine from meate twice as long, and scarce in sixe daies they receive their necessary foode. These words of Philo, in our opinion, concerne (without all contradiction) our men. But if any man as yet stiffly gaine-say, and looke to bee further perswaded, let him credit more evident demonstrations, which hee shall not finde among any others, save onely the Christians, who religiously rule themselves according unto the Gospell; for he saith: Among them of whome we speake, there are women to be found, whereof divers are elderly Virgins, vowing chastitie, not by compulsion or necessity, (as the guise and manner is of holy Virgins among the Gentiles) but rather voluntarily, for the zeale and desire they have to wisdom, with whose company, these women acquainting themselves, despiſe corporall lust, desirous not of mortall but immortal children, which soly the amiable and godly mind of it selfe begetteth. And afterwards he

he setteth forth the same more plainly, For the interpretation (saith he) of the sacred Scriptures, are among them Allegoricall and figurative. For unto these men the whole Scripture seemeth like a living creature, so that the externall shew of words, resembleth the superficies of the body, and the hid sense or understanding of the words, seeme in place of the soule, which their religion began to contemplate, by the beholding of names, as it were in a glasse, observing a passing beauty with the bright beames of shining sentences. What need we to adde unto these, how that they assembled together, severally men, and severally women, and so had their conversation: and what exercise they practised among them? which as yet are in use among us, and especially such as we have beene accustomed to use in our fastings, vigils, and reading of divine Scripture about the festivall day of the blessed Passion, which the aforesaid author hath diligently noted, after the same manner as they are observed among us, and delivered it in writing, but especially describing the vigils of that great feast, and the exercises thereof, with hymnes, as the manner is among us. And how that one singing in verse, and the rest giving diligent care with silence, they all close in the end, and sing with him the last verse of the hymne. He hath written also, how that on the foresaid daies, they lye on pallets, tasting at all neither wine, neither any living creature, but their drink was cleare water, and their food bread with salt and Hyssope. He writeth moreover of their government, I say of them to whom the Ecclesiasticall Liturgies are committed, of their Deaconships, and of the presidency of Bishops, placed above all. But if any man be desirous to know these things exactly, let him repaire unto the History of the aforesaid author. Now that Philo writing of these things, intreated of the first preachers of the Gospell, and the rites delivered them of the Apostles of old, it is manifest to every man.

Allegoricall
interpretation

Synods.
Conference.

Fastings.

Vigils.

Beds made of
leaves, chaffe,
and grasse.
Bread and
water.
Bishops.
Deacons.

CHAP. XVIII.

The commendation of Philo, the catalogue of his workes, whereof many are not extant.

THis Philo flowed in words, he was deepe of understanding, high and profound in the contemplation of holy Scripture, he compiled a diverse and variable exposition of the Scriptures, prosecuting after his order and manner, as well the tract of the booke of Genesis with the Allegories thereof, as the summe in the chapters contained, laying downe the questions incident and solutions to the same, intitling his booke: *The questions and solutions throughout Genesis and Exodus.* There are besides extant of his, severall tracts of his *Problemes*: namely, two bookes of husbandry, as many of drunkennesse, and certaine others, having their proper and peculiar titles, whereof one is: *What the sober mind prayeth or voweth?* also *Of the confusion of tongues, Of wandring and finding, Of Assemblies about discipline.* Of that: *Who can be heire of the goods of God?* or: *What division can be of equals and contraries?* *Of the three vertues,* whereof Moses with others hath written. Moreover: *Of them whose names are changed, and why they were changed:* where he witnesseth himselfe to have written againe and againe of testaments. There is extant a volume of his, *Of banishment,* and *Of the life of a perfect wise man,* according unto righteousness, or: *Of unwritten lawes.* Again: *Of Gyants,* or: *That the God-head is not changed.* *Of dreames,* which according unto Moses, are given from above, five volumes. And thus much of them which he wrote on Genesis, that came to our hands. We have also knowne upon Exodus, five bookes of Questions, and *Of the tabernacle,* and *Of the ten commandements,* and foure bookes of them which by nature of lawes may be referred unto the ten commandements. *Of the sacrifices of beasts, what kinds of sacrifices there be?* of that: *What rewards are set forth unto the good and godly, in the law: what punishments, and curses to the wicked.* There are found also certaine severall bookes of his, as of Providence, and *Of the Jewes,* of Politicks, and *Of Alexander,* and concerning that: *That brute beasts have reason.* Again: *That he is a slave which is wicked,* and there followeth another booke: *That he is free which is godly.* After these he wrote *Of the life contemplative, or worshippers,* whence we borrowed these things, which we alledged concerning the Apostelike mens lives: *The interpretations of the Hebrew names in the law and Prophets,* are attributed unto his industry. This Philo comming to Rome in the time of Cajus, wrote a booke of the Impiety of Cajus, wittily cloaking it with the title of vertue: which booke being read before the Roman

Acts 18.

Anno Christi.

51.

Senate in the time of *Claudius*, was so well thought of, that his bookes were chained in the publike library, as famous monuments. At the same time, when *Paul* had travailed in compassie, from *Ierusalem* to *Illyricum*, *Claudius* vexed the *Iewes*, when *Aquila* and *Priscilla* with certaine other *Iewes* were expulsed *Rome*, and came to *Asia*, where they had their conversation together with *Paul*, who then confirmed the Churches whose foundations hee had lately laid: whereof the holy Scripture in the *Acts of the Apostles*, sufficiently instructeth us.

CHAP. XIX.

What calamity happened unto the Iewes in Ierusalem upon Easter day.

The justice of
God for con-
temning his
Sonne.

Ioseph bell.
Iud. lib. 2. cap.
11.

WHen *Claudius* yet raigned, so great a sedition and stirre was raised in *Ierusalem* about the feast of *Easter*, that of them onely which were pressed to death in the porches of the temple, and troden under foot, there were slaine thirty thousand *Iewes*; and that festivall day was unto the whole nation a day of mourning, lamentation being raised throughout all their dwelling places. And this *Iosephus* doth write word by word. *Claudius* assigned *Agrippa* (the sonne of *Agrippa*) King of the *Iewes*, sent *Felix* to be Lieutenant of the whole province of *Samarina*, *Galilee*, and the region beyond *Jordan*; and when he had raigned thirteene yeares and eight moneths he died, leaving *Nero* to succeed him in the Empire.

CHAP. XX.

What calamity happened at Ierusalem under Nero: the sedition betweene priests and people. The death of Ionathas the High-Priest.

Ioseph. Anti.
lib. 20. cap. 13.

Under *Nero*, *Felix* being Procurator of *Iudaea*, there was then raised a sedition betweene the Priests, which *Iosephus* in the twentieth book of *Antiquities* describeth, thus: There arose dissention betweene the High-Priests, and inferior Priests and chiefe of the people at *Ierusalem*. Every one gathering unto him a company of *Russians* and cutters, played the captain, they skirmished among themselves, they vexed one another, they slinged one at another, but there was none to bridle them: and these things freely were done in the citie, as though there had beene no President. So impudent and past all shame were the High-Priests become, that they sturke not to send and take away from the barne floores, the tythes due unto the inferior priests, so that in the end it fell out, that the priests were seene to perish for poverty; in such sort did the violence of these seditious persons prevaile beyond all right and reason. Againe the same Historiographer writeth, that at *Ierusalem*, about that time there arose a certaine multitude of theeves or robbers, which sue them by day that met them in the streetes, and specially on the holy daies, mingling themselves with the multitude, and carrying weapons covered under their garments, they wounded the chiefe men, and when the wounded fell downe, they drew themselves to them that were incensed against the theeves, and so brought to passe through the cloaking of their pranks, that they could not be apprehended. To be brieve, he writeth that *Ionathas* the High-Priest was slaine of them first, and daily after him many, and the feare to have beene greater then the calamity it selfe, because that every man every houre looked for death, as in warre.

Ioseph. Anti.
lib. 20. cap. 11.

CHAP. XXI.

Of the sedition that the Egyptian sorcerer moved, whereof the Acts make mention.

Ioseph. bell.
Iud. lib. 2. cap.
12.

Consequently after these he annexeth other things, saying: With a greater plague did the Egyptian being a false Prophet, afflict the *Iewes*. For when he came unto those parts, and being a sorcerer had gotten unto himselfe the credit of a Prophet, he gathered together about thirty thousand seduced people, whom he guided from the wilderness unto mount *Olivet*, whence he might make an embushment upon *Ierusalem*: and if he obtained his purpose, to exercise tyranny, partly upon the *Romane* watch, and partly upon the people: using to his wicked enterprise, the company of heady and wilfull swashbucklers. But *Felix* preventing his violence, met him

him with armed souldiers that were Romanes, with whom all the rest of the people conspired, ready to revenge themselves of them. After their meeting and assault given, the Egyptian with a few fled his way, and many of his adherents were foyled and taken alive. Thus far Iosephus, in the second booke of his Histories. I thinke it also very expedient, to conferre with these that which is read in the *Acts* of the *Apostles* concerning this Egyptian, where it is said unto Paul by the Tribune of the souldiers, (that was at Ierusalem, under Felix) when the multitude of the Iewes had raised a tumult against him: *Art thou that Egyptian, which a few daies ago, hast raise with thee foure thousand common theeves, and leddest them unto the wilderness? And such were the things that happened under Felix,*

Acts 21.

CHAP. XXII.

The going of Paul unto Rome, and his pleading there, with his Martyrdome.

Festus is sent by Nero to succcede Felix, under whom Paul pleading for himselfe, is brought bound to Rome. There was with him Aristarchus, whom justly in some place of his Epistles, he calleth his fellow captive, and Luke when he had finished the *Acts* of the *Apostles*, concluded his History here, saying: *That Paul lived peaceably at Rome two whole yeares, and preached the Word of God without impediment.* The which being expired, came together that the *Apostle* (after account made of his doctrine) returned unto the office of preaching, and afterwards when he came the second time unto the city, under the same Emperor, to have beene crowned with martyrdom. When he lay in prison he wrote the latter Epistle unto Timothie, instructing him both of the account of doctrine that he made in his former captivity, and also of his death approaching nigh. Take hereof his owne testimony, for thus he writeth: *At my former appearance none assisted me, for all forsooke me. I pray God that it be not laid to their charge. But the Lord assisted me, and strengthened me, that by me the preaching should be accomplished, and that all nations might heare. And I was delivered out of the Lyons mouth* By these words he plainly sheweth that he was before delivered out of the Lyons mouth (meaning as it appeareth Nero because of his cruelty) that the preaching might be supplied by him. For he foreseeing in the spirit that his death drew nigh, immediatly saith: *I have beene delivered out of the Lyons mouth. And againe, the Lord will deliver me from every evill worke, and will reserve me unto his heavenly kingdom:* noting his martyrdom to draw nigh, the which more evidently he foresheweth in the same Epistle, saying: *For I am now ready to be offered, and the time of my dissolving is at hand.* In the same latter Epistle to Timothie, he declared Luke alone to be with him, but in his former appearance and pleading, not one, no not Luke to be with him. Wherefore it is plaine that Luke wrote the *Acts* of the *Apostles* unto that time, knitting up his History with his absence from Paul. These things have we spoken to this end, that we may warrant the martyrdom of Paul not to have beene consummated when Luke finished his History, that is, when Paul came to Rome. It is very like that the apologie of Paul for his doctrine, might have beene at the beginning sooner accepted, when Nero was somewhat milder in affection and dealing; but after that he fell unto such outrageous wilfullnesse, he was quicke with others for the *Apostles* sake.

Coloss 4.

Acts 28.

Whereof reade the 25. Chap, of this 2. Book.

2 Tim. 4.

CHAP. XXIII.

Of the martyrdom of Iames called the brother of Christ.

When the Iewes were out of hope to accomplish their plot against Paul, who after his appeale unto Caesar was sent by Festus unto Rome, they turned themselves against Iames the brother of Christ, who was placed of the *Apostles* Bishop of Ierusalem. The like they practise against him, placing him in the midst, and requiring of him, that in presence of all the people, he would renounce the faith of Christ. When as he contrary to their expectation, freely and with greater audacity then they hoped, in presence of all the multitude, had confessed Iesus to be the Sonne of God, our Saviour, and Lord, they could no longer abide his testimony, for he was counted of all most just, for his excellent wisdom and piety which he shewed in life, but slue him, having gotten opportunity to the accomplishing of this hainous fact, by the vacancy of the Regall seate. For Festus

Iames Bishop of Ierusalem.

Ægesippus
lib. 5.

Eſay.
Sap. 2.

Joſephus.

governour of *Iudea* being dead, the province wanted a President or Procurator. But how *Iames* was slaine, the testimony of *Clemens* (heretofore of us alledged) hath largely declared, that he being throwne downe from a pinnacle of the temple, and brained with a fullers club, gave up the ghost. And *Ægesippus* who immediately succeeded the *Apostles*, repeateth the circumstance hereof exquisitely in his fift booke, after this manner: *Iames* the brother of *Christ*, tooke in hand the government of the Church after the *Apostles*, termed a just and perfect man of all men from the time of our Saviour unto us. For many other were called *Iames* beside him, but this man was holy from his mothers wombe. He dranke neither wine, nor strong drinke, neither ate any creature wherein there was life. He was neither shaven, neither annointed, neither did he use bath. Unto him alone was it lawfull to enter into the holy places; he used no wollen vesture, but wore a *Sindone*, and alone frequented he the temple, so that he was found prostrate on his knees, praying for the sins of the people. His knees were after the guise of a camels knee, benumbed and bereft of the sense of feeling by reason of his continuall kneeling in supplication to God, and petition for the people. For the excellency of his righteousness he was called *Iust*, and *Oblias*, which sounded by interpretation the bulwarke or defence of the people in righteousness, as prophecies do go of him. When divers asked him touching the heresies among the people, whereof we mention before, which was the gate or doore of *Iesu*, he answered: the same to be the Saviour; by whose meanes they beleevved *Iesus* to be *Christ*. But the aforesaid heresies acknowledge neither the resurrection, nor the coming of any judge, which shall reward to every one according to his workes. For as many as beleevved, they beleevved by meanes of *Iames*. When many of the Princes were perswaded, there arose a tumult of the *Iewes*, *Scribes*, and *Pharisees*, saying: It is very dangerous lest the whole people looke after this *Iesus*, as though he were *Christ*: and being gathered together, they said to *Iames*: We pray thee stay this people, for they erre in *Iesu*, as though he were true *Christ*. We pray thee perswade this people, which frequent to the feast of the *Passover* concerning *Iesu*, for we all obey thee; yea we, and all the people, testifie of thee, that thou art just, and respectest not the person of any man, perswade therefore this multitude, that they erre not in *Iesu*: for the whole multitude, and we, obey thee. Stand therefore upon the pinnacle of the temple, that thou maist be seene aloft, and that thy word may be heard plainly of all the people; for because of this *Passover* all the tribes are met here together with the *Gentiles*. The aforesaid *Scribes* and *Pharisees* placed *Iames* upon the pinnacle of the temple, and shouted unto him, and said: Thou just man, at whose commandement we all are here, in so much as this people is seduced after *Iesus*, who was crucified, declare unto us, which is the doore or way of *Iesus* crucified? And he answered with a loud voice: Why aske ye me of *Iesus*, the Sonne of man when as he sitteth at the right hand of the great power in heaven, and shall come in the clouds of the aire? When as he had perswaded many, so that they glorified God at the testimony of *Iames*, and said: *Hosanna* in the highest to the sonne of *David*: then the *Scribes*, and *Pharisees* said among themselves, We have done very ill, in causing such a testimony of *Iesu* to be brought forth. But let us clime up and take him, to the end the people being stricken with feare may renounce his faith. And they shouted saying, O, O, and the just also is seduced, and they fulfilled the Scripture, which saith in *Eſay*: Let us remove the just, for he is a stumbling blocke unto us. Wherefore they shall gnaw the buds of their own workes. They climed up, and threw *Iustus* downe headlong, saying: let us stone *Iames Iustus*. And they began to throw stones at him, for after his fall he was not fully dead, but remembering himselfe fell on his knees, saying: I beseech thee Lord God, and Father, forgive them, for they wote not what they do. And as they were a stoning of him, one of the Priests, the son of *Rechab*, the son of *Charabim* (whose testimony is in *Ieremy* the Prophet) cried out: Cease, What do you? this just man prayeth for you. And one of them that were present, taking a fullers club (with which they pounce and purge their clothes) stroke *Iustus* on the head, and brained him, and so he suffered martyrdom, whom they buried in that place. His pillar or picture as yet remaineth hard by the temple, graven thus: This man was a true witnesse both to the *Iewes* and *Gentiles*, that *Iesus* was *Christ*. And *Vespasianus* immediately, having overrun *Iudea*, subdued the *Iewes*. These things at large recorded by *Ægesippus*, are correspondent to those which *Clemens* wrote. This *Iames* was so famous and renowned among all men for his righteousness, that the wise among the *Iewes* imputed the cause of this sodaine besieging of *Ierusalem* after his martyrdom (which no doubt therefore hapned unto them) to be for the presumptuous offence praïsed against him. *Joſephus* stuck not to testifie the same, in these words: These things happened unto the *Iewes* in way of revenging the death of *Iames* the *Iust*, which was the brother of *Iesu* whom they call *Christ*. For the *Iewes* slue him when he was a very just man.

The

The same Iosephus describeth his death in the twentieth book of *Antiquities*, saying: Cæsar hearing of the death of Festus sendeth Albinus President into Iudæa. But Ananus the younger, whom we reported before to have taken upon him the High-Priesthood, was a very presumptuous and heady cock-braine, he clave unto the sect of the Sadduces, which were mercilesse in judgement among all the Iewes, as we signified before. Ananus then being such a one, having gotten opportunity to his mind, in so much that Festus was dead and Albinus not yet come, called unto him a Councell, commanding the brother of Iesu called Christ, whose name was Iames, with certaine others to be brought forth, accusing them that they had transgressed the law, and delivered them to be stoned. As many in the city as were just and due observers of the law, tooke this fact grievously, sending privily unto the King, and beseeching him to write unto Ananus, that thenceforth he should not attempt the like, in so much as his former fact was unadvisedly, and impiously committed. Certaine of them met Albinus as he came from Alexandria, and instructed him hereof, that it was not lawfull for Ananus to summon a Councell contrary to his commandement. Albinus being thus perswaded, wrote angrily unto Ananus, threatening revengement upon him for this fact. And King Agrippa, when he had governed the High-Priesthood three moneths, deprived him, placing in his roome Iesus the sonne of Dammasus. Thus farre touching Iames, whose Epistle that is reported to be, which is the first among the universall Epistles. Yet have we to understand, that the same is not void of suspition, for many of the ancient writers make no mention thereof, like as neither of that which is under the name of *Indas*, being one of the seven called universall, yet notwithstanding wee know them to bee publickly read in most Churches.

*Antiq. lib. 20.
cap. 16.*

The Translator for the removing of all suspition, concerning the
Canonicall Epistle of Iames.

Touching this Iames whose Epistle hath beene suspected, take this lesson of Ierome against Helvidius, *Disce Scripturæ consuetudinem eundem hominem diversis nominibus nuncupari*, Learne the manner of the Scripture which calleth one and the same man after divers names, he is called in Mat. 10 Marke 3. Acts 1. Iacobus Alphaei, and numbred among the 12. Apostles. Though Ierome. lib. 5. cap. 17. upon the Prophet Esay, call him *decimum tertium* Apostolum, and Dorotheus Bishop of Tirus do terme him one of the 70. Disciples. He is called Iacobus frater Domini, Iames the brother of the Lord, in Mat. 13. 27. Marke 6. 15. Gal. 1. and in this present History. But in what sence he might be called his brother, being his mother's sisters sonne, reade Hierome against Helvidius, which handleth that question purposely. He is called Iacobus Iustus, and Oblas, in the former chapter of Eusebius. This History reporteth him to have bene placed by the Apostles Bishop of Ierusalem, and there to have governed the Church the space of 30. yeares, for oft in the Scripture he is found at Ierusalem, as Acts 1. 14. 1. Cor. 15. Gal. 1. 2. Concerning his Epistle, and other parcels of holy Scripture, that they were not generally received, no marvell at all, considering the malice of the devell, in obscuring those things which proceed from the Holy Ghost. Eusebius writeth, that besides the Epistle of Iames, the Epistle of Iude, the latter of Peter, the 2. and 3. of Iohn, with the Revelation, were called into contröversie, so that some rejected them, some cleaved unto them, tanquam certis & indubitatis Scripturis, as certaine and undoubted Scriptures. Ierome in Catalog. Eccles. Scrip. of Iames writeth this: *Vnam tantum scripsit epistolam, quæ & ipsa, ab alio quodam sub nomine ejus edita asseritur*. He wrote one epistle, which is thought to have beene published by another, under his name. If this be the whole, no danger at all. The Canons commonly called the Apostles Canone. 84. have decreed this of the Epistle of Iames together with the other parcels of the holy Scripture, that it was to be received for canonicall. So hath the Councell of Laodicea, under Damasus, cap. 59. about the yeare of our Lord 371. And the third Councell of Carthage, under Siricius, about the yeare, 417. cap. 47. Innocentius the first, about the yeare of our Lord, 408. in his Epistle to Euxperius, cap. 7. and Gelasius the first about the yeare, 494. together with seventy Bishops, have received them for canonicall. Of this mind is Ierome ad Paulinum, & Augustine de doctrina Christiana, lib. 2. cap. 8. so that from that time unto this day, they were generally allowed, and received for Canonicall Scripture. Thus much I thought good here to note lest that the simple reader, snared by the subtilty of Satan, (which in these perillous dayes throweth in bones for the true Christians to gnaw upon) should doubt of any part or parcell of holy Scripture, that might tend to his confusion.

*Ierom.
Mat. 10.
Marke 3.
Acts 1.
Dorotheus in
Synopsi.
Mat. 13. 27.
Marke 6. 15.
Gal. 1.
Act. 1. 15. 21.
1 Cor. 15.
Gal. 1. 2.
Euseb. Eccles.
hist. lib. 3. cap.
21.
Lib. 3. cap. 22
Ierom. Catal.
Eccles. Scrip.
Canon. Apo.
Canon. 84.
Concil. Laod.
dic. cap. 59.
Concil. Carthage.
3. cap. 47.
Innocen. epi. ad
Euxperium,
cap. 7. Gela. 1.
Ierome ad
Paul. August.
de doctrina
Christ. lib. 2.
cap. 8.*

CHAP. XXIII.

How that after Marke, Anianus was appointed Bishop of Alexandria.

When Nero had reigned the space of eight yeares, first after Marke the Apostle and Evangelist, Anianus took the government of the Church of Alexandria, a man both vertuous, and renowned in all respects.

CHAP. XXV.

Of the persecution which happened under Nero, when as Peter and Paul suffered martyrdom at Rome.

*Tertul in A-
polog. cap. 5.*

Gajus.

*Dionysius Bi-
shop of Co-
rinth.*

Nero now settled in his seate, fell into abominable facts, and tooke armour against the service due unto the universall and Almighty God. How detestable he was become, it is not for this present time to declare: for there be many that have painted out his wilfull malice: which may easily appeare, if we consider the furious madnesse of that man, through the which after that beyond all reason he had destroyed an innumerable company, he fell into such a sucking veine of slaughter, that he abstained not from his most deare and familiar friends: yea he tormented with divers kinds of death, his owne mother, his brethren, his wife, and many of his nearest kinsfolkes, as if they had beene enemies and deadly foes unto him. But it behooved us to note this one thing of him above the rest, that he was counted the first enemy of al the Emperors unto the service of God. Of him doth Tertullian the Romane write thus: *Reade your authors, there shall ye find Nero chiefly to have first persecuted this doctrine at Rome: when the whole East was now subdued, he became cruell unto all men. We boast and brag of such a famous persecutor. For they which knew him may easily perceive, that this our doctrine had never beene condemned by Nero, had it not beene passing good. This enemy of God set up himselfe to the destruction of the Apostles (wherein he was first discovered.) For they write that Paul was beheaded, and Peter crucified of him at Rome. And that makech for the credit of our History which is commonly reported, that there be Church-yards unto this day, bearing the name of Peter and Paul. In like manner Gajus a Romane and an Ecclesiasticall person, and after Zepherinus Bishop of Rome, writing unto Proclus Captaine of the heresie which the Cataphrygians held, speaketh thus of the tombes wherein the Apostles were laid. I (saith he) am able to shew the banners of the Apostles. For if thou wilt walke unto Vaticanum or the way Ostiensis, thou shalt find there victorious banners of such as have builded this Church. And that they were both crowned with martyrdom at the same time, Dionysius Bishop of Corinth affirmeth in his Epistle unto the Romanes: And you obtaining so goodly an admonition, have coupled in one, the building of the Romane and Corinthian Churches, performed by Peter and Paul, for they both instructed us, when they planted our Church of Corinth.*

CHAP. XXVI.

How the Iewes were wonderfully vexed at Ierusalem under Florus, and of the stirre in Syria raised against them.

Likewise such as taught together in Italy suffered martyrdom at the same time. And that this History may bring with it the more credit, Iosephus after he had declared many things of the miseries which happened unto the nation of the Iewes, doth set downe word for word, that among many others there were an innumerable company of Iewes of account whipped and crucified in the citie of Ierusalem, by the commandement of Florus. He writeth, that Florus was Lieutenant of Iudea, when as the wars being begun of old, increased in the twelfth yeare of the raigne of Nero. Again, because of the rebellion of the Iewes throughout all Syria, there arose such a tumult, that the Gentiles without all compassion, as deadly foes destroyed the Iewes which inhabited the cities; so that the cities were filled with graves, and young and old lay dead together; and women also were seene lying all along, having that uncovered which nature commanded to be kept secret, and the whole province miserably afflicted with unspeakable calamities. And greater was the feare (saith he) of that which was like to ensue, then the harme already committed. So farre Iosephus. Such was then the lamentable state of the Iewes.

The end of the second Booke.



THE THIRD BOOKE OF THE ECCLESIASTICALL

History of Eusebius Pamphilus, Bishop of
Caesarea in Palestina.

CHAP. I.

In what countries the Apostles preached Christ.



When as the Iewish affaires stood as before is declared, the holy Apostles and Disciples of our Saviour were dispersed throughout the world: Thomas (as by tradition we receive) chose Parthia: Andrew, Scythia: John, Asia: where he made his abode, and died at Ephesus. Peter is reported to have preached to the dispersed Jewes throughout Pontus, Galatia, Bithynia, Cappadocia, and Asia, who about his latter time, tarying at Rome, was crucified with his head

downwards, which kind of death he himselfe desired. What shall I say of Paul, which from Jerusalem to Illyricum filled all places with the Gospell of Christ, and at the last suffered martyrdom at Rome under Nero? These things are manifestly, and word by word declared by Origen, in the third tome of his Commentaries upon Genesis.

1 Pet. 1.
Peter the Apostle was martyred at Rome Anno Christi 70.

Rom. 15.
Paul beheaded at Rome under Nero.
The first of the 10 persecutions, was under Nero.

CHAP. II.

Who was the first Bishop of Rome

Linus first, after the martyrdom of Peter and Paul, was chosen Bishop of Rome. Paul in the end of his Epistle which he wrote unto Timothy from Rome, in the salutation, maketh mention of him, saying: Eubulus saluteth thee, and Pudens, and Linus, and Claudia.

Linus Anno Christi. 70.
2 Tim. 4.

CHAP. III.

Of the Epistles which the Apostles wrote.

The Epistle of Peter which is called the first, hath beene received without controversy. The elders of old without any doubting, have alledged this in their works: but the latter Epistle we have learned not to be allowed. And yet because it seemed profitable, it was read of many amongst the rest of the Scriptures: but the Acts which are called Peters, and the Gospell under his name, and the preaching of his published under his name, with the Revelation termed his, are no where received as Canonically Scripture: neither hath any ancient or late writer alledged testimonies out of them. But in the processe of our History, we thought good to signifie, together with the diligent annotations of successions: what Ecclesiasticall writers have flourished at severall times: and what contrary allegations they used: and what writings they lawfully received: and what they rejected. But of the writings attributed to Peter (whereof we acknowledge one Epistle lawfully received, and never doubted of among the ancient Fathers) thus much shall suffice. Fourteene Epistles of Paul are manifest and well knowne. But how that divers rejected the Epistle which is unto the Hebrews, alledging the contradiction of the Church of Rome, that it was not Pauls, I think it requisite for to know: and what our Predecessors hereof have thought, I will lay downe when occasion serveth. The Acts which go under the name of Paul, were never taken as undoubted for his. And because the same Apostle in his Epistle unto the Romanes saluteth certaine, and amongst other Hermes, therefore appoint they the booke called Pastor to be his, which hath beene gainesaid of many, therefore not to be numbred among those books which are for certaine. Others thought this booke very necessary, especially unto them that have need of an elementall introduction, but we have knowne it to have beene publikely read in the Church, and alledged of many antient writers in their works. Let thus much be spoken of the holy Scriptures, as well of the generally received, as of the doubtfully rejected.

2. Epistles of Peter.

Forged writings published under the names of the Apostles.

14. Epistles of Paul.

The Epistle unto the Hebrews.

The Acts of Paul counterfeited.

Rom. 16.

The booke of Hermes called Pastor was wont to be read in the Church.

CHAP.

CHAP. IIII.

Of the succession of the Apostles.

Rom. 15.
Acts from 14.
unto 21. Chap.
1 Pet. 1.

Peter and Paul
had many fel-
low labourers.

Timothy the
first Bishop of
Ephesus.
Titus the first
Bishop of
Creta.
Luke wrote a
Gospell and
the Acts of the
Apostles.
Luke 1.
2 Tim. 2.
Eusebius saith
Crescens was
sent into
France. Saint
Paul (2 Tim.
4.) saith, he
sent him to
Galatia.
Hereby we
may gather
that the Epi-
stle to the Ga-
lathians was
written by S.
Paul unto the
Frenchmen.

THat Paul preaching unto the Gentiles, planted the Churches from *Ierusalem* unto *Illyricum*, it is manifest, both by his own words, and the testimony of *Luke* in the *Acts*. In what provinces Peter preached unto them of the circumcision, and delivered the doctrine of the New Testament, it appeareth by his words, & also by the Epistle which of truth is said to be his, the which he wrote to the *Hebrewes* that were scattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bythinia*. But how many, and what sincere followers have governed the Churches planted by the Apostles, it cannot be affirmed, but so far forth as may be gathered out of the words of Paul. He had many fellow labourers, and companions as he called them, whereof divers have purchased immortall memory, in as much as he maketh continuall mention of them in his Epistles, and Luke in the *Acts* repeating the most famous, remembreth them by name. *Timothie* is reported to be the first Bishop of *Ephesus*, and *Titus* of the Churches in *Creta*. Luke by birth of *Antioch*, by profession a Physitian, having his conversation of purpose for the most part with Paul and the rest of the Apostles, left us proofes of skill comprised in two volumes, medicinable for our soules health, the which he sought out among them. One of the *Gospell*, which he reporteth to have published according as he received it of them which from the beginning were beholders and Ministers of this doctrine, so that he searched all from the originall: the other of the *Acts of the Apostles*, where he compiled not only the things he heard with his eares, but also the things which he saw with his eyes. And of Paul they say, that he accustomed to mention the Gospell of Luke when he spake, as of his owne, saying: *According unto my Gospell*. Among the other fellowes of Paul, *Crescens* is witnessed to have been sent by the Apostle himselfe into France. Touching *Linus* we spake before, that he was the first Bishop of *Rome* after Peter, whom he remembreth to have beene with him at *Rome*, in his latter Epistle unto *Timothie*. And *Clement* the third Bishop of *Rome*, is proved by his testimony, to be Pauls fellow labourer and companion. Moreover *Dionysius* the *Arcopagite*, whom Luke in the *Acts* reporteth to have first beleaved at the Sermon of Paul unto the *Athenians* preached in *Arcopagus*, was the first Bishop of *Athens*. But another *Dionysius* there was, Bishop of the Church of *Corinth*. In processe of our History, we will dilate of the successors of the Apostles, in their severall times succeeding. Now let us returne unto that which consequently dependeth upon the History.

CHAP. V.

Of the utter besieging of the Iewes after the passion and resurrection of Christ.

Vespasian is
proclaimed
Emperour.
Anno Do. 72.

Steven stoned.
Acts 7.
James beheaded.
Acts 12.
James the first
Bishop of Ierusalem martyred.
The Apostles
persecuted.
Mat. 28.

AFTER that Nero had raigned thirteene years, Otho and Galba one yeare, and six months, *Vespasianus* was counted a potent Prince in *Indea*, among the armies appointed against the *Iewes*, and being proclaimed Emperour of the hoast that was there, forthwith he is sent to *Rome*, committing unto his son *Titus* the warres then in hand against the *Iewes*. Therefore after the ascension of our Saviour, because the *Iewes*, besides the haynous offence committed against Christ, had wrought also manifold mischiefes against his Apostles: first stoning *Stephen* to death, next beheading *James* the sonne of *Zebede* and the brother of *John* with the sword, and above all, *James* their first Bishop after the ascension of our Saviour, after the manner afore mentioned: and driven out of *Indea* the rest of the Apostles, pursuing them to death with innumerable wyles, when as now they were sent by the power of Christ to preach unto all nations, saying unto them: *Go teach all nations in my name*: yea & the Congregation of the faithfull in *Ierusalem* was commanded by an oracle revealed unto the best approved among them, that before the wars beganne, they should depart the citie, and inhabite a village beyond *Jordan*, called *Pella*; into the which, when the Christians leaving *Ierusalem* had entred, and the holy men had forsaken the princely and head city of the *Iewes*, together with all the land of *Indea*, the heavie hand of God apprehended that wicked generation, utterly to roote them from among men, which had practised so presumptuously against Christ and his Apostles. But how many mischiefes happened at

at that time unto this whole nation: and how they chiefly which inhabited *Iudaea*, were driven to extreme misery: and how many millions of men throughout every age, together with women and children, perished with the sword, with famine, and with infinite other kinds of death: and how many, and what cities of the *Iewes* were destroyed: to be short, how many calamities, and more then calamities they saw which fled unto *Ierusalem* as the Metropolitane and best fortified city. Moreover the state of the whole warre, and the severall acts thereof: and how at length the *abomination of desolation* foreshewed by the Prophets, was set up in the temple of God, sometime famous, but now suffering all manner of destruction, was utterly overthrowne by fire: he that listeth to know, let him reade the History of *Iosephus*, where all these are diligently described. I thinke it necessary to note, how *Iosephus* writeth, that upon the solemne dayes of *Easter*, there were gathered together at *Ierusalem* out of all *Iudaea*, to the number of thirty *Myriads* of men, and there shut up as it were in a prison, saying: *It was requisite that destruction due for their desert, drawing nigh by the just judgement of God, should apprehend them upon those daies (being as it were shut up in prison) in the which they before had drawne the Saviour and benefactor of all men, the annointed of God, unto his passion.* Omitting those things which particularly happened unto them, either by sword, or by any other calamitie, I thinke it expedient to expresse their only misery by famine, so that the reader may partly hereby conjecture, how that God not long after was revenged on them, for their impiety practised against *Christ*. Go to then, having our course againe unto the first booke of the Histories of *Iosephus*, let us peruse their tragicall affaires.

Mat. 24.
Daniel 9.

A Myriad is
ten thousand.
Iosephus, bell.
Iud. lib. 7. cap.
17. saith that
the just num-
ber came to
seven and
twenty hun-
dred thousand.

CHAP. VI.

Of the great famine that fell among the Iewes, and their miserable estate.

FOr the rich men to abide in the Citie (saith *Iosephus*) was nothing but death. And under pre-
sence of their traiterous flight unto the enemy, they were slaine for their substance. The mad-
nesse of these seditious men increased together with the famine, and both mischiefes daily
as a double fire waxed hot. Food was no where openly to be found: they rushed into the hou-
ses, and made search: if they found any, they beate them which denied it: if they found none, they
tormented them as though they had with diligence hid it from them. The carcases of the poore
wretches declared whether they had foode or no. They which were of strong bodies seemed to
have abundance of meate, but such as pined away, were overskipped, for it was judged an absurd
thing to slay them which were ready to die for want of victuals. Many exchanged privily their
wealth, the richer sort for a measure of wheate, the poorer sort for a measure of barley; then
they hiding themselves in the inner and secret corners of their houses, some for meere poverty,
chewed the graines of rawe wheate, some other sodde it, as necessitie and feare constrained
them. There was no where any table covered. The meate as yet raw, was snatched from the
coales. The meate was miserable, the sight lamentable; the mightier sort abounded, the weaker
sort lamented. Famine exceedeth any dolefull passion. For nothing fayleth in this case so much as
shamefastnes; the thing otherwise revered is here quite contemned; wives from their husbands,
children from their parents, and that which was most miserable, the mothers snatched the meate
from their infants mouthes, and when their dearest friends pined away in their armes, they pitied
them not so much, as to give them one droppe of drinke to save their lives. Neither yet escaped
they thus miserably feeding. For on every side they were beset with seditious persons, greedily
bent upon their spoile; where they espied any doore shut, they conjectured straight, that there was
meate in preparing, and forthwith rushing in, with the breaking open of the doores, they violently
tooke the bread even out of their mouthes. The old men were buffeted, if that eagerly they ende-
vored to retaine their victuals: the women were drawne by the haire of the head, if they hid ought
of that they had in their hands. No compassion was had of the hoare headed, or of the tender suck-
lings. But the infants together with their nourishment, whereat they hong and held fast, were lif-
ted up and throwne downe to be crushed against the pavement. Towards them which to pre-
vent their assaults, did eate their meate aforehand (which was prejudiciall to their ravening,)
they used more cruelty, as if they had beene injured by them. They invented cruell kindes of tor-
ment for the searching out of victuals. They stopped unto miserable men the passage of their
D
priny

Iosephus bell.
Iud. lib. 6. cap.
11.

The cruelty of
seditious per-
sons together
with this fa-
mine vexed
them sore.

*Ioseph. bell.
Iud. lib. 6. cap.
14.*

*Oragical
facts.*

*Titus sorrowed
at the mi-
serable sight of
the Iewes that
were dead.
Iosephus with
griefe uttered
these words.
Bell. Iud. lib. 6.
cap. 16.
Lib. 7. cap 7.*

*Ioseph. lib. 7.
cap. 8.*

priny members with the graines of the herbe Orobus : and pricked their fundaments with sharpe twigs : so that horrible things to be heard of, were exercised and suffered, for to extort the confession of one loafe of bread, and knowledge of one handfull of meale : but the tormentors themselves tasted not of hunger, (that is ever lesse cruell which is of necessity,) but thus practising their rage, made provision against the daies following : and meeting them which in the night season crept out as farre as the Romane watch, to gather pot-herbs and greene grasse, now being escaped the enemy, them they spoiled. And when as they had often made supplication, and called the dreadfull name of God to helpe, that at least wise they might have some portion of that which they had gotten with danger, nothing was granted ; so that at length it seemed gratefull unto them that were spoiled, that they perished not with their victuals. Vnto these things Iosephus addeth saying : All hope of safety was denied the Iewes, together with their passage excluded, and the famine increasing throughout their houses and families, devoured the people. The houses were full of carcases of women and children, and the crosse-waies replenished with the carcases of old men. Children and young men wandering came to the market place like images, and every one fell downe where the fit tooke him. The weake were not able to burie their kinsfolkes, and therefore waxed faint by reason of the multitude of dead men. And because that every one doubted of his owne life, many fell downe dead upon the carcases that they buried. Many seeing no way but one, went and laid them downe upon the beeres, to welcome death. Neither was there lamentation or weeping in these calamities, for famine suppressed every ones passion. They which were very loth to die, beheld with drie cheekes the death of those which hastened out of this life unto rest. The city was in deepe silence, the night full of death, and theeves more intollerable then all these miseries. They digged up houses and tombes : they spoiled the dead : they tooke off the winding sheetes or coverings of the dead carcases : in a mockage they tried the sharpnesse of their swords upon the dead bodies. They launced certaine of them which lay along, and yet alive, for the triall of their speares. Such as prayed them to exercise their might and cruelty upon them, being weary of their lives, them they contemptuously reserved for famine. Every one yeelding up the ghost, beheld the Temple with immoveable and steady countenance, sorrowing that he left there behind seditious persons alive. They which first by commandement received reward out of the publike treasurie to bury the dead by reason of the intollerable stinck and greatnesse of the multitude, threw them into a great trench or pit. When Titus passing by, saw the trench filled, and the noisome putrefaction distilling and issuing out of the dead carcases, and running downe the sinkes, he sighed, and stretched forth his hands, and called God to witness, that he was not the cause of this calamity. Again after a few lines hee addeth, saying : I cannot refraine my selfe, but that I breake out, and signifie my griefe : If the Romanes were slacke in overcoming wicked persons, I thinke verily that the city would either sinke at the gaping of the earth, or be drowned with a deluge : or after the manner of Sodome, be overthrowne with fire. It brought forth a brood farre more pernicious, then they are that suffer this : and for their impiety all this people walloweth in destruction. And in the seventh Booke he writeth thus, of them which perished by famine : The multitude was infinite, the afflictions which did fall on them cannot be uttered. In every house, where there appeared but a shadow or shew of meate there was variance, so that the dearest friends strove among themselves, one filly soule depriving another of his daily sustenance and provision. And lest the dying should be thought to want, the theeves searched them that were ready to die, lest peradventure any had hid meate in his bosome, and therefore feigned himselfe to die. They which greedily gaped by reason of their want, wandered and trotted like mad dogges, falling upon doores like mad men, rushing into the same houses twise and thrise in an houre, as men bereft of their wits. Necessity made all meate that came to the mouth, enduring those things which were not fit, no not for the uncleanest brute beasts. At length they abstained not from girdles and shooes ; they ate the leatherne skinner that covered their targets. Many ate chope hay, or minced grasse that was withered, other some gathered swept and scraped dust, and dung, selling the lest measure thereof for foure pence. But why should I rehearse, how famine spareth not things without life, unlesse withall I declare this worke of her, whose like was never reported to have beene done among the Gentiles nor Barbarians, horrible to be spoken of, but true to the hearer. I for mine own part would gladly passe over this calamity with silence, lest I should seeme to lay forth monstrous lies unto the world, unlesse I had infinite witnesses in this behalfe. For otherwise I should recompence my countrey with cold thanke, if I should conceale the rehearse all

rehearsall of such things as they smarted for. A certaine woman which dwelt beyond Jordan called Marie, the daughter of Eleazar of the village Barthezor, which signifieth Hyssope, of good kindred and great wealth, fled with the rest of the multitude unto Ierusalem, and there was besieged. Where part of her substance, which she had procured unto her out of the region beyond Jordan, and caused to be caried into the citie, the tyrants tooke away: the rest that was left for provision of foode, the catchpoles rushing in daily, snatched away. A certaine grievous indignation invaded this silly woman, so that oftentimes she provoked against her selfe (by railing and scolding) the cruell raveners. But when as none of them either moved with pittie, or provoked with anger, slue her, and she laboured about seeking victuals and could no longer finde any, and famine had entred into her bowels and inward parts, furious motions more then famine, inflamed her mind so, that she being led with the heate of anger, and pinching or pining necessity, offered violence unto nature. For taking her sonne in her armes, which was a sucking, she said: O wretched infant, for whom shall I reserve thee in these warres, in this famine, in this seditious conspiracy? Among the Romanes, if so be that we shall live under them, there shall be bondage: this bondage hath famine foregone: these seditious persons do afflict us more grievously then both. Go to, be thou meate unto me: a fury unto these seditious men: a fable unto the world: which yet alone hast not felt the Iewish calamities. And immediatly with these words, she slue her child, and boiled him: being boiled, she ate halfe, the rest she saved, and hid secretly. Anon the seditious company came in, stamping and staring, threatening present death unto her unlesse with speede she bring forth what meate she had prepared. She answered, that she reserved the better portion for them, bringing forth and shewing withall the remainder of her little child. A sodaine horror and extasie of mind so tooke them, that they were astonied at the sight thereof. But she said: This is my naturall sonne, and this is the worke of mine owne hands: Eate, for I have eaten: be not you more tender then a woman, or proner to compassion then a mother. If you are so godly, and mislike this my sacrifice: I truly have eaten in your name, and that which remaineth I reserve for my selfe. Which when she had said, they all trembled at this horrible fact, and scarce leaving this meate for the mother they departed with great feare. In a while after, this hainous offence was bruted over the whole city, so that every man beholding before his eyes this affliction, was no lesse moved, then if the fact had beene committed against himselfe. But they that were pressed with famine, desired death earnestly, and happy were they accounted whom death so prevented, that they neither heard nor saw the great misery that happened. Such were the rewards of iniquity, and impiety committed by the Iewes against Christ and God. But it is requisite to add the true prophesie of our Saviour, declaring these things after this manner to be accomplished.

An horrible History.

A mother slayerh her owne childe to eate.

CHAP. VII.

The prophecy of Christ, touching the destruction of Ierusalem.

Woe be to them which are with child and give sucke in those dayes, (saith Christ) but pray that your flight be neither in winter, nor on the Sabbath day, for then shall be great tribulation, such as was not from the beginning of the world unto this time, neither shall be. When the Historiographer had collected the number of them that perished by sword, and famine, he reporteth, that it amounted to * a hundred and ten Myriads. Besides the seditious and theevish raveners, betrayed one by another, and slaine after the winning of the city: and yong men high of stature & comelines of body, that were reserved for their exercise in triumph; of the rest of the multitude, as many as passed the age of seventene yeares old, some were sent bound to drudgery in Egypt, others were sent into the Provinces, that being brought on their theaters, they might perish either by sword or by wild beasts. Such as were under seventene yeares old, were brought unto captivity, and sold; the number of these hee reporteth to have amounted to nine Myriads. These things happened after this manner, in the second yeare of the raigne of Vespasian, * truly according unto the foresheved prophesie of our Lord and Saviour Iesus Christ, which by his divine power, as if they had beene then present, he foresaw, and with the shedding of teares, as the holy Evangelists testifie, he bewailed: who alledge these his words then uttered

Mat. 24.

* Ioseph. (bell. Iud. lib. 7. cap. 17.) saith the number was 1000000. Iosephus saith the number of the captives was 97000. * Anno Domini 73. Forty yeares just after the Passion of Christ.

Luke 19.
Luke 21.

Luke 23.

red to Ierusalem: If thou hadst knowne (saith he) those things which belong unto thy peace, even at this day, thou wouldest take heed. But now are they hid from thine eyes, for the dayes shall come upon thee, that thine enemies also shall cast a banke about thee, and compasse thee round and keepe thee in with vexations on every side, and make thee even with the ground, and thy children also. Then saith he of the people: There shall be great trouble in the land, and wrath over all this people, and they shall fall through the edge of the sword, and shall be led away captive unto all nations, and Ierusalem shall be troden downe of the Gentiles, untill the time of the Gentiles be fulfilled. If any will conferre the words of Christ with the rest of those things that the Historiographer hath written concerning the whole warres, how can he but fall into admiration, and confesse, that the prophesie and prescience of our Saviour was wonderfull, and passing naturall reason? Of those things which after the Passion of our Saviour, (and their crying, when the whole multitude of the Iewes craved a theefe and a murtherer to be delivered) happened unto this whole nation, I thinke it not necessary to intreate. But this is needfull to be noted, which commendeth the goodnesse of the providence of God, in deferring their destruction, for the space of forty yeares after their presumptuous rashnes against Christ: in the which yeares, many of the Apostles and Disciples, (James by name, their first Bishop, called the brother of the Lord) as yet alive and abiding in the city of Ierusalem, have endured and continued as a most sure fortresse for that place, God winking all that while, if peradventure they would repent, to the end they might be pardoned, and saved. And besides so notable patience, how wonderfull signes from above were exhibited, to happen upon the impenitent, which of the aforesaid Historiographer are set forth to perpetuall memory, and are now to be delivered of us unto the Readers hands. I will therefore propose what he hath published in his seventh booke of Histories.

CHAP. VIII.

Of the signes foreshewing the warres.

Joseph. bell.
Iud lib. 7. cap.
12.
A starre like a
sword.
A Comet.
A light in the
temple in the
night time.
A cow calved
a lambe.
A great gate
opening it selfe
An army of
souldiers in
the clouds.
A commotion
in the aire.
A voice heard
in the temple,
Let us go hence.
One Iesus the
sonne of Ana-
nias 4 yeares
before the
warres, cryed
continually,
woe woe all
about Ierusalem.

Seducers (saith he) and lyers against God deceived at that time the silly and wretched people, so that they neither marked those evident signes foreshewing the desolation to come, nor gave any credit thereunto, but as astonied, both blind and senselesse, they contemned the forewarnings of God; considering that a starre stood over the city like unto a sword, and a Comet enduring more then a whole yeare, and also before their rebellion and warlike tumult, when the people frequented the feast of sweete bread, the eight day of the moneth Aprill, in the night at nine of the clocke, so great a light overspread the altar and the temple, that it seemed to be cleare day, continuing the space of halfe an houre: which sight unto the unlearned seemed good, but of such as exercised themselves in the holy Scripture, was reckoned among things which shortly should happen. At the same feast, a cow led by the High Priest to sacrifice calved a lambe in the midst of the temple. Moreover the East gate of the inner temple, though of brasse and most strong, so that in the evening twenty men could scarce shut it, being bolted with iron barres, and strengthened with long posts and pillars, in the night time about the sixt houre, was seene to have opened voluntarily of it selfe. A few daies after the feast, the one and twentieth day of May, there was seene the figure and shape of the drvell almost incredible. Some would thinke that I went about to report a monstrous lye, unlesse it had beene reported by them that saw it: and the afflictions which followed were correspondent unto the signes. For before sunne-set, there were seene in the ayre, throughout the countrey, charrets, and armed souldiers marching in the cloudes, and compassing the city. In the feast of Pentecost, when the Priests after their manner, went into the temple in the night season to offer sacrifice, they reported to have heard a commotion and a ratling sound, with this voyce following: Let us goe hence. And that which was more terrible, one Iesus the sonne of Ananias, a rude and countrey fellow, came unto the feast, in the which the Law given by God was delivered unto all, as in the time of their tents, foure yeares before the warres, when the city was in peace and prosperity, and sodainly about the temple cryed out, and said? A voice from the East: a voice from the West: a voice from the foure windes: a voice upon Ierusalem and the temple: a voice upon the bridegroome and new married wife: a voice upon all this people. Thus day and night cried he out in the crosse-ways of the streets. Many of the chiefe of the people, not pleased with this unfortunate voice, were
thoroughly

thoroughly moved, so that they chastised and scourged him with many and grievous stripes. He on the contrary saying not a word for himselfe, ceased not to cry severally unto them that were present, the same song. The Magistrates supposing him to be possessed of a fanaticall spirit, as it was indeed, brought him unto the Romane president, where he was scourged from top to toe, so that the bare bones might be seene, yet never intreated he for himselfe, nor shed a teare, but as much as in him lay, lifted his voice unto lamentation, sounding at every stripe, *Woe, woe, unto Ierusalem.* Another thing yet more strange the same Historiographer writeth, that a certaine Oracle was found in the holy Scriptures, containing in it this fence: that there should one rise out of their own region, which should rule the world, which Iosephus understandeth to have beene meant by *Vespasian*: yet ruled he not the whole world but the *Romane Empire*. This Oracle may better be referred unto *Christ* unto whom it was said of the Father: *Aske of me, and I will give thee the Gentiles for thine inheritance, and the ends of the earth for thy possession, the sound of whose Apostles went at the very same time throughout the earth, and their words to the ends of the world.*

An Oracle to be understood of Christ.
Psal. 2.
Psal. 19.

The Translator unto the Reader, touching the infinite number of Iewes which perished in all the warres, betweene the Romanes and the Iewes, diligently gathered out of Iosephus.

I Think it not amisse (gentle Reader) to note here unto thee the infinite number of the Iewes which perished from the beginning of the wars betweene the Romanes and the Iewes, that is from the 21. yeare of Nero, and the 2. of the Lieutenantship of Florus, Anno Christi 68. out of Iosephus a Iew, (which was present in the wars) unto the overthrow of Ierusalem, and the burning of the Temple by Titus, the which Eusebius, in these former chapters, hath partly mentioned, and partly omitted. To the end we may behold either the long-suffering and goodnesse of God, for the amendment of our lives, by repentance, which winked so long at the wickednesse of these Iewes, to provoke us: or els the ire, wrath, and heaue hand of God, over impenitent persons, to terrifie us to feare his name, and tremble at his plagues. The land of Sodom for their abhominable sin was overthrowne with fire and brimstone from heaven. This Lord himselfe said: (Gen. 18.) That their sin was exceeding grievous. Abraham pleading with the Angell of God (which came to destroy them) for pardon, could not find ten just persons, no not in five cities: if they could have beene found all the rest had beene pardoned for their sakes. Iosephus writeth of Sodom thus. (bell. Iud. lib. 5. cap. 5.) Terra Sodomitica olim tam fructibus, quam substantia civitatum fortunata, nunc autem omnis exulta, atque habitatorum impietate, fulminibus conflagrasse memoratur. Denique adhuc in ea Divini reliquias ignis & oppidorum quinque videre licet imagines, & nascentes in fructibus cineres, qui colore quidem sunt edulcius similes, carpentium vero manibus in fumum dissolvuntur, & cinerem. The land of Sodom is knowne of old to have beene fortunate both for fruit and wealth of cities, but now to lye all parched, and to have beene burnt with lightnings, for the sin of the inhabitants. To be short, as yet a man may there see reliques of the fire which God sent, and tokens of the five citie, and ashes to spring againe and grow in the fruit, which in colour are like unto the eatable fruit, but being plucked downe in the hand of the gatherer, they are dissolved into smoke and ashes. The ten plagues of Egypt were very grievous, yet was the heart of Pharaoh and of the Egyptians so hardened, that they could not repent, so that in steed of the salt teares of repentance, which should have trickled downe their cheekes, to the washing away of their sins, the red sea was faine to open and to wipe away such monsters from of the face of the earth. God overthrew infinite nations, before the face of his owne people (I meane the Iewes) to make a way for them into the land of promise: yet forgot they all his goodnesse, and benefits bestowed upon them. How shamefull a thing is it for the son to disobey his father, for the servant to dishonour his Lord and master, for the patient to cast off the physician, for the chosen people to forsake their proper and peculiar God? This have the Iewes done, wherefore behold what happened unto them. Iosephus writeth (bell. Iud. lib. 2. cap. 13.) that in the 12. yeare of the raigne of Nero, the 17. yeare of the raigne of King Agrippa, in the moneth of May, and the 2. yeare of the Lieutenantship of Florus, the Iewes began to rebel and to take armour against the Romanes, rejecting the solemnity done in the temple to the honour of Cæsar. The chiefe cause that moved them therunto was the cruelty of Florus. Wherefore this Florus, to give the Iewes a taste of his authority for displeasure conceived against some which reviled him, caused such a slaughter at Ierusalem, that the number of the slaine

Ioseph lib. 5.
cap. 5.

amounted to fixe hundred and thirty persons. Iosephus bello Iudaico, lib. 2. cap. 14. Again through wiles, and deceit, this Florus raised a great commotion at Ierusalem, to the slaughter of many. cap. 14. The inhabitants of Casarea slue in one day all the Iewes which dwelled there, above twenty thousand in number; all that fled Florus took and imprisoned. The Iewes seeing this, thought to revenge themselves upon the Syrians, in which skirmish there were slaine thirteene thousand Iewes, and all their substance taken for spoyle. bell. Iud. lib. 2. cap. 19. Other countreys in like sort set upon the Iewes. The Ascalonites slue two thousand. The inhabitants also of Ptolemais destroyed two thousand. The Tyrians imprisoned a great many, and slue very many. The Pippinai and Gadarit set packing the stoutest of them and watched the rest very narrowly. Varus the Procurator of King Agrippa, slue seventy of the noblest and sagest Iewes, being sent as Legates unto him. lib. 2. cap. 20. The people of Alexandria slue fifty thousand Iewes, cap. 21. Cestius gathered an host, went into Iudaa, he burned Zabulon, he took Ioppa, he destroyed eight thousand and forty persons, cap. 22. Cæsennius Gallus, overrunneth Galilee, he destroyed in Asamon two thousand, cap. 23. The inhabitants of Damascus destroyed ten thousand Iewes, which dwelt among them, lib. 2. cap. 25. The Romane souldiers under Antonius their captaine, took Ascalon, and destroyed ten thousand Iewes: immediatly at another skirmish in the same place above eight thousand. bell. Iud. lib. 3. cap. 1. Vespasian is sent from Nero into Iudaa, he invaderh Galilee, he taketh Gadara, he burneth the city and the villages round about. lib. 3. cap. 5, 6. The city Aphaca was taken by Titus. The five and twentieth day of Iune there were slaine fiftene thousand Iewes, and two thousand, a hundred, and thirty persons taken captives. lib. 3. cap. 11. Vespasian tooke Samaria the 27. day of Iune, and slue eleven thousand, and fixe hundred. lib. 3. cap. 12. Vespasian took Iotapata, set all the castles on fire, the thirteenth yeare of Nero, the first of the Calends of Iuly, he slue forty thousand, he tooke a thousand and two hundred captives. lib. 3. cap. 13. Vespasian tooke Ioppa the second time. The Iewes seeing no way but one, slue themselves, and fell headlong into the sea, so that the sea was imbrued with blood: the number of dead bodies which the sea threw up were foure thousand and two hundred. The rest otherwise slaine, there remained, not one to bring tidings thereof unto Ierusalem. lib. 3. cap. 15. Vespasian besieged the Taricheans, he slue in their city fixe thousand and five hundred, he tooke many alive, whereof he commandeth a thousand and two hundred of the noblest and elder sort of them to be slaine, he sent six thousand of the lustier to Nero unto Istmon. He sold thirty thousand and foure hundred persons, besides those which he gave to King Agrippa: this was done the sixt of the Ides of September. Ioseph. bell. Iud. lib. 3. cap. 19. The city of Gamala began to rebell the one and twentieth of September, the city was taken the three and twentieth of October, there were slaine therein foure thousand: beside these, there was found other five thousand, which had cast themselves headlong, and broke their necks, not one of the whole citie left alive, but only two women. lib. 4. cap. 3. Titus tooke the citie Gascala, the inhabitants fled toward Ierusalem they were overtaken, two thousand slaine, and three thousand taken captives. And thus was all Galilee overrun, and now to Iudaa. lib. 4. cap. 4. In Ierusalem there was such a sedition and conspiracy among themselves, (which opened a gap for the enemy to come upon them) that even in the first bickering, there were found dead eight thousand and five hundred Iewes. lib. 4. cap. 7. Again the seditious persons among them called Zelote, by the helpe of the Idumeans, slue twelve thousand of the chiefe of the Iewes. lib. 5. cap. 1. Vespasian took Gadara and slue thirty thousand. Besides these the number was infinite that drowned themselves: the number of the captives came to two thousand and two hundred. lib. 5. cap. 3. Vespasian tooke Gerasion, and slue a thousand young men, which had not fled. lib. 5. cap. 6. Vespasian now at length, after the death of Nero, Galba, Otho, and Vitellius the Emperor, is chosen Emperor, and goeth to Rome, he committeth the warres in Iudaa to his sonne Titus. lib. 5. cap. ult. The misery of the Iewes in Ierusalem waxed so great, that the sedition as yettime but one, was now become threefold, every one having their captaine. Titus layeth siege to the citie. Ioseph. bell. Iud. lib. 6. cap. 1, 2. Their estate was miserable, the famine lamentable, the slaughter out of all measure. Such as came out of the city were hanged on gibbets: such as fled away were taken: of the fugitives two thousand had their bowels ript, to see whether they had swallowed up any gol. lib. 6. cap. 15. Report came to Titus, that from the 14. of Aprill untill the 14. of Iune, there were brought out at one gate of the city, fiftene thousand one hundred and fourescore Iewes, which died of famine. bell. Iud. lib. 6. cap. ult. The temple is set on fire, the priests, the women, and children, with other people which hid themselves in vaults, in valls, and in corners of the temple, which also were burnt to ashes, came to six thousand. lib. 7. cap. 11. Titus tooke the city; the souldiers killed untill they were weary. Titus commanded all that were

armour to be slaine. Such as were old, weake, and feeble, the souldiers dispatched. The yong, lustie, and profitable, they shut up in a certaine place of the Temple for further consideration. Many were sold for a small price: there were many to be sold, but few to buy. All the theeves, robbers, and seditious persons within the city he commanded forthwith to be dispatched. The chosen yong men of goodly bodies and tall stature, he reserved for triumph. Seventene thousand of elderly yeares he sent bound to Egypt for slavery and drudgery. Many others throughout the provinces he allotted for spectacles and teeth of wild beasts. As many as were under sixteene yeares of age were sold. Of such as were shut up in the Temple for further consideration, during the time of this deliberation and disposed order, there died twelve thousand of famine. Ioseph. bell. Iud. lib. 7. cap. 15, 16. The number of the captives during the time of the warres, amounted to fourescore and seventene thousand. The number of all that died during the siege within Ierusalem, came to ten hundred thousand. No marvell at all that the city could comprise so many: for at the feast of the Paschever, Cestius being Lieutenant of Iudaea, sent Nero word, that the High Priests had numbered at his request all that came to offer, which came to seven and twenty hundred thousand. lib. 7. cap. 17. And such was the wofull and miserable end of the Iewes. Iosephus moreover (lib. 7. bell. Iud. cap. 18.) writeth of Ierusalem, that it was taken at sundry times before: his words be these: Ierusalem was taken in the second yeare of the raigne of Vespasian, the eight day of September: it was taken five times before, and then againe destroyed. Asochans King of the Egyptians: after him Antiochus: then Pompeius: and after these Herod and Sefius took the city, and kept it. And before that time the King of Babylon by conquest destroyed it, a thousand three hundred and threescore yeares, eight moneths, and sixe daies after the building thereof. The first founder of this citie was the most potent Prince of the Cananites, called after his countrey language, The just King: for such a one he was indeed. Therefore he first ordained a priesthood unto God, and having first built the Temple, he termed the city Ierusalem, which afore was called Solyma. Leobius King of the Iewes having vanquished the Cananites, delivered the city to be inhabited of his owne people, the which was overthrowne by the Babylonians foure hundred threescore foure yeares and three moneths after. From Leobius the King, which was the first Iew that rained in it, unto the overthrow under Titus, there were one thousand, one hundred, seventie and seven yeares. Yet for all that, neither did antiquity prevaile, neither great riches profit, neither the fame dispersed throughout the whole world favour them, neither the great glory they put in their Religion helpe them at all, that the city should not perish.

Iosephus. lib. 7.
bell. Iud. cap. 18

Discite iustitiam moniti non temnere Christum.

CHAP. IX.

Of Iosephus and his commentaries, in the ninth and tenth Chapters following.

BEsidies all this, I thinke it good not to be ignorant of Iosephus himselfe, that hath stood us in so grat stead, for the furnishing of this our present History: whence, and of what kindred he came: which circumstance he himselfe sheweth, saying thus: Iosephus the son of Mattathias a Priest of Ierusalem, which himselfe also at the first impugned the Romanes, and was necessarily present at the finall end of their wofull miseries, because of the Iewes of that time. This man was famous, not onely among his owne nation, but also among the Romanes; so that at Rome he was thought worthy the honour of a graven picture, and the bookes which diligently he wrote, were thought worthy of the publike library. He wrote twenty bookes Of Iudaicall Antiquities. He testifieth himselfe (therefore worthy of credit) that he gathered in seven bookes the Romanes warres of his time, and published them both in the Greeke and Hebrew tongues. Certaine others worth the reading passe under his name: for example, two volumes Of the antiquity of the Iewish nation, where he answereth Apion Grammaticus, and certaine others, which at that time impugned the Iewes, and endeavoured to disgrace the countrey lawes of the Iewish nation. In the first he layeth downe the number of the bookes of the Old Testament, delivered by tradition, and received without gaine saying of the Iewes, saying as followeth.

Iosephus of
himselfe An-
tiq. lib. 16 cap.
7. bell. Iud. lib.
2. cap. 25. lib. 1.
contra Apio-
nem.

CHAP. X.

How Iosephus mentioned the bookes of the Old Testament, and divers of his owne.

Ioseph lib. 1. contra Apion. The Iewes acknowledge 22. Bookes, 5. Bookes of Moses, 13. Bookes of the Prophets, 4. Bookes of Psalmes and admonitions.

This is found in Iosephus first booke against Apion.

THe bookes of the holy Scripture (saith he) are not innumerable amongst us, neither disagreeing and dissenting one from another, but onely xxij. containing the circumstances of all times, and worthy of credit. Five of these are Moses workes, containing the lawes, and the state of man, continued unto his death. The time of them containeth little lesse then three thousand yeares. The Prophets which lived after Moses, comprised in thirteene bookes the famous acts of their times, from the death of Moses to Artaxerxes, who after the death of Xerxes was King of Persia. The other foure, containe Hymnes unto God, and admonitions for the amendment of mans life. From Artaxerxes unto our times, there are many things written, yet not of such credit as the former, insomuch as there is not laid downe an exact succession of the Prophets. It is very apparent, what affection we beare unto our Scriptures. For so much time being passed, yet none of us dare presume, either to add any thing thereto, or to diminish any thing therefrom, or to alter any thing thereof. This being ingrafted in the Iewes, from their youth up, that they perswade themselves, these writings to be the doctrine of God, and do persevere in the same, and willingly die in the quarrell, if need so require. These words I have thought commodiously to have beene by us alledged out of his commentaries. This writer hath published one other volume of no small account, intituled *Of Reason ruling*, which some have termed *Machabees*, because it containeth the combats of the Hebrews, manfully fighting in the defence of their piety towards God. And about the end of the twentieth booke of *Judaicall Antiquities*, Iosephus himselfe signifieth, that he wrote foure bookes of the proper opinions of the Iewes. Of God. Of his essence. Of the lawes. And why according unto them, certaine things are lawfull, and certaine forbidden. He mentioneth in his works other Treaties of his. It shall seeme agreeable with order, if we recite those things which he wrote about the end of his *Judaicall Antiquities*, that our allegations may the better be confirmed: for he endeavouring to confute *Iustus Tiberianus*, (who writing the History of that time reported many untruths,) among others of his confutations, thus he saith, *I feared so little thy censure of my writings, that I exhibited my books unto the Emperors themselves, when the deeds done were now fresh in memory. For my conscience bare me witnesse, that I erred not, but delivered the truth, having obtained their testimonies, which I hoped for. And to divers others I offered my History, whereof some were employed in the wars, as King Agrippa, and divers of his kinsfolks. And the Emperor Titus himselfe would have the certaine knowledge of these wars delivered unto the world by my bookes only, commanding them to be published, with the priviledge of his own hand. King Agrippa wrote threescore and two Epistles, wherein he testifieth of the true History delivered by me. Two Epistles he alledgeth. But so far concerning Iosephus, now we will proceed to that which followeth.*

CHAP. XI.

How after Iames the Iust, Simeon was Bishop of Ierusalem.

After the martyrdome of Iames, and the captivity of Ierusalem, the report goeth, that the Apostles and Disciples of our Lord, which then were alive (whereof many yet remained) gathered themselves together, with the kinsmen of the Lord according to the flesh, to consult whom they should think worthy to succeed Iames: so that all, with one voice judged worthy of the sea of Ierusalem, Simeon the son of Cleophas, mentioned in the Gospell & called the cosin of Christ, for *Egesippus* writeth that Cleophas was the brother of Ioseph.

CHAP. XII.

How Vespasian commanded the posterity of David diligently to be sought out, in the Church of Ierusalem.

Moreover he declareth, that *Vespasian* after the siege of Ierusalem, caused enquire to be made, of such as were of the line of David, lest any should remaine among the Iewes of the royall blood, so that thereby againe there was raised a great persecution among the Iewes.

CHAP. XIII.

After Vespasian and Titus, Domitian raigned. Under Titus, Linus and Anacletus were Bishops of Rome: under Domitianus, Anianus and Abilius were Bishops of Alexandria.

When Vespasian had raigned ten yeares, Titus his sonne succeeded him in the Empire; in the second yeare of whose raigne, Linus, after he had beene Bishop of Rome the space of xij. yeares, deceased, and him succeeded Anacletus. When Titus had raigned two yeares and two moneths, his brother Domitian took the imperiall crowne. In the fourth yeare of the raigne of Domitian, Anianus the first Bishop of Alexandria (having continued there two and thirty yeares) died, after whom succeeded Abilius.

Titus created Emperor, Anno Dom. 81.
Domitian created Emperor, Anno Dom. 83.
Anianus.
Abilius.

CHAP. XIII.

Of Clemens, his Bishopricke, his testimony, his Epistle.

In the twelfth yeare of the raigne of Domitian, when as Anacletus had beene Bishop of Rome twelve yeares, Clemens succeeded, whom S. Paul writing to the Philippians, calleth his fellow labourer, when he saith: * With Clemens and the rest of my fellow labourers, whose names are written in the booke of life. * One undoubted epistle there is of his extant, both worthy and notable, the which he wrote from Rome unto Corinth, when sedition was raised among the Corinthians: the same Epistle we have knowne to have beene read publike-ly in many Churches both of old, and amongst us also. That at that time there was raised a sedition amongst the Corinthians, Agessippus is a witnesse of credit.

The 2. of the ten persecutions was raised by this Emperor Domitian. Clemens.
* Philip. 4.
* The Epistle of Clemens unto the Corinthians read in the Church.

CHAP. XV.

Of the persecution, and end of Domitian, warring against God.

Domitian, when he had executed much cruelty against many, and put to death no small multitude of the Nobles of Rome, and notable men, beyond all rightfull judgement: and punished an infinite company of famous men with exile and losse of their substance, dyeth, and appointed himselfe successor of Nero in hatred and warre against God. This man also raised persecution against us, although his Father Vespasian practised no presumptuous Lordlinesse towards us.

Domitian died Anno Dom. 97.

CHAP. XVI.

When Iohn the Evangelist was banished into Patmos.

About this time, Iohn the Apostle and Evangelist, is said to have beene banished into the Isle Patmos for the testimony of the Word of God. Irenaeus in his fift booke against heresies writing of the epitheton of Antichrist, laid downe in the Revelation of S. Iohn, saith thus word by word of Iohn: If his name ought publicly to have beene preached, at that present time: by him verily it was preached which wrote the Revelation. For it was not seene a long time after, but welnigh in this our age, about the end of the raigne of Domitian. Our religion so flourished in the foresaid times, that the heathen writers, noting exactly the times, vouchsafed to publish in their Histories this persecution, and the martyrdomes suffered in the same.

Chap. 18. after the Greeke.

Iohn being exiled into Patmos, Anno Dom. 97. wrote the Revelation. Irenaeus lib. 5.

CHAP. XVII.

Of Flavia Domicilla, a noble gentlewoman, banished into the Isle Pontia: and the edict of Domitian for the destroying of the posterity of David.

They have written, that in the fifteenth yeare of Domitian, one Flavia descending of the sister of Flavius Clemens, which was one of the Roman Consuls, was exiled with many others unto the Isle Pontia for the testimony of Christ. When Domitian commanded such as lineally descended of David to be slaine, the old report goeth, that certaine of this sect and

Chap. 19. after the Greeke.

* Chap. 20. after the Greeke.
Egesippus.

The kinsmen of Christ according unto the flesh, make an account of their faith before Domitian the Emperour.

Tertullian in Apolog cap. 5.

Chap. 21. after the Greeke.

Nerva created Emperor, Anno Domini. 99.
Trajan created Emperour, Anno Domini. 100.
The 3. of the 10. famous persecutions was under this Trajan.
Chap. 22. after the Greeke.

Chap. 23. after the Greeke.

Irenaeus lib. 2. cap. 39.

and opinion, were accused to have come from the auncestors of *Iudas*, who was the brother of *Christ* according to the flesh, as if by this meanes they were of the stock of *David* and the kinsmen of *Christ*. This *Egesippus* declareth saying: * There survived as yet certaine of the kindred of the Lord, nephewes of *Iudas*, called his brother according unto the flesh, whom they brought forth, as being of the line of *David*. These *Iocatus* doth bring before the Emperour *Domitian*, for he feared the comming of *Christ*, even as *Herod* did, and demanded of them, whether they were of the stocke of *David*. Which when they had acknowledged, he demanded againe, what possessions they enjoyed, and what money they had. They answered: Both we have only nine thousand pence, so that halfe that summe sufficeth either of us: yet this summe have we not in money, but in valued land, containing not above xxxix akers, out of the which we pay tribute, and relieve our selves through our labour and industry. Then shewed they him their hands, for testimony that they laboured themselves, and the hardnesse of their bodies, and the hard brawne of their hands growne by continuall labour. And when as they were asked of *Christ* and his kingdome, in what manner, when, and where it should appeare; they answered: that his kingdome, was neither worldly nor earthly, but celestially and Angelicall, and that it should be at the consummation of the world, when that he comming in glory, shall judge the quicke and the dead, and reward every man according unto his works. After they had thus answered, the report goeth, that *Domitian* condemned them not, but despised them, as vile and base creatures, and let them goe free, and stayed by his edict the persecution then raised against the Church. When they were gone, it is said, that they were rulers over Churches, in so much that in the end they were martyrs, and of the line of our Lord; and afterwards peace ensuing, the report goeth, that they lived untill the raigne of *Trajan*. So farre *Egesippus*. *Tertullian* also reporteth the like of *Domitian*. *Domitian* (saith he) sometime assayed the like practise, being a portion of *Neroes* cruelty, but he having some humanity (as I suppose) forthwith relented, calling home againe such as he had exiled.

CHAP. XVIII.

Nerva succeedeth *Domitian*, and *Trajan* succeedeth *Nerva* in the Empire. *Cerdo* succeedeth *Abilius* in the Church of *Alexandria*.

After that *Domitianus* had reigned fifteen yeares, and *Nerva* had succeeded him, the Historiographers of that time do write, that the *Romane* Senate decreed, that the honours exhibited unto *Domitian* should cease, and such as were injuriously exiled, should returne unto their native soile, and receive their substance againe. It is also among the ancient traditions, that then *Iohn* the *Apostle* returned from banishment, and dwelt againe at *Ephesus*. When *Nerva* had reigned a little above a yeare, *Trajan* succeeded him: in the first yeare of whose raigne, *Cerdo* succeeded *Abilius*, which was Bishop of *Alexandria* the space of thirteene yeares. This is the third after *Anianus* of that Church.

CHAP. XIX.

The succession of the first Bishops in three Churches, *Rome*, *Antioch*, *Alexandria*.

At that time *Clemens* ruled the Church of *Rome*, being the third Bishop after *Paul*, and *Peter*. The first was *Linus*, the second *Anacletus*. And of them which governed the Church of *Antioch*, the first was knowne to be *Eudius*, the second *Ignatius*. Likewise *Simeon* at the same time, the second after the brother of our Saviour, governed the Church of *Ierusalem*.

CHAP. XX.

An History of *Iohn* the *Apostle*, and a young theefe converted by him.

As yet the *Apostle* and *Evangelist*, whom the Lord loved, remained alive in *Asia*, who after the death of *Domitian*, being returned from the Isle *Patmos*, governed the Churches in *Asia*. And that he lived unto that time, the confirmation of two witnesses shall suffice. They are worthy of credit, such as have governed the Church with sound doctrine. These are *Irenaeus* and *Clemens Alexandrinus*. The former in his second booke against heresies, writeth thus: All the Elders beare witnesse, which lived together with *Iohn*

John the Disciple of our Saviour in Asia, that he delivered these things. He remained with them in the time of Trajan. Also in the third Booke of the same argument, hee declareth the same in these words: *The Church of the Ephesians planted by Paul, confirmed by John, which remained there untill the time of Trajan, is a true testimony of this Apostolicall tradition.* Clemens withall, signifieth the time, and addeth also an History necessary for such as delight in honest and profitable things: whereof also one Sozomenus hath made mention at large in his commentaries: if thou reade it, thou shalt finde it thus written. *Heare a fable, and yet not a fable, but a true tale reported of Iohn the Apostle: delivered unto us and committed to memory.* After the decease of the tyrant, when he had returned to Ephesus, out of the Isle Patmos, being requested, he went unto the countreys adjoyning, partly to consecrate Bishops, partly to set in order whole Churches, and partly to chuse by lot, unto the Ecclesiasticall function, of them whom the Holy Ghost had assigned. When he was come unto a certaine city not farre distant (the name whereof divers do expresse) and among other things had recreated the brethren, beholding a young man of a goodly body, gracious face, and fervent minde, he turned his face unto him that was appointed chiefe over all the Bishops, and said: *I commend this young man unto thy custody, with an earnest desire, as Christ and the Church heare me witnesse.* When he had received his charge, and promised diligence therein, he spake and protested unto him the selfe same the second time. Afterwards he returned to Ephesus. But the Elder taking the young man that was delivered unto him, brought him up at home, ceased not, cherished him still, and in proesse of time baptized him. He came at length to be so diligent and serviceable, that he made him a phylacterie or livery garment, signed with his masters Armes. But this young man became very dissolute and perniciously accompanied himselfe with them of his owne yeares, idle, dissolute, and acquainted with ill behaviour. First they bring him to sumptuous banquets: next they guide him in the night to steale and to robbe: after this they require that he consent unto the committing of a greater offence. But he acquainting himselfe by little and little, through the greatness of his capacity, much like a horse of a hardened mouth, fierce, strong, and haray, forsaking the right way, with the byring of the bridle, bringeth himselfe unto a bottomlesse pit of all disorder and outrage. At length despairing of the salvation that cometh of God, being past all hope of grace, he practised no toy nor trifle, but once being over the shoos, he proceeded forwards, and tooke the like lot with the rest of his companions, taking unto him companions; and a rout of theeves being gathered together, he became a most violent captaine of theeves, wholly bent to slaughter, and murder, and extreame cruelty. In the meane while, necessity so constraining, the Bishop sent for Iohn: he when he had ended and finished the cause of his comming. Go to (saith he) O Bishop, restore unto us thy charge, which I and Christ have committed unto thy custody, the Church, whereof thou art head, bearing witnesse. The Bishop at the first was amazed, supposing some deceit to be wrought touching money which he had not received, yet was he not able to answer them, for that he had it not, neither to mistrust Iohn. But when Iohn had said: *I require the young man and the soule of our brother, then the Elder looking downe, with a heavie countenance, sobbing and sighing, said: He is dead.* To whom Iohn said: *How? and by what kind of death?* He answered: *He is dead to God: for he is become wicked and pernicious, and to be short, a theefe.* For he keepeth this mountaine over against the Church, togethar with his associates. The Apostle then rending his garment, and beating his head with great sorrow, said: *I have left a wise keeper of our brothers soule: prepare me a horse, and let me have a guide.* He hastened out of the Church, and rode in post: being come unto the place appointed, he is straight waies taken of the theevish watch; he neither flieth, neither resisteth, but exclaimeth: *For this purpose came I hither, bring me unto your Captaine, who in the meane space as he was armed, beheld him comming.* But eftsoones when he saw his face, and knew that it was Iohn, he was stricken with shame, and fled away. The old man forgetfull of his yeares, with might pursueth him flying, and crieth: *My sonne, why flyest thou from me thy father, unarmed and old? O sonne tender my case, be not afraid, as yet there remaineth hope of salvation, I will undertake for thee with Christ, I will die for thee, if need be, as Christ did for us. I will hazard my soule for thine, trust to me, Christ sent me.* But he hearing this, first stood still, casting his countenance to the ground, next shooke of his armour, anon trembled for feare and wept bitterly. He embraced the old man, and comming unto him answered as well as he could for weeping, so that againe he seemed to be baptized with teares, the shaking of the hand onely omitted. The Apostle when he had promised and protested to procure for him pardon of our Saviour, and prayed, and fallen upon his

Irenaeus lib. 3.
cap 3.

Sozomenus an
Histonogra-
pher is crept
into this greek
copy, I wot not
how, he lived
an hundred
and odd yeares
after Eusebius,
and dedicated
his History un-
to Theodosius
junior.

The author
therefore of
this History
touching Iohn
was Clemens,
as Eusebius
writeth before
and after.

The words of
Iohn the Evan-
gelist unto the
theefe.

Tokens of
true repentance

his knees, and also kissed his right hand, now cleansed through repentance, brought him unto the Church againe. When that also he had powred forth oftentimes prayers for him, and struggled with him in continuall fastings, and mollified his mind with divers and sundry sermons, and confirmed him: departed not (as the report goeth) before he had fully restored him unto the Church, and exhibited a great example of true repentance, a great triall of new birth, and a singular token of the visible resurrection. This have I taken out of *Clemens*, partly for the History, and partly also for the profit of the Reader.

Chap. 24. after
the Grecke.

CHAP. XXI.
Of the order of the Gospels.

The Gospell
of Iohn.

The Apostles
in their prea-
ching used no
curious clo-
quence.

2 Cor. 12.

The Gospell
after *Matthew*
written in He-
brew.
Why *Iohn* the
Apostle wrote
a Gospell.

Mat. 4.

Marke 1.
Luke 3.

Iohn 2.

Iohn 3.

NOW let us make mention of the undoubted writings of this *Apostle*. And first let there be no staggering at his Gospell, which is well knowne of all the Churches under heaven. And that it was fitly of old placed the fourth after the other three, by this reason it shall appeare. The divine and holy men, namely the *Apostles* of Christ, leading a passing pure life, having their mind decked with every kind of vertue, used rude and simple speech, yet of a divine and forcible power, which they had received of Christ, for they neither knew nor endeavored to publish the doctrine of their master, with curious painting of words: but using the demonstration of the holy Spirit which wrought with them, and the onely power of Christ, which brought miracles to perfection, they shewed the knowledge of the kingdome of heaven to the whole world, being nothing carefull at all for the writing of bookes. And this they brought to passe being occupied with a greater worke, and in manner exceeding the strength of man. *Paul* the mightiest of all the rest in the setting of words, and best armed with the power of perfect senses, wrote but very short Epistles, whereas he might have layd downe infinite things, yea and secrets, being rapt unto the third heaven, and beholding celestiall things, yea brought into Paradise it selfe, and there thought worthy to heare secret mysteries. Neither were the rest of the *Disciples* of our Saviour, namely the *twelve Apostles*, and the *seventy*, with other innumerable, ignorant and unskilfull herein. And yet of all these, the *Disciples* of our Saviour, *Matthew*, and *Iohn*, wrote Gospels. Who (as report goeth) were constrained thereunto. For *Matthew*, when he had first preached unto the *Hebrewes*, and now passing unto other people, wrote his Gospell in his countrey language, supplying by writing in his absence, that which was desired in his presence. When *Marke* and *Luke* had published their Gospels, *Iohn* (say they) in all that space preached without writing, but at length was moved to write for this cause. It is reported that when the bookes of the three *Evangelists*, were throughout the world, and came into his hands, he allowed them, and yeelded of them a true testimony, wishing that the declaration of such things had beene printed in their books, which were done at the first preaching of Christ. The Reader may perceive these three *Evangelists* to have onely set forth the doings of our Saviour, one year after the imprisonment and captivity of *Iohn the Baptist*, which may be gathered by the beginning of their Histories. For after the xl. daies fasting, and the annexed temptation, *Matthew* sheweth the time of the beginning of his History, saying: *When he had heard that Iohn was taken, he returned from Iudaea into Galilee.* And *Marke* likewise: *after that (saith he) Iohn was taken, Iesus came into Galilee.* And *Luke* also before he had mentioned the doings of *Iesu*, observing the same manner: *Herod (saith he) proceeding in his hainous offences, shut up Iohn in prison.* *Iohn* the Apostle being for these causes intreated, wrote of the time which the other *Evangelists* passed over with silence, and therein of the *Acts* of our Saviour, namely which went before the imprisonment of *Iohn*, which he partly signified, writing thus: *This was the first of the miracles which Iesus did:* partly with all mentioning the doings of *Iohn the Baptist*, who as then baptized in *Enon* by *Salem*. Which is evident, when he saith: *For as yet Iohn was not cast into prison.* *Iohn* then in his Gospell, delivereth such things as were done of Christ before the committing of *Iohn*. The other three, begin with the mention of *Iohns* imprisonment. Vnto him that reconcileth the *Evangelists* thus they shall not seeme discrepant, in so much that the Gospell of *Iohn* containeth the former doings of Christ, the other the latter, lasting unto the end. Therefore not without cause *Iohn* passeth over with silence the genealogie of our Saviour according unto the flesh, being afore amply laid downe by *Matthew* and *Luke*, and beginneth with his divinity, reserved of the Holy Ghost for him as the mightier. Thus much shall suffice concerning

ning the Gospell written by S. Iohn. The cause why Marke wrote his Gospell we have declared before. Luke in the beginning of his History, sheweth the occasion of his writing, signifying that divers now already had employed their diligent care to the setting forth of such things as he was fully perswaded of, necessarily delivering us from the doubtfull opinion of others, when by his Gospell he declarerth unto us the sure and certaine narration of such things, whereof he had received the truth sufficiently, partly by the company and conversation of Paul, partly through the familiarity had with the rest of the Apostles. And of these things thus farre. But what the Fathers of old have written hereof, we will mention hereafter more properly in place convenient. Among the rest of Iohns writings, his first Epistle hath beene generally of old and late writers received without any doubt. The two latter have beene gainesaid. Touching his Revelation, as yet among many there is a variable opinion, some allowing, and some disallowing of it. Likewise what the Elders have thought of the same shall be declared hereafter.

Why Luke wrote Gospell.

CHAP. XXII.

The bookes of the New Testament, canonical, and Apochrypha.

IT shall also be convenient if in this place we collect briefly the books of the New Testament. In the first place must be set the *fourfold writings of the Evangelists*: next the *Acts of the Apostles*: then the *Epistles of Paul* are to be added: after these the *first of Iohn*: and that of *Peter*, which is authentique. Lastly, if ye please, the *Revelation of Iohn*, of the which what is to be thought shall follow hereafter. All these are received for undoubted. The books which are gainesaid, though well knowne unto many, are these: the *Epistle of Iames*: the *Epistle of Iude*: the *latter of Peter*: the *second and third of Iohn*: whether they were *Iohn the Evangelists*, or some others of the same name. Take these which follow for forged works: the *Acts of Paul*, the book called *Pastor*, the *Revelation of Peter*. Moreover the *Epistle* fathered upon *Barnabas* and the *Doctrine called the Apostles*; and the *Revelation of Iohn* (if it so please you) which (as I have said afore) some disallow, some other receive as an undoubted true doctrine. Divers do number among these the *Gospell unto the Hebrewes*, used specially of them which received Christ of the *Hebrewes*. These writings are they which commonly of all others are impugned. I suppose that to great purpose we have made a rehearfall hereof, to the end we may discern and sever the unfained, the undoubted and the true writings, according unto the Ecclesiasticall tradition, from the unlawfull writings of the New Testament, and such as are impugned; and yet daily read of divers Ecclesiasticall persons, that we may know them, and such as are under the name of the *Apostles*, as of *Peter*, of *Thomas*, or *Matthias* and besides the Gospels of others, as of *Andrew*, of *Iohn*, containing the *Acts of other Apostles*, to be published by Heretiks, whereof not one Ecclesiasticall writer hath with reverence made mention in his Commentaries. Moreover the forme of the phrase varieth from the manner of the *Apostles*: their sentence, and drift in discourse disagreeeth very much with the truth of the tried doctrine. For now being convinced, they plainly expresse the fond figments of hereticall persons. In fine they are not to be placed as forged, but altogether to be rejected as absurd and impious. But let us proceed unto that which followeth.

Chap. 25. after the Greeke.

4. Evangelists.
The Acts of the Apostles.
The Epistles of Paul.
The 1 Epistle of Iohn.
The 1 Epistle of Peter.
The Revelation of S. Iohn.
The Epistle of Iames.
The Epistle of Iude.
The 2 of Peter.
The 2 and 3 of Iohn.
Acts of Paul.
Pastor.
Revelation of Peter.
Epistle of Barnabas.
Doctrine of the Apostles.
The Gospell unto the Hebrewes.
Also of Peter, Thomas, Matthias, Andrew, &c.

CHAP. XXIII.
Of Menander the Sorcerer.

Chap. 26. after the Greeke.

Menander succeeding Simon Magus, is found nothing inferiour unto him for divelish operation. He was also a Samaritan, and prevailed no lesse in the depth of magicall arts, then his master. Yea rather added unto these monstrous fained illusions somewhat of his owne, terming himselfe one while a Saviour, sent downe from above from the invisible worlds for the salvation of mankind: teaching withall, that none is otherwise able to subdue the Angels workers of this world, then first of all by his magicall experience delivered for the purpose, and by the Baptisme received of him: the which as many as doe accept off, do purchase unto themselves (saith he) sempiternall immortality, yea in this present life, so that they die no more, but continually remaine among themselves, without

Menander the Sorcerer calleth himselfe a Saviour.

Iustinus Martir. Apolog. 2. pro Christo.

The craft of the diuell.

Chap. 27. after the Greeke.

wrinkled old age, and become immortall. These things out of *Irenaeus* may easily appeare. And *Iustinus* likewise making mention of *Simon*, remembreth also this *Menander*, saying: *We haue knowne Menander, and the same a Samaritan, of the village Caparattan, the Disciple of Simon, broughtly moved of diuels, and abiding at Antioch, to haue bewitched many with magicke all arts, perswading his followers, that they should not die. And as yet there be diuers which can testifie the same of him. It was the drift of the diuell by the meanes of such Sorcerers, cloaked under the name of Christians, to defame by magick the great mystery of godlinesse, and by them to choake the Ecclesiasticall doctrine, which concerned the immortality of the soule, and the resurrection of the dead: but such as embraced these sauiours, haue lost the sauing health of their soules. But when the spite of Satan could not make others shake off their sincere affection towards Christ, he linked unto himselfe the wavering and wandring turne-coates.*

CHAP. XXIII.

The heresie of the Ebionites.

Ebionites.

The heresie of the Ebionites, which thought that faith alone did not iustifie.

Ebionites what it signifyeth.

THese the Elders properly called *Ebionites*, that is poore men. For they were poore and abjects in delivering the doctrine which concerned Christ, they judged him a simple and a common man, and for his forwardnes of manners found justified only as man, and borne of *Mary* and her husband. Again they thought the obseruation of the law to be necessary, as though saluation were not by faith alone in Christ, and conuersation of life correspondent to the same. Other some of the same name haue avoided the foule absurdity of their speeches, not denying the Lord to haue bene borne of the Virgin, and the Holy Ghost: yet when they confesse him to be God, the Word, and wisdom before his incarnation, they sinke in the same sin with their former fellowes, especially when as they busily go about to set up the corporall obseruation of the Law. These Heretikes also do reject the Epistles of the *Apostle Paul* accusing him that he fell from the Law. They use onely the Gospell which is after the *Hebrewes*, other they passe not for. The Iewish Sabbath, and other ceremonies, they observe alike with the *Iewes*. They celebrate the Sundaies, as we do, in remembrance of the resurrection of our Saviour. From hence it came to passe by reason of their fancies, that they were called *Ebionites*, a name signifying poverty. For by this name or title poore men are called of the *Hebrewes*. About the same time, we learne there was one *Cerintus* an author of another heresie. *Cajus* whose words we haue before alledged, in the controversie going under his name, writeth thus of him.

Chap. 28. after the Greeke.

CHAP. XXV. Of Cerintus the Heretike.

Cajus writeth thus of *Cerintus* the Heretike.

Irenaeus lib. 3. cap. 3.

CErintus also by revelations, (as written by some great *Apostle*) brought unto us certaine monstrous things, saying them to haue bene revealed unto him by Angels. That the kingdome of Christ after the resurrection should become earthly: that in *Ierusalem* our flesh againe should serue the concupiscence and lust thereof. And being set wholly to seduce, as enemy unto the Word of God, he said there should be the terme of a *Millenarie* fast allotted for marriage. *Dionysius* also Bishop of *Alexandria*, in his second book, after he had remembred the Revelation of *S. Iohn* received by tradition of old, he reporteth of this man, thus: *Cerintus* founder of the *Cerinthian* heresie, gave his figment a name for the further credit thereof. His kind of doctrine was this: he dreamed the kingdome of Christ should become earthly, and set upon those things which he lusted after, even then being covered with his flesh, and compassed in his skinne that is, the satisfying of the belly, and the things under the belly, with meate, with drinke, with mariage; and that he might set a more honest shew on the matter, he added thereto holy dayes, oblations, and slaughter for sacrifices. So far *Dionysius*. But *Irenaeus* in his first booke against heresies, layeth downe certaine more detestable opinions of his. And in his third book he reporteth an History worthy the memory, as received by tradition of *Polycarpus*, saying: that *Iohn* the *Apostle* on a certaine time to bayne himselfe, entred into a bath, and understanding that *Cerintus* bayned himselfe therein also, he started aside, and departed forth, not abiding any varriance with him under the same rooffe, signifying the same to his company, and saying:

saying: Let us speedily go hence, lest the bath come to ruine, wherein Cerinthus the enemy of the truth baineeth himselfe.

CHAP. XXVI.

Of Nicholas, and such as of him are called Nicholaites.

Chap. 29. after
the Greeke.

AT that same time the heresie of the *Nicholaites* sprong, which lasted not long, wherof the Revelation of S. Iohn made mention. They boast, that he was one of the Deacons, ordained together with Steven, by the Apostles, to minister unto the poore. Clemens Alexandrinus in his third book of *Stromatōn* reporteth thus of him. This Nicholas (saith he) having a beautifull woman to his wife, after the ascension of our Saviour, was accused of jealousy, and to cleare himselfe of that crime, he brought forth his wife, and permitted him that listed to marrie her. But his followers say, that their doing is agreeable with that saying, that is: the flesh is to be bridled: and so following that doing and saying without all discretion, they sin without all shame, in filthie fornication. But I heare that Nicholas accompanied with none other then his proper wife, which was allotted unto him by wedlocke: and of his children, his daughters to have continued virgins, and his son to have remained uncorrupt. The case being thus, in that he brought forth his wife (over whom he was said to be jelous) into the midst of the Apostles, it was to cleere him of the crime laid to his charge, and to teach the bridling of the flesh, by containing and refraining voluptuous lust and pleasure. He would not (as I suppose) according unto the precept, serve two masters, lust, and the Lord. They say that Matthias after this manner taught, the flesh to be overcome and tamed, yeelding unto it not one jot which might tend unto pleasure, and that the soule hereby should take increase, by faith and knowledge. Let this suffice to be spoken touching them which then depraved the truth, and fodainely came to naught.

Apoc. 2.
Nicholas the
7. Deacon.
Acts 6.
Clemens Bi-
shop of Alex-
andria.

Eusebius excu-
seth this Ni-
cholas, whose
followers the
Holy Ghost in
the Revelation
abhorreth.
Matthias.

CHAP. XXVII.

Of the Apostles which lived in wedlocke.

Chap. 30. after
the Greeke.

Clemens whose words lately we alledged, afterwards reciteth the Apostles which lived in wedlocke, against them which reject marriage, saying: What? do they condemne the Apostles? for Peter and Philip employed their industry to the bringing up of their children. Philip also gave his daughters to marriage. And Paul in a certaine Epistle sticke not to salute his wife, which therefore he led not about, that he might be the readier unto the ministration. Infomuch then that we have made mention hereof, it will not seeme tedious if we alledge another History worthy the noting, which he wrote in his seventh book of *Stromatōn*, after this manner: They say S. Peter going to his house, and seeing his wife led to be executed, rejoiced greatly because of her calling, and cryed out unto her vehemently, exhorting and comforting her, calling her by her name, and saying: O woman remember the Lord. Such was the marriage of the godly, and the entire affection of faithfull friends. And thus much as pertinent to my purpose, I thought good here to alledge.

Clemens Alex-
andrinus.
Peter.
Philip.
Paul was mar-
ried. Philip. 4.

The words of
Peter unto his
wife when she
went to mar-
tyrdome.

CHAP. XXVIII.

Of the death of Iohn and Philip the Apostles.

Chap. 31. after
the Greeke.

OF the death of Paul and Peter, of the time and the manner, of their resting place also after their departure hence, we have spoken before. And of Iohn that he lived till this time, we have told a little before. But of his resting place or tombe, we are instructed by Polycrates his Epistle (this Polycrates was Bishop of Ephesus) which he wrote unto Victor Bishop of Rome, where he remembreth also Philip the Apostle and his daughters, after this manner: For in Asia (saith he) the great founders of Christian Religion died, who shall rise the last day, at the coming of the Lord, when he shall come from heaven with glory to gather all the Saints. Philip one of the twelve Apostles, was buried at Hierapolis, and two of his daughters which led their whole life in Virginity. The third whose conversation was directed by the Holy Ghost, resteth at Ephesus. And Iohn (which leaned on the breast of our Saviour, who being also a Priest, wore the garment *pelatum*, a martyr and a doctor,) rested at Ephesus.

Polycrates Bi-
shop of Ephe-
sus, unto Victor
Bishop of
Rome.
Iohn the Apo-
stle called a
Priest, he wore
a Bishops at-
tyre called
Petalum ergo
Ministers had
then peculiar
apparell.

Acts 21.

Thus much of their ends. In the Dialogue of *Cajus* mentioned before, *Proculus* (against whom he proposed the question) testifieth agreeable unto that before, of the death of *Philip*, and his daughters, saying: *After this the foure Prophetesses, the daughters of Philip, were at Hierapolis in Asia; their sepulcher is there to be seene, and their fathers also: so far he. Luke in the Acts of the Apostles, maketh mention of the daughters of Philip, dwelling at Casarea in Iudaea with their father, which were endued with the gift of prophetic, saying: We came to Casarea, and entred into the house of Philip the Evangelist, which was one of the seven, and there made our abode. Thus Philip had foure daughters which were virgins and Prophetesses.* Thus much of the Apostles, and Apostolike times, and the things delivered unto us by holy Scriptures: of the Canonick, and disallowed Scriptures, though read of many in many Churches: of the forged, and farre from the Apostolicall rule, as farre forth as we could learne. Now to that which followeth.

Chap. 32. after the Greeke.

CHAP. XXIX.

The martyrdome of Simeon Bishop of Ierusalem.

Egesippus writeth thus of *Simeons* martyrdome. *Simeon* the 2. Bishop of Ierusalem was crucified Anno Dom. 110. being an hundred and twenty yeares old. *Egesippus* writeth of the kinsmen of Christ.

The Church of God was a pure Virgin 110. yeares after Christ.

After *Nero* and *Domitian*, under that Emperor whereof we mind now to intreate, the rumor went every where throughout the cities, that persecution was raised against us Christians, through popular seditions, in the which we learned that *Simeon* the son of *Cleophas*, the second Bishop of *Ierusalem*, ended his life with martyrdome. Hereof is *Egesippus* a witnesse, whose words we have oft alledged. For he writing of certaine Heretikes, giveth us to understand, how the aforesaid *Simeon* being then diversly by them accused to be a Christian, was scourged for the space of many dayes, so that the Iudge and his company, was marvellously amazed, & in the end he died a death agreeable with the passion of Christ. But let us heare the Historiographers owne words, *Certaine* (saith he) of the Heretikes accused *Simeon* the sonne of *Cleophas*, that he lineally descended of the stocke of *David*, and that he was a Christian. He suffered martyrdome being an hundred and twenty yeares old, under *Trajan* the Emperor and *Atticus* the Consull. The same *Egesippus* reporteth, that his accusers (enquiry being then made of such as came of the royall blood among the Iewes) were found to have their originall of the royall Iewish tribe. Whosoever weigheth this with himselfe, he will confesse, that this *Simeon* was of them, which both heard and saw the Lord, in that he lived so long a time, and in that the Gospell maketh mention of *Mary Cleophas*, whose sonne we have said before this *Simeon* to have been. Againe the same Historiographer writeth, how that certaine others of the posterity of some one of them called the brethren of our Lord, namely *Iude*, were alive untill the same time, yea after the testimony of them which under *Domitian* were tried for the true faith of Christ. For thus he writeth: They came and governed whole Churches, as martyrs, being also of the kindred of Christ. When peace now had possessed the Churches, they remained alive unto the time of *Trajan* the Emperor, untill the aforesaid *Simeon* the Lords cosingermane, the son of *Cleophas*, being ill intreated of Heretikes, accused under *Atticus* the Consull, and often scourged, tolerated such martyrdome that all wondred, and the Consull himselfe marvelled, how that he, being an hundred and twenty yeares old, was able to endure that bitter torment. To be short, in the end he was by commandement crucified. Vnto the aforesaid the same Historiographer annexeth this: Vnto those times the Church of God remained a pure and uncorrupted Virgin. For such as endeavored to corrupt the perfect rule and the sound preaching of the word (if then there were any such) hid themselves unto that time in some secret and obscure place, but after that the sacred company of the Apostles was worne out and come to an end, and that generation was wholly spent, which by speciall favour had heard with their eares the heavenly wisdom of the Sonne of God, then the conspiracy of detestable error, through deceit of such as delivered strange doctrine, tooke rooting. And because that not one of the Apostles survived, they published boldly with all might possible, the doctrine of falsehood and impugned the open, manifest, and knowne truth. Thus of these things hath this Historiographer written. Now to that which followeth by order of History,

CHAP.

CHAP. XXX.

*How Trajan caused the inquisition for Christians to cease.*Chap. 33. after
the Greeke.

SO great a persecution was raised against us in sundry places, that *Plinius Secundus* a notable President made relation thereof unto the Emperour, being very much moved with the number of martyrs, which suffered death for the testimony of their faith; signifying withall, that they committed no haynous offence, nor transgressed any law, saving that they rose before day, and celebrated Christ with himnes as God: forbidding adulteries, and slaughter, with such other like abominable facts, shewing conformity in all things agreeable unto the lawes. After which report, it is written that *Trajan* commanded by edict, that the Christian nation should not be enquired for, but if haply they were found, they ought to be punished. By which edict, the vehement heate of that grievous persecution was somewhat qualified, yet neverthelesse, there was scope enough left for such as were willing to afflict us. So that in one place the people, in another place the Princes and rulers of the regions layed waite for our men, whereby severall persons suffered martyrdome in their provinces, and sundry of the faithfull sundry kinds of death, without open or manifest persecution. Which History we have taken out of the latine Apology of *Tertullian*, whereof we have alledged somewhat before, by interpretation thus: *Although we have knowne the inquisition directed for us to be inhibited, it was by reason of Plinius Secundus President of the province, which having condemned some of the Christians, and deprived some others of their dignities, was moved with the greatnesse of the multitude, and doubted what was best to be done. He made the Emperor Trajan privie thereof, saying: that he found nothing in them that was impious, but that they refused the worshipping of images. Signifying this withall, that the manner of the Christians was to rise before day, to celebrate Christ as God: and to the end, their discipline might straitly be observed, they forbid shedding of blood, adultery, fraud, traiterous dealing, and such like. For answer hereunto, Trajan wrote againe: that there should be no inquisition for Christians, but if they were met with, they should be punished.* And thus went the affaires of the Christians then.

Plinius Secundus wrote unto the Emperour *Trajan* in the behalfe of the Christians.*Tertullian* Apolog. cap. 2.

CHAP. XXXI.

*Of Euarestus the fourth Bishop of Rome.*Chap. 34. after
the Greeke.

AMong the Bishops of *Rome*, when as the aforesaid Emperour had raigned three yeares, *Clemens* committed the Ministry unto *Euarestus*, and finished his mortall race, when he had governed the Church, and preached the Word of God the space of ix. yeares.

Euarestus.

CHAP. XXXII.

*How after Symeon, Iustus succeeded, the third Bishop of Ierusalem and of the famous Bishops then living in the world.*Chap. 35. after
the Greeke.

AFTER *Symeon* had such an end as before we have reported, a certaine Jew, called *Iustus*, one of that infinite number, which of the circumcision beleevd in Christ, was placed in the Bishops sea of *Ierusalem*. And unto that time *Polycarpus* a Disciple of the Apostle, lived in *Asia*, being placed Bishop of the Church of *Smyrna*, by such as saw the Lord, and ministred unto him. At the same time flourished *Papias* Bishop of *Hierapolis*, a man passing eloquent, and expert in the Scriptures. And *Ignatius* likewise unto this day, amongst most men famous, the second Bishop by succession after *Peter* of the Church of *Antioch*. The report goeth, that this *Ignatius* was sent from *Syria* to *Rome* (for the confession of his faith) to be food for wild beasts, who passing through *Asia* curiously guarded with a great troupe of keepers, confirmed the congregations throughout every city where he came, with preaching of the Word of God and wholesome exhortations, and specially giving charge to avoide the heresies lately sprung and at that time overflowing, and to cleave stedfastly unto the traditions of the Apostles, which, for the avoiding of error and corruption, he thought very necessary to be diligently written. And being at *Smyrna* where *Polycarpus* was Bishop, he wrote an Epistle unto the Church of *Ephesus*, making mention of *Onesimus* their Pastor:

Iustus Bishop of *Ierusalem*. *Polycarpus* Bishop of *Smyrna*. *Papias* Bishop of *Hierapolis*. *Ignatius* Bishop of *Antioch*.

* Chap. 36. after the Greeke. Ignatius epist. ad Rom.

Ignatius epist. ad Smyrneses.

Ireneus lib. 5

Polycarpus. epist. ad Philip.

Heros.

Chap. 37. after the Greeke.

Quadratus.

another unto the Church of *Magnesia* lying on the river *Meander*, making mention of *Dama* their Bishop. Another unto the Church of *Trallis*, whose overseer then was *Polybius*: & besides these Epistles, he wrote unto the Church of *Rome*, prefixing an exhortation, lest that they refusing martyrdom, should be deprived of the hope layde up for them. But it may seeme needfull, that we alledge thence some part of the words for prooffe hereof, for thus he writeth: * *From Syria* (saith he) *unto Rome*, I strive with beasts, by sea, by land, nights and dayes, fettered among ten Leopards, that is, a band of souldiers, and the more benefit they receive the worse they become. I thus exercised with their injuries am the more instructed, yet hereby am I not justified. I desire to enjoy the beasts prepared for me, which I wish to fall upon me with fierce violence; yea I will allure them forthwith to devour me, that they abstaine not from me, as they have left some for feare untouched. If they as unwilling will not, I will compell them to fall upon me. Pardon me, I wote well what this shall availe me. Now do I begin to be a Disciple, I weigh neither visible, nor invisible things, so that I gaine Christ; let fire, gallows, violence of beasts, brusing of the bones, racking of the members, stamping of the whole body, and all the plagues invented by the mischiefe of *Satan* light upon me, so that I win Christ Iesu. This he wrote from the aforesaid city, unto the Churches before named. And being beyond *Smyrna*, he wrote unto the Churches of *Philadelphia*, and *Smyrna*, and severally to *Polycarpus* their Bishop, whom he knew for a right Apostolike man, commending, as a sincere and right Pastor ought to do, the congregation of *Antioch*, praying him to be carefull of the businesse there, namely about the election of a Bishop in his roome. This *Ignatius* writing unto the Church of *Smyrna*, reporteth certaine words uttered by Christ, which he found I wote not where: I know and beleve that he was in the flesh, after the resurrection; for coming unto them which were with Peter, he said unto them: Come, feele me, and know that I am not a spirit without body, and anon they felt him, and beleved. *Ireneus* also knew his martyrdom, and remembred his Epistles, writing thus: Even as one of our men condemned unto the beasts for the confession of his faith said: In so much as I am the wheate of God, I am to be grinded by the teeth of beasts, that I may be found pure bread or fine manchet. And *Polycarpus* maketh mention hereof in the Epistle under his name unto the *Philippians*, writing thus: I beseech you all, that you be obedient, and exercise patience; which you have thoroughly seene, not onely in blessed *Ignatius*, *Rufus* and *Zosimus*, but in diverse of your selves, and in *Paul* with the rest of the Apostles, being perswaded for certaine, that all these ran not in vaine, but in faith and righteousness, now resting them with the Lord in the place appointed due for their deserts, with whom they suffered together. They loved not this present world, but him that died for our finnes, and rose againe for our sakes. Again he addeth: Both you, and *Ignatius*, wrote unto me, that if any did travell unto Syria, he might convey thither your letters, of which I will be carefull, if fit opportunity be offered, whether I my selfe go or send, that your businesse there may be dispatched. According unto your request, I have sent you the Epistles of *Ignatius*, both unto us written, and the others in my custody annexed unto this Epistle, where you may gaine much profit. They containe faith and patience, and all manner of edifying in the Lord. Thus much concerning *Ignatius*, whom *Heros* succeeded in the Bishopricke of *Antioch*.

CHAP. XXXIII.

Of the Evangelists then flourishing.

AMong them which were then famous was *Quadratus*, whom they say (together with the daughters of *Philip*) to have beene endued with the gift of prophecyng. And many others also at the same time flourished, which obtaining the first step of Apostolicall succession, and being as divine Disciples of the chiefe and principall men, builded the Churches every where planted by the Apostles: and preaching, and sowing the celestiall seed of the kingdome of heaven throughout the world, filled the barnes of God with increase. For the greater part of the Disciples then living, affected with great zeale towards the Word of God, first fulfilling the heavenly commandment, distributed their substance unto the poore: next taking their journey, fulfilled the worke and office of *Evangelists*, that is, they preached Christ unto them which as yet heard not of the doctrine of faith, and published earnestly the doctrine of the holy Gospell. These men having planted the faith in sundry new and strange places, ordained there other Pastors, committing unto them the tillage of the

the new ground, and the oversight of such as were lately converted unto the faith, passing themselves unto other people and countreys, being holpen thereunto by the grace of God which wrought with them; for as yet by the power of the Holy Ghost they wrought miraculously, so that an innumerable multitude of men embraced the Religion of the Almighty God at the first hearing with prompt and willing minds. Inasmuch that it is impossible to rehearse all by name, when and who were Pastors and *Evangelists* in the first succession after the *Apostles*, in the Churches scattered throughout the world: it shall seeme sufficient onely to commit to writing and memory, the names of such as are recorded unto us by tradition from the *Apostles* themselves, as of *Ignatius* in the Epistles before alleaged, and of *Clemens* mentioned in the Epistle which for undoubted he wrote unto the *Corinthians* in the person of the *Romane* Church, where he imitating very much the Epistle written unto the * *Hebrewes* and alledging thereof whole sentences word by word, manifestly proveth, that this Epistle was neither new, neither of late found: wherefore it seemed good to number it among the rest of the *Apostles* writings. When as *Paul* wrote unto the *Hebrewes* in his mother tongue, some affirme that *Luke* the *Evangelist*, some other (which seemeth more agreeable) that *Clemens* translated it, for both the Epistle of *Clemens*, and that unto the *Hebrewes*, use the like manner of speech, and differ not much in sense.

CHAP. XXXIIII.

*Of the Epistle of Clemens, and other writings falsely
fathered upon him.*

WE have to learne that there is a second epistle of *Clemens*, yet not so notable and famous as the former, & we know that the elders did neither use, neither alledge it. Now divers have thrust out in his name certaine babling and tedious commentaries, containing the dialogues of *Peter* and *Apion*, which none at all of the elders have mentioned, neither do they observe the sincere forme and rule of the Apostolike doctrine.

CHAP. XXXV.

Of the writings and works of Papias.

THe undoubted writings of *Clemens* are apparent. We have spoken likewise of the writings of *Ignatius*, and *Polycarpus*. The writings of *Papias* are said to be five books, entituled, *The Exposition of the Lords Sermons*. Of these *Irenaeus* reporteth, as written alone by this man, saying thus: *This Papias the auditor of Iohn, the companion of Polycarpus, of good antiquity testifieth in the fourth booke of his writings, for he wrote five.* Thus far *Irenaeus*. *Papias* himselfe in the preface to his bookes signifieth that he neither heard, neither saw the *Apostles*, but received the undoubted doctrine of the faith of their familiars and Disciples, when he saith: *It shall not seeme grievous unto me, if that I compile in writing, and commit to memory the things which I learned of the Elders, and remember as yet very well, with their expositions, being fully certified of the truth thereof. Neither am I pleased with such as say many things (as many are accustomed to do) but with such as teach true things: neither with such as repeate strange precepts, but with such as alledge the things delivered of the Lord for the instruction of our faith, proceeding from truth it selfe. If any came in place which was a follower of the Apostles, forthwith I demanded the words of the Elders: what Andrew, what Peter, what Philip, what Thomas, or James, or Iohn, or Matthew, or any other of the Lords Disciples: what Ariston, and the Elder Iohn, Disciples of the Lord had said. I beleevd verily not to profit my selfe so much by their writings or bookes, as by the authority of the persons, and the lively voice of the reporters, making relation thereof.* It may seeme worth the noting, that by these words we marke the name of *Iohn* to be twice repeated. The first numbred with *Peter*, *James*, *Matthew*, and the rest of the *Apostles*, signifying *Iohn* the *Evangelist*: the second with a different terme, without the catalogue of the *Apostles*, joyning him with *Ariston* and plainly calling him the *Elder*: that hereby the truth of the History may appeare, which declareth two of the same name to have beene in *Asia* and two severall monuments of them both to be at *Ephesus*, whereof both as yet beare the name of *Iohn* which may not lightly be passed over of us: for it is very like, that the second (unless ye are pleased

* The Epistle
unto the He-
brewes un-
doubtedly is
translatten
by Iohn the
disciple of
the Lord into
Greece, as
Clemens be-
lieveth. The
manner of
the style
portendeth
Clemens to
have written
it. (Irenaeus
lib. 3. cap. 3.
cetera)
Irenaeus
lib. 3. cap. 3.
cetera

Chap. 39. al-
the Greeke.

Chap. 39. al-
the Greeke.

Irenaeus
Papias the
preface to his
bookes.

Iohn the Evan-
gelist.

Acts 1.

Papias was of the heresie of the Chiliafts. Tradition and not the truth led him th. unto.

Irenæus a Chiliaft.

Papias reporteth of *Mark* the Evangelist.

Matthew.

with the first) saw that Revelation, which beareth the name of *Iohn*. *Papias* then (of whom we spake before) confesseth himselfe to have heard the words of the *Apostles* of them which were their followers, namely of *Aristion* and *Iohn the elder*. For oftentimes by mentioning them, he alledgeth their traditions in his books. I suppose these things to have beene spoken to good purpose. Againe, to that which hath beene already spoken, I thinke it not amisse to add out of the bookes of *Papias*, things very strange, which he reporteth to have received by tradition. Before we have written how that *Philip* the *Apostle*, together with his daughters, had his abode at *Hierapolis*; now we have to signifie how that *Papias* remaining amongst them, reporteth a certaine History told him by the daughters of *Philip*. He writeth that a dead man rose to life againe, and moreover another miraculous thing to have happened to *Iustus*, whose surname was *Barsabas*, that he drunke deadly poyson, and tooke thereby no harme, the goodnesse of God preserving him. The History of the *Acts* declareth of this *Iustus*, how that after the ascension of our Saviour, the *Apostles* severed him together with *Matthias*, praying over them, that either of them might be allotted into the place of *Iudas* the traitor, to the complete number of the *Apostles*: They appointed two, *Ioseph* called *Barsabas*, by surname *Iustus*, and *Matthias*. Certaine other things the same writer reporteth, of the which some he received by tradition and word of mouth, also certaine strange parables of our Saviour, mixt with fabulous doctrine, where he dreameth that the kingdome of Christ shall corporally here upon earth last the space of one thousand yeares, after the resurrection from the dead. Which error (as I suppose) grew hereof, in that he received not rightly the true and mysticall meaning of the *Apostles*, neither deeply weighed the things delivered of them by familiar examples. For he was a man of small judgement, as by his bookes plainly appeareth. Yet hereby he gave unto divers Ecclesiasticall persons occasion of error, which respected his Antiquity. Namely unto *Irenæus* and others, if there be any found like minded. Other traditions be alledged of *Aristion*, and *Iohn the Elder*, unto the which we referre the studious Reader: yet one thing touching *Marke* the Evangelist, the which he reporteth, we may not omit, for thus he writeth: *The Elter (meaning Iohn) said: Marke the interpreter of Peter, looke what he remembred, that diligently he wrote, not in that order in the which the Lord spake and did them. Neither was he the hearer, or follower of the Lord, but of Peter, who delivered his doctrine not by way of exposition, but as necessity constrained: so that Marke offended nothing, in that he wrote as he had before committed to memory. Of this one thing was he carefull, in omitting nothing of that he had heard, and in delivering that was false. So farre of Marke. Concerning Matthew, he writeth thus: Matthew wrote his booke in the Hebrew tongue, which every one after his skill interpreted by allegations. Papias alledged testimonies out of the first Epistle of Iohn, and Peter. He expounded a certaine History of a woman accused before Christ of many crimes, written in the Gospell after the Hebrewes. Of these things thus much we suppose to have beene necessarily spoken, and added unto that which went before.*

The end of the third Booke.

THE



THE FOU RTH BOOKE OF THE ECCLESIASTICALL

History of *Eusebius Pamphilus*, Bishop of
Cæsarea in Palestina.

CHAP. I.

*What Bishops were of Rome and Alexandria, in the time of
Trajan the Emperour.*

ABout the twelfth year of the raigne of *Trajan*, after the death of the Bishop of *Alexandria* before mentioned, *Primus* was placed the fourth Bishop after the Apostles. The same time *Alexander* (when *Evaristus* had governed full eight yeares) was the eight Bishop of the Church of *Rome* after *Peter* and *Paul*.

An. Christ. 111
Primus.
Alexander.

CHAP. II.

What calamities the Iewes suffered in the time of Trajan.

THe doctrine of our Saviour, and the Church of Christ so flourished, that daily it increased, and was more and more furthered. But the calamities of the *Iewes* grew so great, that one mischief ensued upon another. When the Emperour was now come to the eighteenth year of his raigne, the rage of the *Iewes* was so stirred, that a great multitude of their nation was destroyed. For at *Alexandria*, and throughout the rest of *Egypt* & *Cyren*, the *Iewes* (as if they had been possessed of a raging, seditious and fanaticall spirit) so bestirred themselves, that they made an uprore among the Gentiles where they abode, and kindled such fiery sedition, that the yeare following they waged great wars, *Lupus* then being president throughout *Egypt*. In the first battell the *Iewes* had the victory. Then the Gentiles fled to *Alexandria*, and as many *Iewes* as they found there, they tooke and executed. The *Iewes* which wandred throughout *Cyren* (a region of *Egypt* being destitute of aide) spoiled the countrey of corne and cattell, having one *Lucas* to their Captaine: against whom the Emperour sent *Marcus Turbo* with a great power of footmen and horsemen by land, and with a navie by sea, who neither in short space, nor without long and cruell wars, slue many Myriads of the *Iewes*, not onely of them of *Cyrene*, but also of the *Egyptians* which aided their King and Captaine *Lucas*. The Emperour also suspecting the *Iewes* which inhabited *Mesopotamia*, lest that they traiterously should joyne with the other, commanded *Lucius Quincius* to banish them the province: who having gathered an host, marched towards them, and joyning with them, slue a great multitude of the *Iewes* there abiding, for the which fact he was appointed by the Emperour, president of *Indea*. These things have the heathen Historiographers then living described, for the knowledge of the posterity following.

The rebellion
and tumults of
the Iewes in
Egypt.
An. Christ. 117

The calamities
of the
Iewes in *Mesopotamia*.

CHAP. III.

*Of them which in the raigne of Adrian published Apologies in
defence of the faith.*

WHen *Trajan* had raigned twenty yeares wanting six moneths, *Ælius Adrianus* succeeded him in the Empire: unto whom *Quadratus* dedicated a book, intituled *An Apology of the Christian faith*. For certaine spitefull and malicious men, went about to molest the Christians. This booke is as yet extant among divers of the brethren, and a copy thereof remaineth with us: wherein do appeare perspicuous notes of the understanding and true Apostolike doctrine of this man. That he was of the ancient elders, it may be gathered by his owne testimony, where he writeth thus: *The workes of our Saviour were manifest and open, for they were true. Such as were healed, and raised from the dead, were not onely*

Anno Christi.
119.

Quadratus
Apolog.

Aristides an Athenian Philosopher, wrote an *Apologie* of the Christian faith

onely healed, and raised in sight and outward shew, but they continually and constantly remained such indeed. Neither lived they onely the time that our Saviour had his abode here on earth, but a long time after his ascension, yea and a number of them unto our time. Such a man was *Quadratus*. *Aristides* likewise, a faithfull man, one that laboured for the furtherance of godlinesse, published an *Apologie* (as *Quadratus* did before) of the Christian faith, with a dedicatory Epistle unto *Adrian* the Emperor, which booke of his is kept of many even to this day.

CHAP. IIII.

Of the Bishops of Rome and Alexandria, under Adrian.

Anno Dom.
122.

THe third yeare of this Emperors raigne, *Alexander* Bishop of *Rome*, after that he had governed ten yeares, departed this life, whom *Xystus* succeeded. And about that time *Primus* Bishop of *Alexandria*, when he had preached there twelve yeares, died: after whom *Iustus* succeeded.

CHAP. V.

The number, and the names of the Bishops of Ierusalem, from our Saviour unto the 18. yeare of Adrian.

15. Bishops of Ierusalem from the Apostles unto the 18. yeare of *Adrian* all Hebrewes.

THe yeares of the Bishops of *Ierusalem* I find written no where. It is said, they continued a short time. Only out of certaine books I have learned, that untill the destruction of the *Iewes* under *Adrian*, there were fiftene Bishops of *Ierusalem* successively, all which they say by antient line to have beene *Hebrewes*, and sincerely to have embraced the Word of God, and there to have beene thought worthy to rule by such as then could well judge of such things. For the Church then stood by the wisdom of the faithfull *Hebrewes*, which continued from the *Apostles* unto that calamity, in the which the *Iewes* rebelling against the *Romanes* with no small warres were overthrowne. Because that then the Bishops of the circumcision failed, I think it necessary to name them from the originall. The first was *Iames*, called the brother of the Lord: the second *Symeon*: the third, *Iustus*: the fourth, *Zacheus*: the fift, *Tobias*: the sixt, *Benjamin*: the seventh, *Iohn*: the eight, *Matthias*: the ninth, *Philip*: the tenth, *Sennecas*: the eleventh, *Iustus*: the twelfth, *Levi*: the thirteenth, *Ephrem*: the fourteenth, *Ioseph*: the fifteenth, and last of all, *Indas*. So many Bishops were there of *Ierusalem* from the *Apostles* times unto the said *Indas* and all of the circumcision. In the twelfth yeare of the raigne of *Adrian*, after that *Xystus* had beene Bishop of *Rome* ten yeares *Telephorus* succeeded him, being the seventh from the *Apostles*. After a yeare and few moneths *Eumenes* was chosen Bishop of *Alexandria*, the sixt by succession, when as his predecessor had governed that Church eleven yeares.

Telephorus Bishop of *Rome*. *Eumenes* Bishop of *Alexandria*.

CHAP. VI.

The last besieging of the Iewes in the time of Adrian.

Ruffus Procurator of *Iudæa*.

Barchochebas the *Iewes* captaine.

The *Iewes* being foiled, *Ierusalem* was taken.

VHen as the *Iewish* rebellion waxed vehement and grievous, *Ruffus* Lieutenant of *Iudæa* being sent with a great power from the Emperor, diligently withstood their fury, and forthwith shue an innumerable multitude of men, women, and children, destroying (as by law of armes it was lawfull) their regions and countries. The *Iewes* had then to their Captaine one *Barchochebas*, which by interpretation is a starre, a man given to murder and theft. But for the signification of his name he lyed shamefully, saying, he was come from heaven, as a light to shine comfortably in the face of the *Iewes*, being now oppressed with slavery and bondage, and afflicted to death. For when the warres in the 18. yeare of the Emperor *Adrian*, waxed hot about the towne *Beththora* (which was very strong, and belonging to *Ierusalem*, neither farre distant) the siege lasting longer then was looked for, and the rash raisers of sedition, by reason of famine were readie to yeeld up the last gaspe, and the author of this madnesse had received his desert (as *Ariston Pellaus* writeth) this whole nation was banished that towne, and generally the whole countrey of *Ierusalem*, by the lawes, decrees, and appointment of *Adrian*, so that by his commandement it was not lawfull for these silly soules, to behold their native soile, no not a farre off from the top of an hill. This citie then to the utter ruine of the *Iewish* nation, and the manifold overthrow

throw of the ancient inhabitants, being brought to confusion began to bee inhabited of strange nations, and after that it was subdued to the Romane Empire, the name was quite changed, for unto the honour of the conquerour *Ælius Adrianus*, it was called *Ælia*. And of the Church being gathered there of the *Gentiles*, *Marke* was the first Bishop, after them of the circumcision. When as the Churches of God now shined as starres throughout the world, and the faith of our Lord and Saviour *Jesus Christ* flourished, Satan enemy to all honesty, as a sworne adversary to the truth, and mans health and salvation, impugneth the Church with all meanes possible, and when he had first armed himselfe against her with outward persecution, now he used the aid of crafty juglers, as fit instruments and authors of perdition, to the destruction of silly soules. Which juglers and impostors bearing the same name and title, and in shew professing the same doctrine with us (by his subtle invention) might the sooner snare the faithfull in the slippery way of perdition: and under pretence of reducing them to the faith, to overwhelme them in the whirlepoole and deepe dungeon of damnation. From *Menander* therefore (whom before we termed the successor of *Simon*) there sprang up a doubtfull, viperous, and twofold heresie, by the meanes of Satan, having two heads or captaines, varying among themselves: *Saturninus* of *Antioch*, and *Basilides* of *Alexandria*, whereof the one throughout *Syria*, the other throughout *Egypt*, published hereticall and detestable doctrine. *Irenæus* saith, that *Saturninus* for the most part dreamed the same with *Menander*: but *Basilides* under pretence of more mysticall matters, enlarged his device infinitely, inventing monstrous fables, to the furtherance of his heresie.

and called after the Emperors name *Ælia*. *Marke* of the *Gentiles* the first Bishop of *Ierusalem*. When persecution fayled then heresies sprang.

Menander.

Saturninus & Basilides.

Irenæus lib. i. cap. 22, 23.

CHAP. VII.

What heretikes, and Ecclesiasticall writers lived then.

When as many Ecclesiasticall persons in those daies, strived in the behalfe of the truth, and contended with sure and certaine reasons, for the Apostolike and Ecclesiasticall doctrine: some also have exhibited instruction to the posterity by their Commentaries, levelling at the aforesaid heresies, of which number one *Agrippa Castor*, a stout Champion, and a famous writer of those times, published a confutation of *Basilides*, disclosing all his Satanicall jugling. Having displaid his secrets, he reporteth that *Basilides* wrote 24. books upon the Gospell, sayning unto himselfe Prophets, whom he called *Barcabus*, and *Barcoph*, and certaine others never heard of before: inventing those barbarous names to amaze the hearers withall: teaching that indifferently things offered to Idols may be eaten: that in time of persecution, the faith with perjury may be renounced: commanding silence after the manner of *Pythagoras*, for the space of five yeares. And such like heresies of *Basilides*, the said writer hath plainly confuted. *Irenæus* writeth, that in the time of these two, *Carpocrates* lived, the father of the heresie, which the *Gnostici* hold, who thought good not to publish the forcery of *Simon* privily, after his manner, but openly, glorying of charmed love drinks, of divellish and drunken dreames, of assistant and associate spirits, with other like allusions. They teach farther, that who so will attaine unto the perfection of their mysteries or rather abominable devises, must work such facts, be they never so filthy, otherwise can they not overcome (as they terme them) the secular potentates, unlesse every one play his part after the same secret operation. So it came to passe, that Satan reioycing in his divellish subtlety, seduced many of them thus already snared, whom he led to perdition, by the meanes of such wicked Ministers, and gave hereby great occasion to the infidels, of blasphemy against the divine doctrine, and spread a great slander, in that the fame of them was bruted abroad throughout Christendome. By this meanes it fell out often, that the infidels of those times conceived a wicked, absurd, and shamefull opinion of us, saying that we used the unlawfull company of mothers, and sisters: that we fed upon the tender infants and sucklings. But these reports prevailed not long, for the truth tried it selfe, and in time following shined as the sun-beames. For the sleights and subtleties of the adversaries turned to their owne confusion, whilest that new heresies daily sprong, creeping one upon another, the latter taking place, the former vanished away, and increasing into divers and manifold sects, changing now this way, anon that way, they were destroyed. The brightnesse of the Catholike and onely true Church, continuing alwaies the same, increased and enlarged daily the bounds thereof, that the gravity, sincerity, liberty, and temperancy of godly conversation and Christian philosophy, shined and flourished among all nations, both of the *Grecians* and *Barbarians*.

Agrippa Castor confuted *Basilides*.

Barcabus. Barcoph.

Irenæus lib. i. cap. 24. The opinions of the *Gnostici*, whose father was *Carpocrates*.

The heretiks were a slander unto Christian Religion.

Falshood vanisheth away, the truth remaineth still.

Barbarians. Thus this slander slid away with the time, and the doctrine famous among us, and furthered of all men, specially for the piety and modesty, for the divine and mysticall rules thereof, took place: so that from that time unto this day, none durst note the fame of any hainous crime or infamy, as they durst before, which conspired against us and the Christian faith. But the truth brought forth many in those daies which contended and dealt with the Heretikes, some with invincible arguments, without the Scriptures: some with manifest proofes and authority of Scripture, confuting their hereticall opinions.

CHAP. VIII.

What notable writers lived then.

Egesippus.

Iustinus Apolog. pro Christianis.

OF this number was *Egesippus*, whom we have before oftentimes alledged, one living in the time of the *Apostles*; who in five books wrote the sincere tradition of the *Apostles* preaching, signifieth his own time, and making mention of such as in former times erected Idols, where he writeth thus: *To whom they erected Idols and monuments, and hallowed temples, it is well knowne.* Antinous the servant of *Adrianus Cæsar*, had a festivall triumph celebrated in our daies, called after his name, Antinous wrastring. They builded him a citie after his name called *Antinoia*, they consecrated Priests, and appointed Prophets. At the same time *Iustinus Martyr*, an embracer of the true Philosophy, well studied and exercised in the doctrine of the *Gentiles* maketh mention of the same man, in his Apology unto *Antoninus* writing thus: *It shal not seeme impertinent, if that we propose unto you, the remembrance of Antinous, and of that which they celebrate in his name, whom all do worship as it were for feare, when as they know well enough who and whence he was.* The same *Iustinus* maketh mention of the warres held against the *Iewes*, saying thus: *In the Iudaicall warres fresh before your eyes, Barchochebas a captaine of the Iewish rebellion, commanded the Christians onely to be grievously punished, unlesse they renounced Christ and blasphemed God.* In the same place he declareth, how that not rashly, but after good advisement taken, he left paganisme, and embraced the true and only piety. *For my selfe (saith he) delighted with the doctrine of Plato, hearing that the Christians were led captives, neither fearing death, neither any torments which are accounted terrible, I thought it could not be, that this kind of men was subject unto malice and set on pleasure. For what voluptuous person, or intemperate, or delighted with devouring of mans flesh, can so embrace death, that he be deprived of his desire, and not rather endeavour, that this may alwaies last, that he be able to deceive Princes, and not betray himselfe to death?* Moreover this *Iustinus* writeth, how that *Adrianus*, receiving letters from *Serenius Granianus* a noble President, signifying in the behalfe of the Christians, that it was very injurious that for no crime, but onely at the outcry of the people, they should be brought and executed; wrote againe unto *Minutius Fundanus*, Proconsull of *Asia*, and commanded, that none, without grievous crime and occasion, should be put to death. The copy wherof observing the Latine phrase, as much as in him lay, he added, prefixing these few words: *And when as we might justly require, by vertue of the epistles of the most victorious and notable Cæsar Adrian your father, that as he graciously commanded, so sentence should be given: yet we require not this as commanded by Adrian, but in as much as you know, that at the request of the people justice is to be craved.* We have annexed the copy of *Adrianus* his epistle, to the end you may understand, we tell nothing but that which is true. For thus he wrote.

CHAP. IX.

The Epistle of Adrian the Emperor, that no Christian be accused neither suffer, without just cause.

Adrian the Emperour writeth in the behalfe of the Christians.

VNto *Minutius Fundanus*, Proconsull of *Asia*, *Adrian* sendeth greeting: I received an Epistle from *Serenius Granianus* that right worthy man, thy predecessor; the occasion whereof I cannot with silence leave untouched, lest that thereby men be troubled, and a gappe left open to the malice of *Sycophants*. Wherefore if your Provincials can prove ought against the Christians whereof they charge them, and justifie it before the barre, let them proceede on, and not appeach them onely for the name, with making outeries against them. For it is very expedient, that if any be disposed to accuse, the accusation be thoroughly knowne of you, and sifted. Therefore if any accuse the Christians, that they transgresse the lawes, see that you judge

judge and punish according to the quality of the offence. But in plaine words, if any upon spite, or malice, in way of cavillation complaine against them, see you chastize him for his malice, and punish him with revengement. This was the Epistle of Adrian.

CHAP. X.

What Bishops there were of Rome and Alexandria in the time of Antoninus.

After that *Adrian*, ruling in the regall scepter the space of one and twenty yeares, had run the race of his naturall life, *Antoninus* called *Pius*, succeeded him in the Empire. In the first yeare of whose raigne; *Telephorus* having governed the Ecclesiastical Sea eleven yeares, departed this life, whom *Hyginus* succeeded. *Irenæus* writeth, that this *Telephorus* was crowned at his death with martyrdom, and signifieth withall, that in the time of the said *Hyginus*, *Valentinus* the inventor of his own heresie, and *Cerdon* author of that error which *Marcion* afterwards sucked, were manifestly knowne at *Rome*. For thus he writeth.

Adrian the Emperour died Anno Dñ. 140. Him succeeded *Antoninus Pius*. *Hyginus* bishop of *Rome*. *Irenæus* lib. 3. cap. 3.

CHAP. XI.

The report of Irenæus, touching the grand heretikes of that time, with the succession of the Bishops of Rome, and Alexandria.

Valentinus came to *Rome* in the time of *Hyginus*, he flourished under *Pius*, and continued unto *Anicetus*. *Cerdon* likewise (whom *Marcion* succeeded) came under *Hyginus* the ninth Bishop from the Apostles. Who having protested his faith, one while persevered; another while taught privily, afterwards confessed his error: and sometime being reprehended for the doctrine which he had corruptly taught, he refrained the company of the brethren. This he wrote in his third booke against heresies. *Cerdon* taking occasion of error from such as were *Simons* adherents abiding at *Rome* under *Hyginus* (the ninth by succession from the Apostles) taught * that God, preached of the law and Prophets, was not the father of our Lord *Iesus Christ*. He said moreover, that *Christ* was knowne, the father of *Christ* unknowne: *Christ* was just, the Father good. After him succeeded one *Marcion* of *Pontus*, a shamelesse blasphemer, which increased this doctrine. *Irenæus* dilating that infinite profundity of matter, invented by *Valentinus*, subject to many errors, discloseth openly the malice of the Heretike, being cloaked and concealed, as it were a serpent hid in his den. After this he remembreth one *Marke* by name, most expert in magicall arts, to have beene in that time. For he revealing their prophane ceremonies, and detestable mysteries, writeth thus: Some prepare their wedding chamber, and accomplish the service to be said over them that are to be consecrated with charmed words: and having thus done, they call it a spirituall marriage, conformable to the celestiall copulation. Some bring them to the water, and in baptizing say thus: In the name of the unknowne Father of all things, in the truth Mother of all things, and in him which descended upon *Iesus*. Some other pronounce Hebrew words, to the end the young converts might therewith be the more amazed. But omitting these things, after that the fourth yeate of *Hyginus* was expired, *Pius* tooke the publike ministry of the Church of *Rome*. At *Alexandria* *Marke* is chosen their shepheard; when *Eumenes* had continued Bishop there thirteene yeares. After *Marke* had beene Bishop ten yeares, *Celadion* succeeded him in the Church of *Alexandria*. And at *Rome*, after the death of *Pius*, which departed the fifteenth yeare, *Anicetus* was placed Minister, under whom *Egesippus* saith of himselfe, that he came to *Rome*, where he remained unto the time of *Eleutherius*. But specially *Iustinus* at that time, disposing the heavenly doctrine, in a Philosophers attire, contending by his commentaries for the faith which he embraced, wrote a booke against *Marcion*, who at that present time lived, and was well knowne; for these are his words. *Marcion* of *Pontus* at this present teacheth such as hearken unto him, to beleieve in a certaine god, greater then the maker of all things, who among all sorts of men, (aided by the subtilty of *Satan*) hath seduced many, to blaspheme, and to deny the maker of all things to be the Father of *Christ*, and to confesse some other that should be greater then he. As many as come of him are called Christians, even as it fareth with Philosophers: though they be not addicted to the same precepts in philosophie, yet the name of a Philosopher is common to all. To these hee addeth: We have written a booke against the heresie now reigning; if you please you may reade it. The same *Iustinus* hath valiantly encountered

Irenæus lib. 3. cap. 4. *Valentinus*, *Cerdon*.

Irenæus lib. 1. cap. 28, 29. * This heresie is confuted by *Origen*, *me. ap. x. v.* lib. 2. cap. 4, 5. *Marcion* of *Pontus*.

Irenæus lib. 2. cap. 18.

Pius Bishop of *Rome*. *Marcus* Bishop of *Alexandria*. *Celadion* Bishop of *Alexandria*. *Anicetus* Bishop of *Rome*. *Egesippus*.

Iustinus Martyr.

with the Gentiles, and dedicated Apologies in the defence of our faith unto *Antoninus*, by surname *Pius*, and to the *Senate* of *Rome*, and declareth who, and whence he was, in his Apologie, writing thus.

CHAP. XII.

The beginning of Iustinus Martyrs Apologie for the Christian faith.

Antoninus was called T. Elus Adrianus, because he was adopted of T. Elus Adrianus the Emperor.

VNto the Emperor Titus Elus Adrianus, unto Antoninus Pius, most noble Caesar and true Philosopher, unto Lucius sonne of the Philosopher Caesar, and adopted of Pius, favourer of learning, and unto the sacred Senate, with all the people of Rome, in their behalfe which among all sorts of men are unjustly hated, and reprochfully dealt withall: Iustinus the son of Priscus Bacchius, borne in Flavia a new city of Palestina in Syria, one of them, and one for them all, do make this request, &c. The same Emperor, receiving a supplication of others, in the behalfe of the brethren in Asia, which were grieved with all kind of contumelies, practised upon them by their provincials, graciously sent unto the commonalty of Asia this constitution.

CHAP. XIII.

The Epistle of Antoninus Pius, unto the common of Asia, in the behalfe of the Christians, not to be persecuted.

THe Emperour Caesar Marcus Aurelius Antoninus Augustus, Armenicus, Pontifex Maximus, fiftene times Tribune, thrice Consull, unto the commonalty of Asia, sendeth greeting. I know the gods are carefull to disclose hurtfull persons. For they punish such as will not worship them more grievously then you do those whom you bring in trouble, confirming that opinion which they conceive of you, to be wicked and ungodly men. It is their desire in Gods quarrell, rather to die then to live. So that they become conquerers, yeelding their lives unto the death, rather then to obey your edicts. It shall seeme very necessary to admonish you of the earthquakes, which have and do happen among us, that being therewith moved, ye may compare our estate with theirs. They have more confidence to godwards then you have. You during the time of your ignorance, despise other gods, contemne the religion of the immortall God, banish the Christians which worship him, and persecute them unto the death. In the behalfe of these men, many of the provincials Presidents have written heretofore unto our father of famous memory, whom he answered in writing againe, that they were not to be longer molested, unlesse they had practised treason against the Romane Empire. And many have given notice unto us of the same matter, whom we answered as our father did before us. If any therefore hereafter be found thus busied in other mens affaires, we command that the accused bee absolute and free, though he be found such a one, I meane faulty, and that the accuser be grievously punished. This edict was proclaimed at Ephesus, in the hearing of the great assembly of Asia. Witnesse hereof is Meliton Bishop of Sardis, (which flourished at that time) in his profitable Apologie for our doctrine, delivered unto the Emperor Verus.

Meliton wrote an Apologie.

CHAP. XIII.

Of Polycarpus Bishop of Smyrna.

Irenaeus lib. 3. cap. 3.

Polycarpus the Disciple of S. John being old was seene of Irenaeus being young.

Irenaeus reporteth, that while Anicetus was Bishop of Rome, Polycarpus as yet lived, and came to Rome, and questioned with Anicetus concerning the day of Easter. Another thing yet he reporteth of Polycarpus, in his third booke against heresies, which needfully must here be annexed, Polycarpus (saith he) was not only instructed by the Apostles, and conversant with many which saw Christ, but also of the Apostles ordained Bishop of Smyrna in Asia, whom we in our youth have also seene; for he lived long, and was very old, and at the length finished this life with most glorious and renowned Martyrdome, when he had continually taught that which he learned of the Apostles, which the Church at this day delivereth for undoubted truth. All the Churches of Asia, and as many as unto this day succeeded him in that sea, beare witnesse, that Polycarpus was more worthy of credit then Valentinus and Marcion, and then the whole rabble of perverse people. For he being at Rome in conference with Anicetus, converted many of the afore-

aforesaid heretikes unto the Church of God, preaching the one and onely truth received of the Apostles, and delivered by the Church. There be yet alive which heard him reporting, how that Iohn the Disciple of Christ entring into a bath at Ephesus to baine himselfe, and spying therein the heretike Cerinthus, departed the bath unbained, and said: Let us depart hence, lest the bath fall, wherein Cerinthus the sworne enemy of the truth baineth himselfe. And Polycarpus on a time meeting Marcion face to face, which said unto him. Doeſt thou know us? answered: I know thee for the first begotten sonne of Satan. So zealous were the Apostles and their Disciples, that they communicated not in word, with the corrupters of the truth, according unto that of Paul: Eschew him that is an heretike, after the first and second admonition, knowing that such a one is perverse, and condemned a sinner by the testimony of his owne conscience. There is extant an Epistle of Polycarpus unto the Philippians, very profitable for such as are carefull of their salvation, where they may know the true character of faith, and the right rule of doctrine. So far Irenaeus. Polycarpus in the foresaid Epistle unto the Philippians (at this day extant) alledgeth testimonies out of the former Epistle of Peter. When that Antoninus surnamed Pius, had ended twenty and two yeares in the Romane Empire, Marcus Aurelius Verus, and Antoninus his sonne, together with Lucius his brother succeeded him.

Tit. 3.

Antoninus Pius died Anno Dñ. 163. and him succeeded Marcus Aurelius Verus: under this Verus the fourth of the ten persecutions was raised. Lucius being the son of Verus was called the brother of Antoninus, because he was adopted together with him.

CHAP. XV.

The martyrdome of Polycarpus, and divers other Saints in Smyrna, under Verus the Emperour.

When Asia was troubled with great persecutions, Polycarpus was crowned with martyrdome. And I suppose it necessary to penne in this our History his end, which at this day is published in writing. The Epistle is in the person of the Church where he was President, unto the parishes throughout Pontus, signifying the circumstance about Polycarpus, in this sort.

The Church of God which is at Smyrna, unto the Church at Philomilium, and unto all the congregations of the holy Catholike Church throughout Pontus, mercy, peace, and the love of God the Father, and of our Lord Iesus Christ be multiplied.

The Epistle of the Church of Smyrna where of Polycarpus was Bishop.

We have written unto you brethren, of such as suffered martyrdome, and of blessed Polycarpus, who signed and sealed the persecution with his owne blood. And before they make relation of Polycarpus, they rehearse the constancy and patience of other martyrs, saying: The beholders were amazed, seeing the flesh of the Martyrs rent with scourges, even unto the inner veines and sinewes, so that the most secret entrails of their bodies, their bowels, and inward privities were piteously to be seene. Beholding againe the sharp shels of sea fish, and pibble stones strawed under the Martyrs backs and brused bodies, with every kinde of torment that could be devised. Last of all they were throwne to be torne in peeces, and devoured of wild beasts. Specially they wrote of Germanicus, that he valiantly endured and overcame through the grace of God that corporall feare of death, grafted in the fraile nature of man. For when as the Proconsull exhorted him to relent, admonished him of his tender yeares, prayed him to pittie his owne case, being now in the flowre of his youth: he without intermission, enticed the beasts to devoure him, yea constrained, and compelled, that with speed hee might bee dispatched of this cruell and wicked life. Which patience and constancy of the blessed Martyr, and of the whole Christian nation, the multitude of infidels beholding, sodainely cryed out: Remove the wicked, seeke out Polycarpus. And when there was a great tumult raised by reason of this clamour, a certaine Phrygian, by name Quintus, lately come out of Phrygia, trembled at the fierce rage of the terrible beasts, and shrinked at the sight of their grimme visage, and betrayed his owne safety with his slacknesse of courage. For the same Epistle testifieth of him, that he personally appeared together with the rest before the barre, more of rashnesse then of any religion, and being taken, hee publickly protested, that none ought to intrude himselfe among such men without good devotion, neither to intermeddle in matters wherewith he hath not to do. But of these men thus much. Touching the

Germanicus
torne in peeces
of wilde beasts

Quintus un-
constant in
persecution.

Polycarpus is
forewarned
by a vision of
his martyr-
dome.

The Epistle of
the Church
of Smyrna.

the renowned Polycarpus they write, that hee hearing the report of this cruell persecu-
tion, was nothing therewith moved, but retained the immoveable tranquillity of his
mind, and continued still in the city, untill at length he was perswaded through the petiti-
ons of such as prayed him, to goe aside for a season, and to get him to a certaine farme
place, not far from the city, where he abode with a few, occupied day and night onely in
prayer, making humble supplications after his usuall manner, for the tranquillity
and peace of all Congregations throughout the world. Being in prayer, three daies be-
fore hee was taken, and now fallen asleepe, hee saw in a vision by night, the pillow
under his head set on fire, and sodainely consumed to ashes: when hee awaked forth-
with hee interpreted this vision unto them that were then present, plainly prognostica-
ting, that it should come to passe, that his life should be ended, that his body should bee
burned for the testimony of Christ. They write further, that when the searchers were
now at hand, at the instance and earnest intreaty of his friends, hee fled thence unto
another village, where incontinently the pursuers came, which tooke two boyes of that
place, and scourged them untill one of them confessed the circumstance, and led them un-
to the lodging of Polycarpus. When they had entred in, they found him lying in an
upper chamber, where he might have escaped if it had pleased him. But he said: *The will
of the Lord be fulfilled.* For hee understanding of their pretence, as the report goeth, came
downe, communed with them pleasantly and chearefully, so that they which knew him
not before, stedfastly eyed his comely age, his grave and constant countenance, marvelling
that such a doe was made, so much labour spent, and that a man of such yeares should bee
taken. He commanded the table forthwith to be covered, meate to be laid on, requested
them to make merry, craved of them the space of one houre for prayer: that being gran-
ted, he rose up, went to prayer, so replenished with the grace of God, that such as were
present, and prayed, hearing his devotion, were ravished, and many sorrowed, that so honest
and godly a father should die. After these things the Epistle containeth in manner these
words following: *When that he had now ended his prayer, with the remembrance of all such
things as ever befell him, whether they were small or great, famous or infamous and also of the
universall and Catholike Church, and the houre now fully ended, they set him upon an asse, and
brought him to the city, being on the great Sabbath day. There met him Herod the justice of peace,
and his father Nicetes, who receiving him into their chariot, perswaded him, saying: What harme
is it to say, Lord Cæsar, to sacrifice, and so be saved? At the first he answered nothing, but when
they urged him, he said: I will not condescend unto your counsell. They perceiving he would not be
perswaded, gave him very rough language, and tumbled him down out of the wagon, to the brusing
of his shins. But he as though he had been nothing hurt nor injured at all, went bolt upright, cheare-
full, and apace towards the Theater. When he was come upon the Theater or stage, a voice came
downe from heaven (which by reason of the great tumult was heard of few:) Be of good
cheare o Polycarpus, and play the man. The speaker no man saw, but the voice was heard of
many of us. In the meane time the multitude was in a rage, seeing Polycarpus brought forth.
The Proconsull demanded of him, whether he were that Polycarpus, beckning that he should
denie it, and saying: Tender thine yeares, with such like perswasions. Swear by the fortune
of Cæsar, repent thee of that is past, say, Remove the wicked. But Polycarpus beholding with
unmoveable countenance the multitude round about the stage, pointing with the hand, and
sighing, and looking up unto heaven, said: Remove o Lord these wicked. When the Procon-
sull urged, and said, Swear, and I will let thee goe: Blaspheme and desie Christ, Polycarpus
answered: Fourscore and sixe yeares have I served him, neither hath he ever offended me in
any thing, and how can I revile my King which hath thus kept me? The Proconsull still urged
and said: Swear by the fortune of Cæsar. To whom Polycarpus: If thou requirest this vaine
glory, that I protest the fortune of Cæsar, as thou sayest, saying thou knowest me not who I am:
Heare freely, I am a Christian. And if thou desire to know the doctrine of Christianity, appoint
the day, and thou shalt heare it. When the Proconsull said, Perswade this people, Polycarpus
answered: I have vouchsafed to conferre with thee. For we are commanded to give to Princes
and Potentates their due honour ordained of God; neither prejudiciall to our religion, but
as for the furious multitude I will not deale with them, I judge them unworthy hearers of
my purgation. To this the Proconsull said: I have wild beasts to devour thee unlesse thou re-
pent. Polycarpus answered: Bring them forth, for it is determined amongst us, not to passe from
the better unto the worse by repentance: but we recount it a thing commendable, to turne from the*

the thing that is evil to that which is good and just. Again the Proconsull said: I will quiet thee with fire if thou regard not the beasts, nor repent. To whom Polycarpus answered: Thou threatenest fire for an houre, which lasteth a while and quickly is quenched, but thou art ignorant of the everlasting fire at the day of judgement, and endlesse torments reserved for the wicked. But what lingerest thou? dispatch as it pleaseth thee. Uttering these and the like words, he was constant and chearefull, and his countenance so gracious, that not onely he was nothing moved therewith, but of the contrary the Proconsull being amazed, commanded the Bedle, in the midst of the Theater, thrise to cry: Polycarpus confesseth himselfe a Christian. At which saying, the multitude both of Jewes and Gentiles, inhabiting Smyrna, shouted with a great rage: This is that Doctor of Asia, the father of the Christians, the overthrower of our gods, who hath taught many, that our gods are not to be adored. To this they added another clamor, craving of Philip President of Asia, that he would let loose a Lyon to devour him. Who answered: That this was not lawfull, in so much that the game or stage striving of beasts was then finished. Then they cryed with one voice, that Polycarpus should be burned quicke. For it behoved that the vision should be fulfilled which he saw on his pillow, and prophesied of to such as prayed with him at that present, saying: I must be burned quicke, which was as soone done as spoken. Therefore the multitude forthwith carried logges of wood, and stickes out of their shops and booties: but specially the Jewes served promptly (after their wonted manner) for that purpose. The fiery pile being prepared, he unapparelled himselfe, loosed his girdle, endeavoured to pull off his shooes, which before he did not, for that the faithfull contended among themselves who could soonest touch his body at their farewell. For he was honored of all men for his good and godly conversation, yea before his gray haire grew. In a short while all things necessarily required for the execution were applied. And when as they would have nailed him to the stake, he said: Nay, suffer me even as I am. For he that gave me patience to abide this fire, will give me also an immoveable mind, to persevere within this fiery pile without your provision in fastening my body with nailes. When they had heard that, they cease from nailing, and fall a binding of him. His hands then being bound to his backe, he like a notable ramme, picked out of a great flocke, fit for an acceptable burnt sacrifice unto Almighty God, is offered, saying: O Father of thy welbeloved and blessed Sonne Iesus Christ, through whom we have knowne thee: O God of the Angels, and powers, and of every living creature, and of all sorts of just men which live in thy presence, I thanke thee that thou hast graciously vouchsafed this day and this houre, to allot me a portion among the number of Martyrs, among the people of Christ, unto the resurrection of the everlasting life, both of body and soule, in the incorruption of the Holy Ghost, among whom I shall be received in thy sight this day, as a fruitfull and acceptable sacrifice, as thou hast heretofore prepared, often revealed, and now fulfilled, most faithfull God which canst not lye. Wherefore for all things I praise thee, I blesse thee, I glorifie thee, through the everlasting High-Priest Iesus Christ, thy welbeloved Sonne, to whom with thee and the Holy Ghost be all glory world without end, Amen. When that he had pronounced this Amen, and finished his prayer, the executioners set the pile on fire. The flame vehemently flashed about, terrible to the sight, shewed no doubt of purpose to such as were preserved to publish the same to the posterity. For the flaming fire, framing it selfe after the forme of a vault or saile of a ship with the blustering blasts of wind, compassed the body of the Martyr within placed, as with a wall: and that which was in the midst of the same, was not as fiery, scorched, or burned flesh, but as gold or silver tryed in the fornace. For it seemed to our senses, a fragrant and sweete smell, as of frankincense, or some such like precious perfume. At length when the cruell persecutors perceived the fire not to consume his body, they called for a tormentor, and gave him charge, to launce him in the side with a speare. Which when he had done, such a streame of bloud issued out of his body, that the fire was therewith quenched, so that the whole multitude marvelled, such a preheminance to be granted, and difference to be shewed betweene the infidels and the faithfull and elect people of God, of which number this Polycarpus was one, a right Apostolicke and propheticall doctor of our time Bishop of the Catholike Church of Smyrna. For all that he spake, either is already, or shall be hereafter fulfilled. But the envious, subtle and malicious adversarie of just men, seeing the glory of this Martyr so great, and his unblameable conversation from the beginning to be crowned with incorruption, and to receive an incomparable reward: procured that his body should perish from among us, for there were many that endeavoured and fully purposed to have beene partakers

The prayer of
Polycarpus at
his Martyr-
dome.

Polycarpus
burned.

The Christi-
ans worship
God, and reve-
rence his Mar-
tyrs.

Why the pas-
sions of mar-
tyrs are cele-
brated.

Metrodorus
burned.
Pionius bur-
ned.

Eusebius wrote
a booke of Mar-
tyrs which is
not extant.

of his blessed body by buriall. But many pricked forwards Nicetes the father of Herod, and his brother Dalces, to move the Proconsull, not to deliver unto the Christians his body, least that (saith he) they leaving Christ, fall a worshipping of him. This they said, when the Iewes egged and urged them forwards, which continually watched us lest that we snatched him out of the fire, being ignorant of this, that we can never forsake Christ, which died for the salvation of the whole world, and that we can worship none other. For we worship Christ as the Sonne of God, the Martyrs we love as Disciples and followers of the Lord, and that worthily, for the invincible good love they beare to their King and master, whose companions and Disciples we desire to be. When the Centurion perceived the sedition of the Iewes, he caused the body to be laid in the middest after their accustomed manner, to be burned. So we gathered his bones, more precious then pearles, and better tryed then gold, and buried them in the place that was fit for the purpose, where God willing, we being gathered together, the Lord will graunt that with joy and gladnesse we may celebrate the birth day of his Martyr, both for the remembrance of such as have beene crowned before, and also to the preparation and stirring up of such as hereafter shall strive. Thus it happened unto Polycarpus that was martyred at Smyrna, together with twelve others out of Philadelphia, who onely among all the rest is so remembred, that the Gentiles every where spread his fame farre and nigh. Such was the end of the blessed Apostolike Polycarpus, published in writing by the brethren of the Church of Smyrna in the aforesaid Epistle, where is also contained the Martyrdome of sundry others that suffered then with Polycarpus, whereof one Metrodorus, suspected of the heresie of Marcion, was burned with fire and consumed to ashes. And among the Martyrs of that time, there was one Pionius, very famous, who for his protestations and liberty of speech, and Apologie for the faith, both in the presence of the people and Magistrates, for his godly sermons, and comforting perswasions of such as fainted in persecution: for his consolation unto such as were imprisoned: for his exhortations unto the brethren resorting unto him: for his constancy in his manifold and grievous torments and afflictions: for his patience in the fiery pile flashing about: and last of all, for his quiet death, is highly commended, and published to the praise of God, in that booke of ours which containeth his Martyrdome, whereunto I referre the Reader. Also there are extant other monuments of certaine Martyrs that suffered at Pergamus a citie of Asia, as of Carpus, Papyrus, and Agathonica a woman, who after their notable confessions, suffered glorious Martyrdome.

CHAP. XVI.

Of the Martyrdome of Iustinus a Christian Philosopher.

Iustinus Mar-
tyr Apolog. 2.

AT that time Iustinus of whom we made mention before, when he had dedicated another booke in the defence of our doctrine, to the foresaid Emperors, was crowned with martyrdome by the malicious meanes of Crescens the Philosopher, professing in life and learning the sect of Cynikes. For Iustinus in open disputations and publike conference had with this Philosopher, bare away the bell, which tended to the shortning of his life, and the hastening of his end. This thing did this famous Philosopher in his aforesaid Apologie foresee and signifie in these words: *I looke for no other thing then this, that I be betrayed by some one of them called Philosophers, or knockt in the head with a club by Crescens, no Philosopher indeed but a proud boaster. For it is not requisite to call him a Philosopher, which ignorantly reporteth, that the Christians are impious and irreligious, to the end he may please and flatter such as are overshadowed with the mist of error and darknesse. For if he impugne the doctrines of the Christians having neither read nor known the same, then is he full of malice, and far worse then Idiots, that sometimes beware they reason not of unknowne matters, least they speake falsely: or if he have read them, he understandeth not the mystery and majesticall meaning thereof: or if he do understand them, he doth this, that he be not taken for such a one; and then is he againe farre more wicked and spitefull, the bondslave of vaine glory and brutish feare. For I would have you well to understand, and to recount my tale for truth, that I have proposed certaine questions, and demanded certaine interrogatories of him, wherein I have found and know right well, that he knoweth nothing. And if report have not brought these things to your knowledge,*

knowledge, I am ready againe to communicate the same unto you. And this will bee a Princely worke for you to heare. If you knew both what I demanded, and what he answered, you would soone give sentence, that he is altogether ignorant in our doctrine. Or if he knoweth it, he dareth not utter it for feare of his auditors, and hereby to be proved (as I said before) no Philosopher, but a flatterer, contemning that which Socrates highly esteemed. Thus farre Iustinus. And that hee was slaine according to his owne foretelling through the practise of Crescens, Tatianus a man instructed from his youth up in prophane literature, and praised very much for the profit hee tooke therein, testifieth in his booke against the Gentiles, writing thus: *The famous Philosopher Iustinus said very well, that the Philosophers then were to be likened to thieves.* A little after hee said: Crescens being newly come unto that great Citie, passed all men in that unnatural and shamefull sinne of Sodoms, defiling himselfe with mankind, inferiour to no man in covetousnesse; he taught that death was not to be feared, yet was he so fearefull of it, that he procured Iustinus death, as it were for a great evill, because that he preaching the truth, reprehended the Philosophers as gluttonous and deceitfull persons. Such was the cause of Iustinus Martyrdome.

Tatianus lib.
contragentes.

CHAP. XVII.

Of the Martyrs mentioned in the Apologie
of Iustinus.

THe same Iustinus before he suffered, remembred in his Apologie such as were martyred before him, very pertinent for this our purpose, writing thus: *A certaine woman there was married unto an husband that was wholly given unto lascivious life and lewdnesse, whereunto she her selfe was in times past addicted: but when she had learned the doctrine of Christ, she repented her of her former life, and embraced chastity, and exhorted her husband likewise to repent, expounding unto him the doctrine which threatened unto intemperate and beastly livers everlasting punishment of endlesse fire. But he continuing still in his former lewdnesse, by his unlawfull actions alienated his wife from him. For she said, that it was thenceforth unlawfull for her, to use company at bed and at boord with that man, who contrary unto the law of nature, beyond all right and reason, sought meanes to satisfie his filthy lust, and therefore would be divorced from him. But through the perswasions of her friends, who counselled her, a little while quietly to live together, that there was yet hope at length of his repentance, she revoked her sentence, changed her mind, refrained her selfe, and continued with him in wedlocke. But when her husband was gone to Alexandria, and there knowne to have practised farre more lewd facts, least that she should be made partaker of his wicked facts and hainous offences, by continuing in his company at bed and boord in the bond of matrimony, she made a bill of divorce (as we terme it) and was separated and went away from him. Then this good man (when he should have rejoiced that his wife which of old was slandered of her servants, and accused of her lewdnesse: which of old was given to drunkennesse, and all kinde of naughtinesse, had now renounced her former life, and exhorted him to the same repentance with her, whom she put away because he kept other company) accused her that she was a Christian. And she gave up a supplication unto thee (ô Emperour) humbly requesting (saith Iustinus) that she might first dispose of her household affaires, and after the disposition and ordering thereof, to answer unto that which she was accused for, the which thing thou diddest graciously grant. But he (her husband sometimes) having no colour nor cloake to accuse his wife, turned his malice against Ptolomæus (who instructed her in the Christian faith and endured torments under Vrbicius the Iudge) in this manner. He had to his friend the Centurion, whom he perswaded to imprison Ptolomæus; to intreate him roughly withall: and to demand of him if he were a Christian. Which when Ptolomæus, one that was zealous for the truth, no flatterer, no dissembler, had confessed himselfe to be, the Centurion cast him into prison, where he was long punished. Afterwards being brought before Vrbicius, of this onely he was examined: If he were a Christian. Whose conscience bearing him witnesse of no crime, but in a just cause, confessed that he had preached the true and heavenly doctrine of Christ. For he which devieth himselfe to be that he is, either condemneth that which is in him by deniall, or knowing himselfe unworthy and estranged from the matter refuseth to confesse: whereof neither is found in a true Christian.*

Iustinus in his
Apology re-
porteth a cer-
taine History
of a man and
his wife.

Ironia.

Ptolomæus
martyred.

Lucius marty-
red.

lian. And when Vrbicius commanded that he should be brought forth, one Lucius (that was also a Christian) seeing the sentence given contrary to all reason, said to Vrbicius: What reason is it (ô Vrbicius) that thou shouldest condemne this man for confessing the name of Christ, which hath committed neither adultery, neither fornication, neither manslaughter, neither theft, neither robbery, neither any wicked offence, that he may justly be charged withall? Thy Iudiciall sentences do become neither Pius the Emperour, neither the Philosopher the son of Cæsar, neither the sacred Senate. Vrbicius answering nothing to these things, said to Lucius: And thou seemest to me to be such a one. Lucius answered: I am so. And he commanded him forthwith to be brought forth to the place of execution. For this, Lucius thanked him, and said that by this meanes he should be delivered from such wicked masters, and goe unto a gracious God, his father and King. After this a third stept forth, which suffered the like. In the end Iustinus concluded with the rehearfall of that which we remembered before, saying: And I looke for no other, then that I be betrayed by some one of them that are called Philosophers.

CHAP. XVIII.

Of the workes and writings of Iustinus.

Iustinus hath left unto the posterity many monuments of his instructed mind and right understanding, full of all kind of profit, unto the which we referre the studious readers, and withall we will note such as came to our knowledge. First: *A supplication unto Antoninus Pius, and his sonnes, and to the Romane Senate, in the defence of our doctrine.* Againe: *An Apology* unto the said Emperours succesor, by surname, *Antoninus Verus*, whose time we presently do prosecute. He wrote also *against the Gentiles*: where at large he disputeth many questions, both of ours, and the heathenish Philosophers doctrine: *Of the nature of spirits*, altogether impertinent for this our present purpose. He wrote another book also against the *Gentiles*, intituled *A confutation or reprehension*. After that *Of the monarchie of God*, collected not only out of the sacred Scriptures, but also out of prophane writers. Next one intituled: *Psalmes*. Another: *Of the soule*, as by way of annotation, alledging divers questions, and many opinions of the heathen Philosophers, deferring the confutation and his definitive sentence untill another place. Last of all he wrote, *A dialogue against the Iewes*, disputing at Ephesus with Tryphon, then a famous doctor among the Iewes, where he declareth how the mercifullnesse of God brought him to the knowledge of the true faith: how he diligently studied philosophy, and earnestly sought after the truth. In that dialogue of the Iewes declaring their spite against the doctrine of Christ, he inveiyeth against Tryphon thus: *You have not onely hardned your selves from repentance, but have sent chosen men from Ierusalem, which should passe throughout the world, and pronounce: that there was a certaine Christian heresie sprong up, slandering us, as the rest doe which know us not, so that hereby you proved your selves authors of falshood, not onely to your owne people, but to all other nations.* He writeth also, how that unto his time the gift of prophecie flourished in the Church. He remembered the Revelation of Iohn, plainly affirming, that it was the Apostles: he alledgeth many places of the Prophets, reprehending Tryphon, because the Iewes razed them out of the Bible. It is reported he wrote many other things, well knowne to divers of the brethren. His works of old were in so great reverence, that Irenæus in his fourth book alledgeth him, saying: *Iustinus writing against Marcion saith very well: Neither would I have beleevd in the Lord if he had preached any other God besides the maker of all things.* And in his first booke: *Iustinus said well, that before the comming of our Saviour, Satan durst not blaspheme God, in so much as he knew not certainly of his condemnation before that time.* These things were needfull to be noted, that the studious might earnestly embrace his works. So farre concerning Iustinus.

The gift of
prophecie was
in Iustinus and
Irenæus times:
Irenæus lib. 5.
Irenæus lib. 4.
cap. 14.
Erasmus not
without cause
suspecteth this
opinion of Ire-
næus, in his
Prologue to
the fift booke
of Irenæus.

CHAP.

The succession of Bishops in Rome, Alexandria, and Antioch.

IN the eight yeare of the said Emperors raigne, when as *Anicetus* had beene Bishop of *Rome* eleven yeares, *Soter* succeeded. And in *Alexandria* after that *Celadion* had governed fourteen yeares, *Agrippas* came in place. In the Church of *Antioch* *Theophilus* was the sixt from the *Apostles*: *Heros* the fitt: *Cornelius* the fourth.

Anno Domini
171.

CHAP. XX.

*What Ecclesiasticall persons flourished at that time.*Chap. 21. after
the Greeke.

IN those daies *Egysippus* flourished in the Church, one of the most ancient: and *Dionysius* Bishop of *Corinth*: and *Pinytus* Bishop of *Creta*: *Philippus*: *Apollinarius*: *Meliton*: *Musanius*: *Modestus*: but specially *Irenaeus*. Of all which number, there are monuments left in writing unto the posterity, of their Apostolike traditions and found faith.

Egysippus.
Dionysius.
Pinytus.
Philippus.
Apollinarius.
Meliton, &c.

CHAP. XXI.

Chap. 22. after
the Greeke.

By the report of Egysippus, he declareth what uniforme consent in religion there was in that age, and who of old were authors of sects and heresies.

E*gysippus* in his five bookes of Commentaries which came to our hands, left unto the posterity a full remembrance of his judgement, where he declareth, that coming to *Rome*, he met with many Bishops, and found them all of one mind, and the same doctrine. But let us heare the worthy report alledged by him touching the Epistle of *Clement*, written unto the *Corinthians*, saying: *The Church of Corinth remained in the pure and right rule of doctrine unto the time of Primus Bishop there, with whom (meaning the Corinthians) saying to Rome, I conferred, and abode many daies, and was comforted very much by reason of them and their doctrine. Being come to Rome, I stayed there untill that Anicetus was stalled Bishop, whose Deacon was Eleutherius, whom Sother succeeded, and after him Eleutherius. In all the succession and in every one of their Cities, it is no otherwise then the Law, and Prophets, and the Lord himselfe preached. The same author reciteth the originals of the heresies in his time, writing thus: After that Iacobus Iustus had bene martyred, in such sort as Christ himselfe was put to death: his uncle Simon Cleophas was chosen Bishop, whom all preferred, because that he was the Lords second kinsman, wherefore they called that Church a pure virgin, for as yet the diuell had not sowne there any corrupt seede of false doctrine. But Thebulis because that he was not chosen Bishop, went about to corrupt the same, being one of the seven heretikes among the people, whereof was Simon, of whom the Simoniani: and Cleobius, of whom Cleobiani, and Dositheus, of whom Dositheani: and Gorthæus, of whom Gorthæani: and Masbothæi, of whom sprong the Menandrianists: Marcionists: Carpocratians: Valentinians: Basilidians: and Saturnians, whereof every one hath set a broach a proper and severall opinion. Of these sprang the false christes, the false prophets, the false apostles, rending a sunder the Church with their false doctrine, directed against God, and Christ our Saviour. The same author describeth likewise the old heresies of the Jewes saying: There were in the time of the circumcision sundry sects among the children of Israel, varying in opinions, and set opposite against the tribe of Iuda and Christ, namely these: the Essæans, the Galileans, the Hemerobaptists, the Masbothæans, the Samaritans, the Sadduces the Pharisees. Divers other things he writeth of, the which have beene partly remembered of us before, and applyed to their proper and peculiar places. Afterwards he maketh relation of the Gospell after the *Hebrewes* and *Syrians*, and severally of certaine Hebrew dialects: and that by meanes of the *Hebrewes* hee attained unto the Christian faith, with a recitall of other unwritten traditions of the Jewes. Moreover *Egysippus*, and yet not only he, but also *Irenaeus*, with the whole assembly and company of the Elders, have termed the Proverbs of *Salomon*, wisdom it selfe, replenished with all kind of vertue and godlinesse: and by occasion, reasoning of the Scriptures called *Apochrypha*, he said, that in his time, divers of them were published by *Heretikes*. But now let us proceed to speake of other things.*

Egysippus.

Thebulis
through ambi-
tion became an
heretike.
Simon.
Cleobius.
Dositheus.
Gorthæus.
Masbothæi.
Menandria-
nists
Marcionists.
Carpocratians.
Valentinians.
Basilidians.
Saturnians.
Essæans.
Galileans.
Hemerobaptists.
Masbothæans.
Samaritans.
Sadduces.
Pharisees.
The Gospell
after the *He-*
brewes, and
Syrians.
Proverbs of
Salomon
Apochrypha
published by
Heretikes.

Chap. 23. after
the Greeke.

CHAP. XXII.

Of Dionysius Bishop of Corinth, and his Epistles.

Publius a mar-
tyr
Quadratus.

Dionysius
Areopagita
first Bishop of
Athens.

Philip.

Basilides.
Elpisus.
Galma.

Pinytus.
Vowed chastity
forbidden.

Dionysius, writ-
teth of the Ro-
manes then: if
he were now
to write, hee
would tell an
other tale.

Dionysius rea-
deth in the
Church of
Corinth the
Epistle of the
Church of
Rome, and of
Clemens.
Dionysius
complaineth
that heretikes
corrupted his
Epistles.

First we have to speake of *Dionysius*, who being Bishop of *Corinth* freely communicated his divine and godly labour and industry, not only to such as were under his charge, but also to strangers, shewing himselfe most profitable unto all people, by those Catholike Epistles which he directed unto the Churches. Of which number is that Epistle written by him unto the *Lacedamonians*: containing the right institution of Christian peace and unity. Moreover his Epistle written unto the *Athenians* stirreth the minds of faithfull men to the embracing of faith and evangelicall conversation of life: and reprehending the gainesayers and despisers thereof, he chargeth divers of them, that they were now in manner fallen from the faith: although *Publius* their Bishop suffered martyrdom in the persecutions of those times. He remembreth *Quadratus* the successor of *Publius* in the Bishoprike (after his martyrdom,) and testifieth of him, that by his meanes they were united, and stirred to the faith. He sheweth moreover how that *Dionysius Areopagita* (converted unto the faith by the Apostle *Paul*, according unto that which is written in the *Acts* of the Apostles) was placed the first Bishop of *Athens*. There is extant also another Epistle of his unto the *Nicomediens*, wherein impugning the heresie of *Marcion*, he compareth it with the right rule of truth. And unto the Church of the *Gortineans*, together with other Congregations throughout *Creta*, he writeth, commending *Philip* their Bishop, for that the Church committed unto his charge was beautified and bedecked by the testimony of many vertues, warning them withall, that they should avoid the wilfullnesse of perverse heretikes. And writing to the Church of *Amastris* together with the rest throughout *Pontus*, he mentioneth *Basilides* and *Elpisus*, at whose instant motion he wrote, and *Galma* the Bishop, interlacing expositions of sundry places of Scripture. He admonisheth them at large touching mariage and virginity: commanding also to receive after repentance such as fell, howsoever it happened, either of purpose, or by hereticall perswasion. Unto this there is annexed an Epistle unto the *Gnosij*, wherein their Bishop *Pinytus* is admonished not to charge the brethren with the grievous burthen of vowed chastity, as a matter of necessity, but to have consideration of the imbecility of many. Unto the which *Pinytus* making answer, extolleth and commendeth *Dionysius*, but withall exhorteth, that stronger meate being delivered, he feed the flock committed unto his charge with more absolute and profound doctrine, lest they dwelling and continuing still in their milkie and weake exhortations, waxe old through negligence in childish instructions. In the which Epistle of *Pinytus* the right rule of faith, and diligent care for the salvation of his flock, also wisdom and understanding of holy Scripture, is lively set forth. Last of all there remaineth an Epistle of *Dionysius* unto the *Romanes*, namely unto *Soter* their Bishop, whereof if we alledge some part it shall not seeme impertinent, where he commendeth the *Romane* custome, observed untill the persecution of our time, writing thus: *It hath beene your accustomed manner, even from the beginning, diversly to benefit all the brethren, and to send reliefe throughout the city, supplying the want of the poore, by refreshing them in this sort, and specially the want of the brethren appointed for slavish drudgery and digging of mettals. You Romanes, of old do retaine the fatherly affection of Rome, which holy Soter your Bishop not onely observed, but also augmented, ministring large and liberall reliefe to the use of the Saints, embracing lovingly the converted brethren as a father doth his sons, with exhortation of holy doctrine.* Here also he remembreth the Epistle of *Clemens* written to the *Corinthians*, shewing the same of ancient custome to have beene read in the Church: for thus he writeth: *We have this day solemnized the holy sunday, in the which we have read your Epistle, and alwaies will for instructions sake, even as we do the former of Clemens written unto us.* The same author reporteth of his owne Epistles, that they were patched and corrupted, in these words: *When I was intreated of the brethren to write, I wrote certaine Epistles, but the messengers of Satan have sown them with tares, pulling away some things, and putting to other some, for whom condemnation is laid up. No marvell then, though some endeavored to corrupt the sacred Scriptures of God, when as they went about to counterfet such writings of so small authority. Yet besides all these, there is found another Epistle of Dionysius to Chrysophora a faithfull sister, where, as it was most meete, he ministreth unto her spirituall foode convenient for her calling. Thus much touching Dionysius.*

CHAP.

CHAP. XXIII.

Of Theophilus Bishop of Antioch, and his works.

Chap. 24. after
the Greeke.

OF Theophilus Bishop of Antioch before mentioned, there are found three books of E-
lementall Institutions, dedicated unto Autolicus. Againe another intituled: *Against the*
heresie of Hermogenes, wherein he alledgeth many testimonies out of the Revelation
of S. Iohn. There are also certaine other books of his intituled: *Institutions*. But there is no-
thing worse then heretikes, which like tares then infected the true seed of Apostolike do-
ctrine: whom the Pastors of the Churches repelled from the flocke of Christ, as if they had
beene certaine savage beasts, partly by admonitions and exhortations unto the brethren, and
partly by encountring with the heretikes themselves: sometimes disputing and questioning
with them face to face, to the utter overthrow of their trifling fantasies, and sometimes by
their written commentaries, diligently confuting by way of reprehension their fond opi-
nions. Among whom Theophilus together with others which then laboured against them,
was counted famous, who also wrote a booke levelling at Marcion, the which we know to-
gether with the rest, at this day to be extant. After the decease of this Theophilus, *Maximi-*
nus being the seventh from the Apostles, succeeded him in the Church of Antioch.

Theophilus.

Maximinus
Bishop of An-
tioch. Anno
Dom. 179.

CHAP. XXIII.

Of Philip Bishop of Gortyna, Irenæus, and Modestus.

Chap. 25. after
the Greeke.

PHILIP, whom by the report of Dionysius we have learned to have beene Bishop of the
Church of Gortyna, wrote a most exquisite tract against Marcion. So did Irenæus, and
Modestus, which of all others chiefly detected his error unto the world. So did sundry
other learned men, whose books are yet to be seene with divers of the brethren.

Philip.
Irenæus.
Modestus.

CHAP. XXV.

Of Melito Bishop of Sardis in Asia, and his works.

Chap. 26. after
the Greeke.

ABOUT this time Melito Bishop of Sardis, and Apolinarius Bishop of Hierapolis flour-
ished, who both wrote unto the Emperour of Rome then raiging, severall books and
Apologies, in the behalfe of our faith: whereof these of Melito his doings came to
our hands: *Two books of Easter*. Of politike conversation, and the Prophets. Of the Church. Of
the Lords day. Of the nature of man. Of the mold of man. Of the obedience of faith. Of the senses.
Moreover: Of the body and soule. Also Of our regeneration, or new birth. Of the truth. Of faith,
and the nativity of Christ. Likewise a book of his: Of prophecie. Of the soule and body. Of hos-
pitality. And a booke intituled: *A key*. Another: *Of the diuell*. Another: *Of the Revelation of*
Saint Iohn, and of God incarnate. Last of all, a booke dedicated unto Antoninus. In his book of
Easter he declareth the time when he wrote it, beginning thus: *These things were written in*
the time of Servilius Paulus proconsul of Asia, at what time Sagaris suffered martyrdom, and the
great stirre was moved at Laodicea, touching the Sabbath, which then by reason of the time fell
out. Of this book Clemens Alexandrinus made mention in a severall tract which he wrote of
Easter. and purposely (as he testifieth himselfe) by occasion of Melito his book. In his Apology
unto the Emperour he reported the things practised against the Christians, writing thus:
The godly people grieved by reason of new edicts which were published throughout Asia, and
never before practised now suffer persecution. For impudent Sycophants, and greedy gapers after
other mens goods, having gotten occasion through those proclamations, openly rob and spoile,
day and night, such as commit no trespass at all. And after a few lines he saith: If this be done
through your procurement, let it stand for good. For the Emperour that is just, never putteth in
practise any unjust thing, and we willingly will beare away the honor of this death; yet this only we
humbly crave of your Highnesse, that you (after notice and triall had of the authors of this conten-
tion) do justly give sentence, whether they are worthy of death and punishment, or of life and qui-
etnesse. But if this be not your Majesties pleasure, and the new edict proceed not from your power
and authority, (which were not seemely to be set forth against barbarian enemies) the rather

Melito and the
catalogue of
his bookes.Melito in his
book of Easter
Sagaris marty-
red.
A peece of the
Apologie of
Melito unto
the Emperour.

Christian religion began to be made manifest in the time of Augustus, for then Christ was borne.

Meliton writeth unto Onesimus of the canonically Scripture of the Old Testament.

These two Chapters in the Greeke were one.

Apollinarius.

Montanus the heretike.
Musanus.
Encratits.

Tatianus.

we pray you, that you despise us not, which are grieved and oppressed with this shamefull spoile. Againc to these he addeth: The divine philosophy now in estimation amongst us first flourished among the Barbarians. For when as it flourished under the great dominion of Augustus your forefather of famous memory, it fell out to be a most fortunate successe unto your Empire. For from thenceforth the Romane Empire increased and enlarged it selfe with great glory, whose successor now you are, greatly beloved, and have beene long wished for, and will be together with your sonne continually prayed for. Retaine therefore this Religion, which increased with the Empire, which began with Augustus, which was revered of your ancestors before all other Religions. This was a great argument of a good beginning, for since that our doctrine flourished, together with the happie Empire then beginning, no misfortune befell unto it from the raigne of Augustus unto this day: but on the contrarie, all things glorious and gladsome, as everie man wished. Onely of all others, Nero and Domitian, through the perswasion of certaine envious and spitefull persons, were disposed to bring our doctrine into hatred: from whom the slander of flattering persons that was raised against the Christians, sprong up after a brutish manner. But your godly ancestors corrected their blind ignorance, and rebuked oftentimes by their Epistles their sundrie rash enterprises. Of which number, Adrianus your grandfather is knowne to have written, both unto Fundanus Proconsull and president of Asia, and to many others. And your father, (yours, I say, in that you governed all things together with him) wrote unto the cities in our behalfe, as unto the Larissians, Thessalonians, Athenians, and to all the Grecians, that they should innovate nothing, neither practise any thing prejudiciall unto the Christians. But of you we are fully perswaded to obtaine our humble petitions, in that your opinion and sentence is correspondent unto that of your predecessors, yea and more gracious, and far more religious. Thus as ye read, he wrote in the foresaid booke. And in his Proeme to his annotations of the Old Testament, he reciteth the catalogue of the bookes of the Old Testament, then certaine and canonically (the which necessarily we have annexed) writing thus: Meliton unto the brother Onesimus sendeth greeting: Whereas oftentimes (you being enflamed with earnest zeale towards our doctrine) have requested of me, to select certaine annotations out of the Law and Prophets, concerning our Saviour, and our whole religion, and againe to certifie you of the summe of the bookes contained in the Old Testament, according unto their number and order of placing, now at length I (being mindfull heretofore also of your petitions) have beene carefull to performe that you looke for, knowing your endeavour, your care and industrie in setting forth the doctrine of faith, marching forwards with love towards God and care of everlasting salvation, which you preferre before all other things. When that I travelled into the East, and was there where these things were both preached and put in practise, I compiled in order the bookes of the Old Testament, such as were well knowne, and sent them unto you, whose names are these: The five books of Moses: Genesis, Exodus, Leviticus, Numeri, Deuteronomium. Then Iesus Nave, the Judges, the booke of Ruth, foure books of Kings, two of Chronicles, the Psalmes of David, the Proverbs of Salomon, the booke of Wisdome, Ecclesiastes, the Canticles, Job, Esay and Jeremy the Prophets, One booke of the twelve Prophets, Daniel, Ezechiel, Eldras. Upon the which we have written six bookes of Commentaries. Thus farre Meliton.

CHAP. XXVI.

Of the writings of Apollinarius, and Musanus.

Althoough there were many volumes written by Apollinarius, yet these onely came to our hands. A booke unto the aforesaid Emperour. Five books against the Gentiles. Two books of the truth. Two bookes against the Iewes. And such bookes as afterwards he wrote against the Phrygian heresie, which not long after waxed stale, then first budding out when as Montanus together with his false prophetesses ministred principles of Apostasie. So farre of him. Musanus also spoken of before, wrote a certaine excellent booke intituled: Unto the brethren lately fallen into the heresie of the Encratits, which then newly had sprong, and molested mankind with a strange and pernicious kind of false doctrine, the author whereof is said to be Tatianus.

CHAP.

CHAP. XXVII.

Of Tatianus, and his heresie,

WE meane that *Tatianus*, whose testimony a little before we have alledged touching the renowned *Iustinus*, whom alio we have reported to have beene the *Martyrs* disciple. The same doth *Irenaeus* declare in his first booke against heresies, writing of him and his heresie thus: Out of the Schoole of *Satyrninus* and *Marcion* sprang the Heretikes whom they call *Encratits* (that is to say continent persons) who taught, that mariage was to be abhorred, contemning the ancient shape and mold of man framed of God, and so by sequence, reprehending him that made the generation of man and woman. Againe they have commanded abstinence from living creatures, for so they call them, shewing themselves ungratefull towards God, which made all things for the use of man. They deny that the first man was saved. And this blasphemy lately sprang up, one *Tatianus* being originall thereof: who whilst that he was the auditor of *Iustinus*, revealed no such thing, but after his *Martyrdome*, falling from the Church, and being puffed up with presumptuous estimation and selfe opinion of Doctorship, as though he passed all other, invented a new forme of doctrine. He dreamed of certaine invisible worlds with the *Valentinians*, preaching of mariage, corruption and fornication, as *Marcion* and *Saturninus* had done before, calling into controversie of himselfe the salvation of *Adam*. This doth *Irenaeus* write in the place before cited, and a little after thus: One *Severus* revived the foresaid heresie, and became an author unto his followers, so that of him they were called *Severiani*. These receive the Law, the Prophets, and the Gospels: they expound names of holy Scripture, as pleaseth them best: they revile the *Apostle Paul*: they reject his *Epistles*: they deny the *Acts of the Apostles*. Their first author was *Tatianus*, who patched together, I wot not what kind of mangle mangled consonancy of the Gospels, and termed it *Diateffaron*, which as yet is to be seene of many. Some report that he presumed metaphrastically to alter the words of the *Apostle*, correcting as it were the order of the phrase. He left in writing unto the posterity a great number of Commentaries, but of all the rest that booke of his against the *Gentiles*, is recounted famous, and taken for the best, and most profitable: where mention is made of the former times, with a bold protestation, that *Moses*, and the *Prophets* among the *Hebrewes*, were farre more ancient, then the famous men among the *Gentiles*. And of these things thus farre.

*Irenaeus lib. 1.
cap. 30, 31.
Saturniani.
Marcionite.*

Tatianus.

Valentiniani.

Severus.

Severiani.

Diateffaron.

Tatianus
though an heretike, yet wrote hce a learned booke against the *Gentiles*.

CHAP. XXVIII.

Of Bardefanes a Syrian, and his bookes.

UNDER the raigne of the same Emperour, when heresies increased, a certaine man in *Mesopotamia* by name *Bardefanes*, being very eloquent and skilfull in logick, published in writing in the *Syrian* tongue, Dialogues together with other bookes, against *Marcion* and other grand heretikes: the which certaine learned men (whereof he had then a great number to his disciples, his gift of utterance did so passe) translated from the *Syrian* into the *Greeke* tongue: of which bookes, that dialogue intituled of *Destinie*, and dedicated unto *Antoninus* the Emperour, is of great force. The report goeth, that he wrote many other bookes, by occasion of the persecution raised in those times. This man was first schooled by *Valentinus*, but afterwards reprehending and condemning his fabulous dreames, he transformed and altered himselfe of his owne accord, and embraced the sounder sentence, and yet notwithstanding he was not altogether cleare of the filth of the former heresie. About this time, *Soter* Bishop of *Rome* departed this life.

*Bardefanes.
a Syrian.*

Anno 179.

The end of the fourth Booke.

THE



THE FIFTH BOOKE OF THE ECCLESIASTICALL

History of *Eusebius Pamphilus*, Bishop of
Cesarea in Palestina.

The Proeme of *Eusebius*.

*How that Eleutherius succeeded Soter in the See of Rome. The difference betweene the
Ecclesiasticall and prophane History. He purposeth to write of martyrs.*

*Eleutherius
Bishop of
Rome.
Anno Domini
179.*



Soter when he had beene Bishop of *Rome* eight yeares, finished his mortall race, whom *Eleutherius* the twelfth from the *Apostles* succeeded. And then was it the seventeenth yeare of the raigne of *Antoninus Verus* the Emperour, in which time persecution increasing against us in all parts of the world, the people vexing us throughout their cities, we may easily conjecture, how many millions of martyrs suffered throughout the world, by such as happened unto one nation, which for most true and everlasting memory, hath beene thought worthy the writing, and is printed for the posterity. And although we have heretofore compiled a booke of martyrs in most ample wise, containing not onely historicall narration, but also enterlaced with doctrine: neverthelesse we mind not now to omit any thing that may seeme pertinent unto this our present History. Other Historiographers have beene carefull to commit to letters onely warlike victories and noble triumphs against the enemies, valiant enterprises of Captaines, notable courage of armed souldiers, bespotted with blood and innumerable slaughters of tender sucklings, committed for country and substance sake: but this our History containeth a policy gratefull unto God, most peaceable warres for the quietnesse of the soule, for the truth of conscience rather then triall for our countrey, for godly favour rather then worldly friendship. It containeth the valiant constancy of champions, buckling and wrastling for the truth, the most victorious fortitude and triumphs against fiery fiends of hell, the upper hand of our invisible aduersaries: to be short, it pronounceth for all these, crownes of everlasting memory.

CHAP. I.

*Of the martyrdome of Saints, and cruell persecution in France under
Antoninus Verus the Emperour.*

IT was the countrey of *France*, wherein the theater of this wrastling (before mentioned) lay. Whose chiefe cities and most frequented in respect of the rest in the same region, are *Lions* and *Vienna*, by both which cities the river *Rhodanus* doth runne, compassing that whole countrey. The holy Churches there, sent this letter touching their martyrs, unto the Churches throughout *Asia* and *Phrygia*, making relation of their affaires after this manner.

The Epistle of
the French
men unto the
Churches of
Asia and *Phry-
gia.*

*The servants of Christ inhabiting Vienna and Lions Cities of France, unto the brethren
throughout Asia and Phrygia, having with us the same faith and hope of re-
demption: peace grace and glory from God the Father, and
Christ Iesu our Lord, be multiplied.*

When they had premised certaine things by way of preamble, they proceed in these words:
The

The greatnesse of this our tribulation, the furious rage of the Gentiles against the Saints, and what things the blessed martyrs have suffered, we are not able exactly to expresse by word, or comprehend in writing. For the adversary endeavoured with all his might, shewing tokens of his preparatives and disposed entrance to persecution, and passing throughout all places, acquainted and instructed his limmes, to strive against the servants of God: so that we were not onely banished our houses, bathes, and common market places: but altogether every one of us straightly charged not to shew his face. Yet the grace of God withstood him, delivering the weaklings, and contrariwise upholding certaine others, as sure and immoveable pillars, which through their sufferance were able not onely to repell the violence of the despitofull adversary, but also to provoke him, patiently abiding all kind of slander and punishment. To be short, accounting great torments but as small trifles, they hastened unto Christ, declaring as truth is, that the passions of these present times, are not worthy of the glory which shall be revealed unto us. And first of all, they bare manfully all such vexations as the multitude layed upon them: as exclamations, scourgings, dragings, spoyling, stoning, fettering, and the like, whatsoever the heady and savage multitude accustomed to practise against their professed enemies. Next, being led unto the open market place, and examination had, they were condemned in presence of the people by the Tribune and the other chiefe potentates of the city, and cast into prison, untill the Presidents coming. After that, when they were brought before the President, which had exercised all kind of extreame cruelty against us, Vetius Epagathus one of the brethren (having fullnesse of love towards God and man, whose conversation was so perfect, although a young man, that hee was thought comparable with Zacharie the Priest, for he walked unblameably in all the commandments and ordinances of the Lord, and very serviceably towards his neighbours, having great zeale and fervencie of the spirit of God:) allowed not of the sentence unjustly pronounced against us, but with vehement motion required, that audience might be given him to pleade for the brethren, alledging that we had committed no impiety. Which being denied him (for he was a noble man) of such as compassed the tribunall seate, and of the President rejecting this just petition, and onely demanding whether he was a Christian: he confessed it with a loud voice, and so he was received into the fellowship of the Martyrs, and called the Advocate of the Christians. For he having the Spirit which is the Comforter, in greater aboundance then Zacharie, declared the fullnesse of love that was in him, in that he spared not his life in defence of the brethren. He was and is the true Disciple of Christ, following the Lamb whither soever he goeth. The other foremartyrs stirred up by this example, hasten themselves unto Martyrdome, and are become livelier, and readier, accomplishing the confession, of Martyrdome with all chearefullnesse of mind. There were certaine others found unready, lesse exercised, and as yet weake, not of ability to beare the burthen of so weighty a combate, (in number ten) which fell through the frailty of the flesh, to our great heavinesse and sorrowfull lamentation, quailing the chearefullnesse of others, which were not as yet apprehended, but accompanied the Martyrs what torments soever befell them, and severed not themselves from them. Then trembled we all for feare, and that greatly, because of the uncertaintie of confessions: being not terrified with any torments, but carefull for the end, lest any should fall from the faith. Daily there were apprehended such as were worthy to fulfill the number of the fallen weaklings: so that out of both these Churches, as many as ruled and bare the greatest sway were taken and executed, and withall certaine of the Ethnicks being our servants were taken, (for the President had commanded publikely, a generall inquisition to be made for us) who being overcome by the subtle sleights of Satan, and terrified with the sight of the torments which the Saints suffered, through the perswasions of the souldiers, egging them forwards, fayned against us, and reported, that we used the feastings of Thiestes, and the incest of Oedipus, with divers other crimes, which may neither godlyly be thought upon, neither with modestie be uttered, neither without impiety be beleaved. These things now being bruted abroad, every body was moved and incensed against us, in so much that they which for familiarity sake used moderation before, now were exceedingly moved and mad with us. Then was that saying of our Saviour fulfilled, to wit: The time will come, when as every one that slayeth you, shall thinke that therein he doth God good service. Then suffered the holy Martyrs such torments as tongue cannot expresse. And Satan also provoked them with all might possible, that they should utter some blasphemie. Great was the whole rage both of people, President, and souldiers set against Sanctus Deacon of the Church of Vienna: and against Maturus, lately baptizd, yet a notable warrier: and against Attalus a Pergamenian,

Rom. 8.

Vetius Epagathus martyred.
Luk. 1.Ten fell in
persecutionsSlanders raised
against the
Christians.

Iohn 16.

Sanctus a Deacon.
Maturus a late
Convert.

who

Blandina a
woman.
1 Cor. I.

Blandina
sheweth great
patience in her
torments.

Blandina con-
fesseth her selfe
to be a Christi-
an.
Sanctus sheweth
great patience.

Sanctus confes-
seth himselfe a
Christian.

Biblis a wo-
man pitcouly
tormented.

Many of the
Martyrs died
in prison.

who was alwaies a pillar and fortresse for our faith: and against Blandina, a woman, by whom Christ shewed, that those things which in the sight of men appeare vile, base, and contemptible, deserve great glory with God, for the true love they bare towards him indeed, without boasting in shew. For when as we all quaked for feare, yea and her carnall mistresse (which also was one of the persecuted Martyrs) was very carefull lest that peradventure at the time of her answer, by reason of the frailty of the flesh, she should not persevere constant: Blandina was so replenished with grace from above, that the executioners which tormented her by turnes from morning to night, fainted for wearinesse, and ceased, confessing themselves overcome: and that they were no longer able to plague her with any more punishments: marvelling that as yet she drew breath, having her whole body rent in peeces, and the wounds open: they confessing withall, that one of those torments was of force sufficient to cost her her life, much more so many, and so great. But this blessed woman, like a noble wrestler, was renewed at her confession, for as oft as she pronounced: I am a Christian, neither have we committed any evil: she was recreated, refreshed, and felt no paine of her punishment. Sanctus also bare nobly and valiantly, yea above the nature of man, all such vexations, as man could devise. When as the wicked in compasse, by reason of his great passions and torments, had well hoped to have heard some undecent and uncomely speech out of his mouth, his constancie was so great, that he uttered neither his owne name, neither his kindred, neither the countrie whence he was, nor whether he were bond or free, but unto every question he answered in the Romane tongue: I am a Christian. Thus confessed he often in steed of all other things, of his name, and Citie, and kindred; neither could the Gentiles get any other language of him, Wherefore the President and the tormentors were fiercely set against him. And when as now there remained no punishment unpractised, at length they applied unto the tenderest parts of his body, plates of Brasse glowing hot, which fried, seared, and scorched his body, yet he remained unmoveable, nothing amazed, and constant in his confession, being strengthened and moistened with the dew which fell from the celestially fountaine of the water of life, gushing out of the wombe of Christ. His body bare witnesse of the burning. For over all his body his flesh was wounded, his members bescarred, his sinewes shronke, so that the naturall shape and outward hew was quite changed, in whom Christ suffering, obtained unspeakeable glory, conquering Satan, and leaving an example for the instruction of others, that no torment is terrible where the Father is beloved, no lamentation loathsome where Christ is glorified. When as the wicked tormentors a few daies after, had brought him to the place of torment, and well hoped, that if they punished him now (having his whole body puffed up with swelling and festered wounds, so sore, that it might not be touched, no not with the least finger) they should overcome him, and prevaile: or if that he died in torment, they should terrifie the rest, and so warne them to take heed: none of all these happened unto him, but beyond all mans expectation, in the latter torments his body was released of the paine, recovered the former shape, and the members were restored to their former use, so that the second plague through the grace of Christ, was no grievous maladie, but a present medicine. Againe Satan going about blasphemously to slander us, procured Biblis a woman (one of them which had fainted before) to be brought forth, supposing her frayle and fearefull mind now to be quite altered from the Christian opinion, and consequently through her blasphemous deniall, to be in danger of damnation. But she at the very houre of torment, returned unto her selfe, and waking as it were out of a dead sleepe, by meanes of these punishments temporall, considered of the paines eternall in hell fire, and unlooked for, cryed out unto the tormentors, and said: How could they devoure infants, which were not suffered to sucke the bloud of brute beasts? Therefore when she confessed her selfe a Christian, she was appointed to take her chance among the Martyrs. When that these tyrannicall torments were taken away of Christ, through the patience of the blessed Saints, the divell invented other mischiefes, to wit: the imprisoning of the Saints in deepe and darke dungeons, fettering of them in the stocks, stretching their feete unto the fift boord chinke, with other punishments, which furious ministers full of divellish rage, are wont to put in ure and practise upon poore prisoners. So that many were stifled and strangled in prison, whom the Lord would have so to end this life, and to shew forth his glory. For the Saints being so sore weakened with grievous torments, that though all medicines were ministred unto them, yet life seemed to them impossible, remained shut up in close prison, destitute of all mans aide, but comforted of the Lord, and confirmed in body and mind, so that they stirred up and comforted the rest. The younger sort that were newly apprehended, whose bodies

bodies had not before tasted of the lash of the whip, loathed the closenesse of the prison, and were choaked up with stinck. But blessed Pothinus to whom the charge of the Bishops Sea of Lions was committed, being above fourescore and ten yeares old, weak of body, scarce able to draw breath, because of the imbecillity of nature, being strengthened with the cheerefullnesse of the spirit, for the conceived joy of martyrdom which he desired, was brought forth before the tribunall seate, faint in body, for that he was old and sicklie, his life being for this end reserved, that Christ by the meanes of it might triumph. He was carried of the souldiers and layed before the tribunall seate, accompanied with the Potentates of the citie, and the whole multitude, diversly shouting, as if he had beene Christ; he hath given a good testimony. And being demanded of the President who is the God of the Christians, he answered: If thou become worthy thou shalt understand. After this answer he was cruelly handled, and suffered many stripes: for such as were neere unto him stroke at him both with hand and foot, reverencing his yeares nothing at all: and such as stood a farre off, looke what each one had in his hand, that was throwne at his head: and such as ceased from powring out their poysoned malice, thought themselves to have grievously offended, supposing by this meanes, to revenge the ruine of their rotten gods. But he almost breathelesse, is throwne into prison, where after two daies he departed this life. Here was shewed the great providence of Almighty God, and the infinite mercy of Iesus Christ, though very seldome outwardly appearing unto the brethren, yet never destitute of the power of Christ. And as many as fainted in the first persecution, were all alike imprisoned and partaker of the affliction. Neither did they prevaile, or the deniall profit them: it was thought a sufficient fault, that they confessed to have beene such: but these, as murtherers, and hainous trespassers, were twice more grievously plagued. The joy of martyrdom, the hoped promises, the love towards Christ, and the fatherly spirit comforted the one company: the other were vexed in conscience, so that their outward countenance bewrayed their inward apostasie: for the former went cheerefully with great majesty and grace, their fetters becoming them as the skirts of the new married spouse, garnished with sundry colours, and layd over with gold, and withall yeelding a Christian fragrant smell, so that many supposed their bodies to have beene outwardly perfumed: but the other all sad and sorrowfull, as vile and abject caitifes, mishapen creatures, full of all deformity, derided of the Gentiles themselves, deserving death, as degenerating cowards, destitute of the most precious, glorious, and lively name of Christianity. With the sight hereof many were confirmed, so that suddenly being apprehended, without stay they protested their faith, not hindered with one thought of devilish perswasion. A little after in the said Epistle thus it followeth: After these things the formes of martyrdom are framed, and divided into divers sorts. For of many faire coloured and sweete smelling flowers, they offered unto God the Father, one well twisted and compacted crowne or garland. It behoved noble Champions, having borne the brunt of so variable a combat, and gotten a magnificall victory, to triumph with an incorruptible crowne of immortality. Maturus then and Sanctus, and Blandina, and Attalus, were led unto the brute beasts, in the popular and publike spectacle of the Heathenish inhumanity, even at the day appointed of set purpose by our men for so beastly a bucking. Where againe Maturus and Sanctus were diversly tormented with all kind of punishments, as if they had suffered nothing before. Yea rather (as it were with many new meanes) repelling the adversary, they beare the victorious garland, suffering againe all the wonted revilings, all the cruelty of the savage beasts, and whatsoever the outrageous multitude craved and commaunded, and above all, they patiently suffered the yron chaire, wherein their bodies boyled as in a frying pan, filling such as were present with the loathsome savour of that their fulsome froth. Neither were they thus contented, but practised further to overcome the patient sufferance of the Saints. Neither could they get any other sentence of Sanctus, save that confession which he cried at the first. At length when these Saints had endured this great and grievous triall, they were slaine and executed, after all that whole day they had beene made a spectacle unto the world, in that variable combat, as commonly it falleth out in equall matches, where one buckleth with another. But Blandina was hanged in chaines, an object for the wild beasts, to exercise their savage violence upon; no doubt so done by the ordinance of God, that she hanging in the forme of a crosse, might by her incessant prayer, procure cheerefullnesse of mind unto the Saints that suffered, whereas they in that agony beholding with outward eye in their sister, him that was crucified for them might perswade the faithfull, that such as suffer for Christs sake, shall have fellowship with the living God. After that she had hung a long while, and no beast touched her, she is taken downe, cast into prison, and reserved for further torment,

Pothinus Bishop of Lyons after great torments is cast into prison, where after two daies he departeth this life.

A comparison or difference betweene such as faint, and such as continued faithfull in persecution.

Maturus and Sanctus beheld.

Blandina hanged in gibbets so low, that the wild beasts might reach her.

Blandina is cast into prison.

Attalus
brought forth
and clapt in
prison.

Many that fell
repented them
again.
Ezech. 18.

Alexander a
Physitian com-
forteth the
Martyrs.

Alexander
torne in pee-
ces of wild
beasts.

Attalus fried
to death.

Ponticus of the
yeares of 15.
martyred.

ment, that being conquerour of many combats, she might provide for the crooked serpent, inexcusable condemnation, and animate the brethren unto chearefullnesse, she being a weake and contemptible person, putting on the great, the strong, and invincible Champion Christ Iesus, obtaining through her often and manifold patience, the incorruptible crowne of glory. Attalus also a famous man, was earnestly called for of the people unto punishment, who being ready, and of a cleare conscience, came forth. For he being notably exercised in the Christian profession, was alwaies a witnesse and defender of the truth. Therefore when he was led about the Theater, with a scrole before him, wherein was written in the Romane tongue: This is Attalus the Christian: and the people had ragged against him, the President knowing that he was a Romane, commanded him to be imprisoned, and closely kept with the other prisoners, concerning whom he had written unto Cæsar, and expected an answer. But the time passing betweene was neither vaine nor fruitlesse, for the infinite mercy of Christ Iesus our Saviour shined in the world through their patience. The dead were by the living revived: the Martyrs profited such as were no Martyrs, the pure virgin and mother the Church was greatly comforted and cherished, when as she recovered and received for living, such as before she had lost as untimely births and dead fruit. For many which before had fainted, by their meanes were restored, regenerated, stirred up afresh, taught to protest their faith, and now being quickened, and strengthened, having tasted of him which will not the death of a sinner, but is mercifull unto the penitent, they come forth before the tribunall seate, ready to answer unto the interrogatories of the President. And because that Cæsar had commaunded by writing, that such as confessed themselves Christians, should be executed, and such as renounced should depart the frequented solemnity (which by reason of the concourse of the Gentiles from every countrey, was at the beginning very populous) he brought forth from prison the blessed confessours into the open spectacle and presence of the people, to be scornefully gased upon, and when he had againe made inquisition of them, as many as he found to be privileged persons of Rome, those he beheaded, the rest he threw to be rent asunder and torne in peeces of wild beasts. Christ was greatly glorified in them, which at the first denied, and at last, beyond all the expectation of the heathen boldly confessed their faith. They severally were examined, to be set at liberty, but after confession they were coupled to the number of the Martyrs. But they taried without, which had no graine of faith, no feeling of the wedding garment, no sparkle of the feare of God, but rather through their wicked conversation, blasphemed the way of God, as sonnes of perdition. All the other were coupled to the Christian congregation: and at the time of examination, Alexander a Phrygian borne, professing Physicke, having dwelt in France many yeares, a man well knowne for his great zeale to Godwards, and boldnesse of speech (for he was not without Apostolike grace) stood hard by the tribunall seate, and nigh the examined persons, exhorting them to boldnesse of confession, by signes and tokens: so that by his sorrowing and sighing, by his hopping and skipping to and fro, he was descried of the standers by. And when the people in compasse had taken in evill part, that they which before had recanted, againe did confesse, with one consent they cryed out against Alexander, as author thereof. And when the President had urged him, and demanded of him what he was, he answered: I am a Christian: for which answer the President allotted him unto the beasts, of them to be rent in peeces and devoured. The next day after, together with Attalus he is brought forth, (for the President to gratifie the people, delivered him unto the beasts, to be bayted the second time.) And when these had tasted of all the torments provided for them in compasse of the scaffold, and suffered great paine, in the end they were put to death. Of which number Alexander not once sighed, neither uttered any kind of speech, but inwardly from the heart talked with God. Attalus burning in the scalding iron chaire, glowing hot, so that the savour of his broyled body filled their nostrels, said unto the multitude in the Romane tongue: Behold this that you doe is to devoure men: but we neither devoure men, neither commit any other hainous offence. And being demaunded what name God had, he answered: God is not called after the manner of men. After all these things, upon the last day of the spectacles, Blandina, together with Ponticus, (a young man of fiftene yeares of age) was brought forth (which thing was daily used, to the end they might behold the torments of the rest) whom they compelled to sweare by their Idols names. But they constantly persevering in their opinion, and contemning their Idols, set the multitude in such a rage against them, that they neither pittied the yeares of the young man, nor spared the womankind, but plagued them with all kind of punishments used in their Theaters, urging them now and then to sweare: which when they could not bring to passe, Ponticus being incouraged of the sister in presence

presence of the Pagans, who then beheld how she exhorted and confirmed the young man: after that he had suffered all kind of bitter torments, yeelded up the ghost. Last of all blessed Blandina, like a noble mother, having exhorted her children, and sent them before, as Conquerors unto the King, pondering with her selfe all the punishments of her children, hastened after them, joying and triumphing at her end, as if she had beene invited to a wedding dinner, and not to be cast among wild beasts. After scourging, after buckling with wild beasts, after the broyling of her body as it were in a frying pan, at length she was wrapped in a net, and tumbled before a wild bull, which fanned and tossed her with his hornes to and fro, yet had she no feeling of all these things; her mind being fixed and wholly set upon the conference which she had with Christ, and in the end she was beheaded, the Pagans themselves pronouncing: that never any woman was heard of among them, to have suffered so many and so great torments. Neither did their cruelty and rage against the Christians so cease. For the savage and barbarous Gentiles, being provoked by a furious and beastly fiend, could not quiet themselves, but that their furious rage practised another kind of malicious spite upon the dead carcases: neither were they pleased in that they were overcome, and void of naturall feeling and sense, but proceeded further, like brute beasts, both President and people were furiously provoked, prosecuting us with like hatred, that the Scripture might be fulfilled, which saith: He that is wicked, let him be wicked still, and he that is just, let him worke righteousness still. For as many as were choked up with the noisome stinck of the prison, were throwne to be devoured of dogs, and a continuall watch set, day and night, that none of them should be buried of us. And gathering together the reliques of the Martyrs bodies, some undevooured of beasts, some unburned by fire, partly torne, and partly burned, with the heads and stumps of others uncovered with earth, they committed them for the space of many daies, unto the custody of souldiers. Others fretted and fumed, snarling at them, with the gnashing of their teeth, seeking further revengement of them. Others derided and scoffed them, magnifying their Idols as causes of this our calamity. And such as were of a milder nature, and somewhat sorrowed at our suffering, upbraided us, and said: Where is their God? and what profited them this religion, which they preferred before their lives? And such was the variable and divellish disposition of the infidels to our great sorrow, because we were not permitted to bury the dead bodies of the Martyrs. Neither stood the night unto us in any steed for that purpose, neither would money perswade the keepers, nor our prayers move them, but they kept the brused carcases of the Saints, as if some great commodity grew unto them by keeping them unburied. Again after a few lines, thus they write: To be short after that the bodies of the blessed Saints had beene every kind of way spitefully and scornfully intreated, lying whole sixe daies unburied, at length they were burned to ashes, the ashes also they gathered and scattered in the river Rhodanus which passed by, so that no jot nor relique thereof should longer remaine upon earth. This they did to the end they might overcome God, and hinder the reviving of the Saints: lest that (as they said) there should be any further hope of the resurrection, whereof (say they) the Christians being fully perswaded, bring amongst us a strange and new religion, they contemne punishment, and hasten themselves cheerefully unto death. Now let us see whether they can arise, and whether their God can helpe and deliver them from our hands.

Blandina beheaded.

Apocal. 22.

Dead carcases throwne unto dogs.

The ashes of the burned bodies were throwne into the river Rhodanus, to take away the hope of the resurrection.

CHAP. XI.

How the blessed Martyrs of God, received after repentance, such as fell in persecution.

Such were the calamities which happened unto the Church of Christ under the said Emperour, whereby we may conjecture by all likelihood, what befell unto them in other Provinces. Neither shall it be amisse, if out of the same Epistle we alledge further testimony, concerning the mercy and meekenesse of the foresaid Martyrs, written in this manner: They were such followers of Christ (who when he was in the forme of God, thought it no robbery to be equall with God) that being set in such glory, they suffered torments, neither once, nor twise, but often and againe, being taken from the beasts, having the print of hot yrons and skarres, and wounds in their bodies, neither called they themselves Martyrs, neither permitted others so to terme them: but if any of us so named them in our Epistles, they sharply rebuked us, they attributed the name of martyrdom with full mind unto Christ, who was the faith-

The French men write thus of their Martyrs. Phil. 2.

The suffering
of Christ is ra-
ther to be ter-
med *λυτρον*
Redemption,
1 Pet. 1. then
μάρτυριον
martyrdome.
Who be mar-
tyrs, and who
confessors.
1 Pet. 5.

Acts 7.

They receive
after repen-
tance such as
fell in persecu-
tion.

full and true Martyr, the first fruits of the dead, and the guide unto life. They called to mind their miserable torments which ended the race and course of this life with blessed martyrdome, saying: They now are Martyrs, whom Christ vouchsafed to receive unto him by confession, and through the passage of this persecuted life, to seale their martyrdome among the number of the blessed Saints, but we are meane, and base, and humble confessours. They beseeched the brethren with waterish eyes and wet cheekes, to pray incessantly for their happy ends. They expressed lively the power of martyrdome, while they resisted the Heathens with liberty and boldnesse, shewing their noble courage through patience, their constancy without feare or trembling, and being called Martyrs of the brethren, refused it with the fullnesse of the feare of God. And a little after, thus they write: They humbled themselves under the mighty hand of God, by the which they are now highly exalted: they rendred unto all men an account in the defence of their faith: they accused none, freed all, and bound no man: they prayed for their persecutors, after the example of Steven that perfect Martyr, which said: Lord lay not this sinne to their charge. If he prayed for them that stoned him, how much more for the brethren? Againe, a little after they say: The greatest combat they had with him (meaning the serpent) was for the sincerity of love. So that the roaring Lion being foyled before, now quickned and stirred up such as he thought to have had devoured. They shewed no insolent arrogancy towards them that fell, but ministred unto such as wanted of their aboundance, being affectioned with motherly pitie and compassion towards them, and shedding many teares unto God the Father for their sakes, they craved life and he granted it them, which life they communicated to their neighbours: and so they passing as conquerours in all things, embracing peace, and shewing the same unto us, departed this life with peace, and posted unto the heavenly and celestially paradise: leaving no grieve behind them unto the mother, no sedition or warre unto the brethren: but joy, and peace, and concord, and love. I suppose these things not to have beene unprofitably spoken of us, touching the love of the blessed Martyrs towards the brethren that fell, whereby we may note the unnaturall and mercilesse minds of such, as after these examples grievously afflict the members of Christ.

CHAP. III.

Of the vision that appeared unto Attalus the Martyr in his sleepe.

The French-
men in their
foresaid epistle
writ thus also
of Alcibiades.

Montanus,
Thebodus and
Alcibiades (not
the former)
false prophets.

THE same Epistle of the foresaid brethren, containeth an History worthy of memory which without let of the envious, may bee laid downe to the knowledge of the Reader: and it is thus: There was among them one Alcibiades, who lived miserably feeding onely on bread and water. When he had determined with himselfe so to live in prison, it was revealed unto Attalus after his first conflict on the Theater, that Alcibiades did not well, in that he used not the lawfull creatures of God, and also gave an occasion of doubting unto others. Hereof when Alcibiades was perswaded, he used all things indifferently, and praised God. For they were not destitute of the grace of God, but had the Holy Ghost for their director. Of these things thus much. When as Montanus, and Alcibiades, and Theodotus, then fresh and first of all, of many throughout Phrygia, were thought to be endued with the gift of prophecie, (for many other miraculous operations, wrought by the divine power of God in many places, perswaded them that these had also the gift of prophecie) and because of them, sedition was raised: againe, the brethren inhabiting France, laid downe in writing, their godly and Catholike censure of them, and withall, alledged sundry Epistles of the holy Martyrs that suffered among them, which (being in close prison) they had written unto the brethren, throughout Asia and Phrygia, in the which also they called and provoked Eleutherius then Bishop of Rome, to the defence of the Ecclesiasticall peace.

CHAP. IIII.

The Martyrs in France commend Irenæus Bishop of Lions, by their Epistle unto Eleutherius Bishop of Rome.

THe same Martyrs highly commended *Irenæus* Minister of the Church of *Lions*, unto the foresaid Bishop of *Rome*; as their owne words declare in this manner: *Father Eleutherius, we wish you health in all things, and alwaies in God. We have requested Irenæus our brother and fellow labourer, to deliver you these letters, whom we pray you to accept of, as a zealous follower of the will of Christ. For if we understood that any mans degree yeelded forth and delivered righteousness unto the graduate, namely as being minister of the Church, as this man is, we would have chiefly commended this in him.* To what end should I now out of the same Epistle, rehearse the catalogue of Martyrs, I meane of them which were beheaded, and of them which were devoured of wild beasts, and of them which died in prison, and the number of those confessors, who then as yet lived? For if any man be disposed at large to reade hereof, let him take in hand my *book of Martyrs*, where the collection thereof is plainly to be seene. These things were thus done in the time of *Antoninus* the Emperour.

The Martyrs in France to Eleutherius Bishop of Rome, in the commendation of Irenæus Bishop of Lions.

CHAP. V.

How that God in great necessity sent raine at the faithfull Christian souldiers prayers, unto the host of Marcus Aurelius an Heathenish Emperour.

Histories do record, that when his brother *Marcus Aurelius* the Emperour, warred against the *Germans* and *Sarmatians*, his host was ready to perish with thirst, so that he wist not what to do: and that the souldiers of the legion called *Melitina*, moved againe and againe with faithfullnesse towards their Prince, bowed downe upon their bare knees (as our accustomed manner of praying is) in the midst of the army, turning them to the enemies, and made supplication unto God. When as this sight seemed strange unto the enemies, there was shewed a farre more strange spectacle, to wit, lightening, which put the enemies to flight and overthrow, and withall a shoure of raine to refresh the army, which welnigh perishing with thirst, powred out their prayers before the high throne of the Majesty of God. This History is reported by such as favoured not the Christian faith, yet were careful to set forth the things which concerned the foresaid persons. It is also written by our men. And of the heathen Historiographers themselves the miracle is mentioned, but not expressly to proceed by the meanes of our men; yet our writers as friends and favourers of the true doctrine, have delivered simply and plainly in deed as it was done. Whereof *Apollinarius* is a witness of credit, who reporteth that this legion (by whose prayers this miracle came to passe) was from that time forth called by the Emperour in the *Romane* tongue after a peculiar name, the *Lightening legion*. *Tertullian* also a man worthy of good credit, dedicating an Apologie in the *Latine* tongue, unto the *Romane Senate*, in the defence of our faith (whereof we mentioned before) hath confirmed this History with a mightier and more manifest prooffe. For he writeth, that the most prudent Epistles of *Marcus*, are yet extant, wherein he himselfe testifieth, that warring with the *Germans*, his army welnigh perished through the scarcitie of water, but yet was saved through the prayers of the Christians. He saith, that this Emperour threatned them with death, which went about to accuse them. Unto the foresaid things he addeth: *What manner of lawes are these against us? impious, unjust, cruell, which neither Vespasian observed, although conqueror of the Iewes: which Trajan partly frustrated, commanding the inquisition for the Christians to cease: which neither Adrianus, although busying himselfe with every matter, neither he which was called Pius, confirmed.* But weigh of this every man as pleaseth him, we will prosecute that which followeth by order of History. When *Pothinus* of the age of fourescore and ten yeares, had ended this life, together with the other martyrs in *France*, *Irenæus* succeeded him in the Bishoprike of *Lions*: whom we have learned in his youth to have beene the auditor of *Polycarpus*. This same *Irenæus* in his third book against heresies, rehearseth the succession of the *Romane* Bishops unto *Eleutherius*, whose times presently we prosecute, and reciteth the catalogue of them, as if it were his speciall drift, writing in this manner.

Marcus Aurelius the brother of *Antoninus*.

The Christian souldiers doe pray for raine, immediatly it lightened and rained.

The lightening legion.

Tertullian in Apolog. cap 6. *Irenæus* who in his youth was the auditor of *Polycarpus*, succeedeth *Pothinus* in the Bishopricke of *Lions* in France

CHAP.

CHAP. VI.

The Catalogue of the Roman Bishops, out of Irenæus.

Irenæus lib. 3.
cap. 3.
2 Tim 4.
Paul.
Peten.
Linus.
Anacletus.
Clemens.
Evarestus.
Alexander.
Xystus.
Telephorus.
Hyginus.
Pius.
Anicetus.
Soter.
Eleutherius.

THe blessed Apostles planting and building the Church, committed unto Linus the government of the ministry. This Linus, Paul remembered in his Epistle unto Timothie. Him succeeded Anacletus, after him Clemens, the third from the Apostles: which both saw them, had his conversation with them, and had both the preaching and tradition of the blessed Apostles grafted in his mind and painted before his eyes. Neither was he yet alone, for there lived at that time many which were ordained by the Apostles. In the time of this Clemens there was raised no small sedition among the brethren at Corinth, wherefore the Church of Rome wrote unto the Corinthians a worthy Epistle, reconciling them unto peace, and renewing their faith and tradition lately received of the Apostles. A little after he saith: After this Clemens, succeeded Evarestus: after Evarestus, Alexander: after Alexander, Xystus: he was the sixth from the Apostles. Afterwards Telephorus, which was gloriously crowned with martyrdom. Him followed Hyginus: then Pius: after him Anicetus, whom Soter succeeded. Now Eleutherius was the twelfth Bishop from the Apostles. The same order, the same doctrine, and tradition of the Apostles, truly taught in the Church, continued unto this our time.

CHAP. VII.

How unto that time miracles were wrought by the faithfull.

Irenæus lib. 2.
cap. 57.

Irenæus lib. 2.
cap. 58.

Irenæus lib. 5.

THese things Irenæus (agreeable unto the Histories mentioned before) hath laid downe in those five bookes which he wrote to the subversion and confutation of the falsly named science, to wit, of Heretikes: and againe in the second book of the same argument, he signifieth how that unto his time, examples of the strange and wonderfull power of God, were seene flourishing in certaine Churches, saying: They are far from raising of the dead as the Lord and his Apostles did, through prayer. and as many of the brethren many times, and oftentimes the whole Church of some certaine place, by reason of some urgent cause, with fasting and chaste prayer, hath brought to passe, that the spirit of the dead returned to the body, and man was by the earnest prayers of the Saints, restored to life againe. A little after he saith: But if they say the Lord wrought these things fantastickly, we will lead them unto the practised examples of the Prophets, and prove out of them, that they all prophesied of him after this manner, and that these things were done indeed, and that he was the onely Sonne of God. Wherefore in his name, they that be his true Disciples, receiving grace of him, bend their whole might to this end, that every one, after the quantity of the talent received, doe benefit the other brethren. Some soundly and truly expell divels, so that they being delivered of their evill spirits, embraced the faith, and were received into the Church: others have the foreknowledge of things to come, they see divine dreames, and prophetickall visions: others cure the diseased and sickly, and restore them to their health, by their laying on of hands. Now according to our former saying, the dead were raised to life againe, and lived together with us many yeares. For the gracious gifts of the Holy Ghost are innumerable, which the Church dispersed throughout the whole world having received, disposeth daily in the name of Iesus Christ crucified under Pontius Pilate, to the benefit of the Gentiles: seducing none, neither selling them to any at any price, for as she hath received them freely, so freely she bestoweth them. Again, in another place Irenæus writeth: As we have heard of many brethren in the Church which had the gift of prophecying, which were able through the holy Ghost to speake with sundry tongues: which could reveale the secrets of men where it so behoved, and expound the darke mysteries of God. Thus much of the diversity of gifts, which flourished among the worthy men unto that time.

CHAP. VIII.

What Irenæus wrote of, and concerning the holy Scriptures canonicall, and the Septuagints translation,

FOr as much as in the beginning of this our Treatise, we have promised in their severall places, to alledge the testimonies of the ancient Ecclesiasticall elders and writers, which they

they have written to our knowledge, and delivered to the posterity touching the canonicall Scriptures of both the Old and New Testament: now we will endeavour to performe the same. And beginning with *Irenaeus*, first of all let us see what he hath written of the New Testament, his words are these: *Matthew delivered unto the Hebrewes the History of the Gospell, written in their owne tongue. When Peter and Paul had preached at Rome, and planted the Church, after their departure Marke the Disciple and interpreter of Peter also, delivered us in writing such things as he had heard Peter preach. And Luke accompanying Paul, comprised in one volume the Gospell preached of him. After these, Iohn the Disciple of our Lord, which also leaned on his breast, published a Gospell unto the posterity remaining at Ephesus. This hath he written in his third book. And in the fift of the same argument he reasoneth of the Revelation of S. Iohn and the calculation of Antichrists name: These things being thus, when as in all true and ancient copies, this number is laid downe: and they also testifie the same which saw Iohn with their eyes, and the word it selfe teacheth us, that the number of the beasts name, according to the numbring of the Gentiles, is declared by the letters expressed in the word it selfe. (A little beneath of the same thus he saith.) We doubt nothing of the name of Antichrist, of the which we affirme sure and certainly. For if his name at this present were openly to be published, no doubt it had been done by him which pronounced the Revelation. Neither was the Revelation seene long ago, but welnigh in this our age, about the end of Domitians raigne. Thus much he said of the Revelation of Saint Iohn. He hath made mention of the first Epistle of Iohn, citing thence many testimonies. Also of the former of Peter. And he not onely knew, but allowed of the booke of *Hermes*, intituled *Pastor*, saying: That writing hath very well pronounced which saith, Before all things beleeve there is one God, which hath created and made perfect all things, &c. He hath used also certaine sentences selected out of the book of *Wisdom* of *Salomon*, where he saith: The sight of God bringeth incorruption, incorruption draweth a man unto God. He citeth the works of some one Apostolike Elder, whose name he passeth over with silence, yet approveth his interpretation of holy Scripture. Moreover he remembred *Iustinus Martyr*, and *Ignatius*, alledging their writings for testimonies. He hath promised to confute *Marcion* in a severall volume. But of the translation of the Old Testament by the *Septuagints*, heare what he writeth, in these words: God then was made man, and the Lord himselfe hath saved us, giving us a Virgin for a signe, not as some say which presume to interpret the Scriptures: Behold a damsell shall conceive and bring forth a son, as *Theodotion the Ephesian*, and *Aquila of Pontus* translated, which were both Jewish proselites, whom the *Ebionites* following, have taught that Christ was borne of *Ioseph* and *Mary*. After a few lines he addeth saying: Before the *Romane Empire* grew to be of such force, when as yet the *Macedonians* held *Asia*, *Ptolomæus* the sonne of *Lagus* fully minding to erect a library at *Alexandria*, and to replenish the same with all such good bookes as were extant, requested of the *Jewes* inhabiting *Ierusalem*, that they would send him their bookes translated into the *Greeke* tongue. They (forasmuch as they were as yet subject unto the *Macedonians*) sent unto *Ptolomæus* seventy elders from among them, very skilfull in their bookes, and both the tongues. God no doubt disposing this thing after his pleasure. *Ptolomæus* for trials sake, fearing, if they conferred together, they would conceale the truth revealed in their bookes, commanded them severally every man by himselfe to write his translation, and this in every booke throughout the Old Testament. When as they all came together in presence of *Ptolomæus*, and conferred their translations one with another, God was glorified, and the Scriptures divine in deed were knowne. For all they from the beginning to the ending, had expressed the selfe same thing, with the selfe same words, and selfe same sentences. So that the *Gentiles* then present, pronounced those Scriptures to have beene translated by the instinct and motion of the Spirit of God. Neither may it seeme marvellous unto any man that God brought this to passe for when as in the captivity of his people under *Nabuchodonosor*, the Scriptures were perished (the *Jewes* returning into their owne region, after seventy yeares, in the time of *Artaxerxes* King of *Persia*) he inspired *Eldras* the Priest, of the tribe of *Levi*, that he restored againe all the sayings of the former Prophets, and delivered unto the people the law given by *Moses*. Thus farre *Irenaeus*.*

Irenaeus lib. 3.

cap. 1.

Matthew.

Mark.

Luke.

Iohn.

Irenaeus lib. 3.

When the Revelation of S. Iohn was first seene.

Irenaeus alledgeth *Pastor* lib. 2. u. and ar. 1.

Marcion.

Irenaeus lib. 3.

cap. 23, 24.

Esay 7.

Theodotion.

Aquila.

Irenaeus lib. 3.

cap. 25.

The *Septuagints*.

CHAP. IX.

Of Iulianus Bishop of Alexandria, and Pantenus professor
there of divinity.

* Commodus
succeeded An-
toninus, Anno
180.

Agrippinus Bi-
shop of Alex-
andria.

Iulianus Bi-
shop of Alex-
andria.

Pantenus mo-
derated the
Schoole of
Alexandria.
Evangelists.

* Chap. 10. af-
ter the Greeke.
The Gospell
of Matthew in
Hebrew at In-
dia: preached
there by Bar-
tholomew.

Chap. 11. after
the Greeke.

WHEN Antoninus had raigned nineteene yeares, * Commodus took the rule of the imperial Scepter: in the first yeare of whose raigne Iulianus was chosen Bishop over the Churches of Alexandria, after that Agrippinus had governed there twelve yeares. There moderated there at that time the schoole of the faithfull, a famous learned man, called Pantenus, for that of old the exercise and disputation of holy Scripture flourished among them, instituted (as we are given to understand) by such men as excelled in eloquence, and study of holy Scripture. It is written, that among them which then lived, this Pantenus was in great estimation, brought up among the sect of Philosophers called Stoicks. He is said to have shewed such a willing mind towards the publishing of the doctrine of Christ, that he became a preacher of the Gospell unto the Easterne Gentiles, and was sent as farre as India. For there were, I say there were then, many Evangelists prepared for this purpose, to promote, and to plant the heavenly word with godly zeale, after the guise of the Apostles. * Of these Pantenus being one, is said to have come into India, where he found the Gospell of Matthew written in the Hebrew tongue, kept of such as knew Christ, which was preached there before his coming by Bartholomew one of the Apostles, and as they report, reserved there unto this day. This Pantenus then after he had done many notable things, governed the Church of Alexandria, where by preaching and by writing, he published much precious doctrine.

CHAP. X.

Of Clemens Alexandrinus.

Clemens Alex-
andrinus lib. 1.
Stromatón.

TOGETHER also with Pantenus at that time was Clemens found at Alexandria, well exercised in holy Scripture, of the same name with him which sometime was Bishop of Rome and Disciple of the Apostles, and namely in his bookes intituled Hypotyposeon he maketh mention of Pantenus by the name of his master. I suppose him to have meant the same, in his first booke intituled Stromatón, when he recited the most renowned and famous men of the Apostolike succession, whom he honored, saying: This present Tract of mine is not made for any ostentation, but these monuments are laid up as helpe against the weaknesse of memory in mine old age, that it may be unto me a plaine image and portraiture, of that effectually and lively doctrine which I was thought worthy to heare, and also of those blessed men who truly deserve to be extolled of all men. Of these one was of Greece an Ionicke, another of great Greece, another of Cælosyria, another of Egypt: some from the East, whereof one was an Assyrian: another of Palestina of the Heberew bloud. He which is last in order of name, was the first in renowned vertue. When I remained in Egypt, I found him there lying in secret. These have observed the right tradition of true doctrine, which before they had received of Peter, James, Iohn, and Paul, holy Apostles, as a sonne of the father, yet very few like their fathers. God no doubt disposing that those fatherly and Apostolike seeds should by them be laid up and reserved for us,

Chap. 12. after
the Greeke.

CHAP. XI.

Of the Bishops of Ierusalem.

Narcissus Bi-
shop of Ierusa-
lem.

AT this time was Narcissus Bishop of Ierusalem, a man very famous, the fifteenth in succession from the overthrow of the Iewes under Adrian. From which time we have signified, that that Church (after them which were of the circumcision) consisted of the Gentiles, and the first Bishop of them to have beene Marcus, next him was Cassianus, after him Publius, after Publius Maximus, after Maximus Iulianus, after Iulianus Cajus, after Cajus Symachus, after Symachus another Cajus, after him another Iulianus: him succeeded Capito, after him Valens, after Valens Dolichianus, and after all Narcissus, the thirtieth in succession from the Apostles.

CHAP.

CHAP. XII.

Of Rhodon and the contradiction which he found in the heresie of Marcion.

Chap. 13. after the Greeke.

ABout the same time flourished one Rhodon an Asian, who (by his owne report being sometime the disciple of Tatianus at Rome) wrote many bookes, and together with others impugned the heresie of Marcion. He sheweth this heresie in his time to have beene severed into sundry sects. The authors of which schisme, and their false positions severally invented, he hath sharply and in few words reprehended. Heare him, if you please; writing thus: *Wherefore they varied among themselves, as maintaining an unconstant opinion. Of that crue was Apelles, pretending a politicall kind of conversation and sad gravitie: confessing one beginning, and saying, that prophecies are of a contrary spirit: fully crediting the sentences and divelish doctrine of a maide called Philumena. Other some (as the rover Marcion) have layed downe two beginnings: of which opinion are Potinus and Basilicus. These following Lycus of Pontus, not perceiving the right distinction of things (no more did he) ranne headlong out of the way, and published barely and nakedly, without shew or proove of reason, two principall beginnings. Again, other some falling from these things into farre worse, have dreamed not onely of two, but of three natures, whose author and ring-leader is Synerus, by the report of them which favour his doctrine.* The same Rhodon writeth, that he had conference with Apelles, saying: *By reasoning with this old Apelles, I took him with many falsehoods: whereupon he said, that no man was to be examined of his doctrine, but every man to continue quietly as he beleevved. He pronounced salvation for such as beleevved in Christ crucified: so that they were found exercised in good workes. His doctrine of the God of all things was marvellous darke and obscure. He confessed one beginning, agreeable with our doctrine. After he had laid downe his whole opinion, he saith, When I demanded of him, how provest thou this? how canst thou affirme that there is one beginning? tell us, He made answer, that he misliked the prophecies themselves, for that they uttered no truth, but varied among themselves: that they were false and contrary to themselves. How there was one beginning, he said, he knew not; but yet he was so perswaded. Afterwards when I charged him to tell me the truth, he sware he said the truth; neither knew he how there was one God unbegotten, yet beleevved he the same. I truly condemned him with laughter, for that he called himselfe a doctor, and could not confirme his doctrine. In the same booke Rhodon speaking to Calliston confesseth himselfe at Rome to have been the disciple of Tatianus. He reporteth that Tatianus wrote a booke of Problemes. Wherefore when as Tatianus promised to sift out the darke speeches and hidden mysteries of holy Scripture, Rhodon promised also in a peculiar volume to publish the resolutions of his Problemes. His Commentaries upon the six daies workes are at this day extant. But Apelles wrote infinite tracts impiously against the law of Moses, reviling in most of them the holy Scriptures: and in the reprehension, and (as he thought) the overthrow of them, he spent no small studie. Of these things thus farre.*

Rhodon an Asian.

Apelles.

Philumena.

Marcion.

Potinus.

Basilicus.

Lycus.

Synerus.

Rhodon reporteth of the disputation betwene him and Apelles.

Rhodon in Hexameron. Apelles the heretike wrote infinite books.

CHAP. XIII.

Of the false Prophets in Phrygia, and foule schisme raised at Rome by Florinus and Blastus.

Chap. 14. after the Greeke.

THat sworne enemy of the Church of God, hater of all honesty, and embracer of all spite and malice, omitting no opportunity to deceive men, stirred up againe strange heresies to molest the Church. And of those heretikes some crept into Asia and Phrygia, after the manner of venomous serpents, and bragged of Montanus as a comforter, and of his women Priscilla and Maximilla as the Prophetesses of Montanus. Other some prevailed at Rome, whose Captaine was Florinus a Priest excommunicated out of the Church. * And together with him one Blastus, subject to the same danger of foule, circumvented many, and perswaded them to their purpose, every one severally establishing new doctrine, yet all contrary to the truth.

Montanus.

Priscilla.

Maximilla.

* Chap 13. after the Greeke.

Florinus.

Blastus.

CHAP.

Chap. 16. after
the Greeke.

CHAP. XIII.

The censure of the old writers touching Montanus
and his false Prophets.

Apollinarius
Bishop of Hierapolis touch-
ing Montanus
and his origi-
nall.

Apollinarius
disputed and
confuted Mon-
tanus figments
at Ancyra in
Galatia.
Zoticus Otrenus.

Ardabau.
Montanus.

Mat. 24.

Two women
the prophe-
tesses of Mon-
tanus.

The Churches, the Synods & faith-
full of Asia
condemned
Montanus.
Apollinarius
of the ends of
the false Pro-
phets.

THe victorious and invincible power of the truth alwaies prevailing, hath raised up Apollinarius of Hierapolis (of whom we spake before) as a stiffe and strong defence, together with many other discrete persons of those times, to the confutation of the foresaid Phrygian heresie: which have left behind them matter sufficient and very copious for this our History. Wherefore one of them taking pen in hand to paint out these heretikes, signifieth at the entrance how he rebuked them with unwritten arguments: he beginneth thus: *It is now a great while ago (welbeloved Avircus Marcellus) since thou didst enioyne me this task, that I should publish some booke against the followers of the heretike Miltiades; whereupon I doubted unto this day what was best to be done: not because I was not able to confute their falshood, and give testimony unto the truth, but that I feared greatly lest by writing I should seeme to adde something to the doctrine of the New Testament, whereto nothing may be added, and wherefrom nothing may be taken away by him that will leade a life agreeable to the Gospell. I being of late at Ancyra in Galatia, found the Church throughout Pontus filled not with Prophets (as they call them) but rather (as it shall be proved) with false Prophets: where through the Lord, as much as in me lay, I disputed in the Church the space of many daies against them and their severall objections; so that the Church rejoiced, and was thereby confirmed in the truth: but the contrary part yet repined, and the gaine-sayers were very sorrowfull. And when the Elders of that place required of me in the presence of our fellow minister Zoticus Otrenus, that I would leave them in writing some commentary of such things as were uttered against the adversaries of the truth, at that time I did it not, but promised that I would shortly, through the helpe of the Lord, write somewhat thereof unto them. These and the like things laid downe in the Proeme: in the proesse of his booke he writeth thus: Wherefore the originall of them, and their new found opinion against the Church of God, was after this sort. There is a certaine village in Mysia (a region of Phrygia) called Ardabau, where histories record, that first of all one Montanus a late convert, in the time of Gratus Proconsull of Asia, puffed up with an immoderate desire of primacie, opened a gap for the adversary to enter into him: and being mad and sodainly estranged and bereft of his wits, waxed furious, and published strange doctrine, contrary to the tradition, and custome of auncient succession (now received), under the name of prophecie. They which then were auditors of this unlawfull preaching, some chastised and checked him for a lunatike, and one that was possessed of the spirit of error, and forbad him to preach, being mindfull of the forewarning and threatning of our Saviour, tending to this end, that we should take diligent heed of false prophets: other some waxing insolent, boasted and bragged of him not a little, as if he were endued with the Holy Ghost and the gift of prophecie: and being forgetfull of the forewarning of God, they called this dissembler, flatterer, and seducer of the people, a spirit, by the which they were snared and deceived, that through silence he should no more be hindered. The divell through a certaine art, or rather a subtil method, working the destruction of disobedient persons, being more honored then his merit did require, stirred up and kindled their minds swarved already from the faith, and slumbring in sinne, so that he raised two women possessed of a foule spirit, which spake fond, foolish and fanaticall things, even as he had before, they rejoiced and gloried in the spirit which pronounced them happie, and puffed them up with infinite faire promises: yet sometimes by signes and tokens he rebuked them to their faces, so that he seemed a chastising spirit. There were few of the Phrygians seduced, notwithstanding that bold and blind spirit instructed them to blaspheme and revile generally every Church under heaven, because they neither did homage, neither curteously received among them that false spirit of prophecie. The faithfull throughout all Asia for this cause met often, and in many places examined the new found doctrine, & pronouncing it for prophane, they excommunicated, rejected and banished this hereticall opinion out of their Churches. When he had written these things in the beginning, and throughout his first book reprehended their error: in his second book he writeth thus of their ends: Because they charge us with the death of the Prophets for that we receive not their disordered fantasies (these say they, are the Prophets which the Lord promised to send his people) let them answer me:*

me: I charge them in the name of the living God, O ye good people, is there any one of the sect of Montanus and these women, which hath beene persecuted by the Jewes, or put to death by any tyrant? Not one of them bearing this name was either apprehended or crucified. Neither was there any woman of them in the Synagogues of the Jewes either scourged or stoned at all: but Montanus and Maximilla, are said to die another kind of death. Many do write, that both these, through the motion of their mad spirit, not together at one time, but at severall times hanged themselves, and so ended their lives after the manner of Judas the traitor. Even as the common report goeth of Theodotus, that jolly fellow, the first founder of their propheticke, who being franticke, perswaded himselfe on a certaine time through the spirit of error, to take his flight up into the heavens, and so being cast into the aire, tumbled downe and died miserably. Thus it is reported to have come to passe: yet in so much as we saw it not with our eyes, we cannot (O worthy Sir) alledge it for certaine, whether Montanus, Theodotus and the woman died thus or no. Againe, he writeth in the same booke, how that the holy Bishops going about to rebuke the spirit which spake in Maximilla were hindered by others that wrought with the same spirit, saying as followeth: Let not the spirit of Maximilla say as it is in the Epistle to Asterius Urbanus: I am chased as a wolfe from the sheepe. I am no wolfe, I am the word, the spirit and power: but let him manifestly expresse that power by the spirit, and prevaile. And let him compell such men as then were present to trie, and conferre with that talkative spirit, namely these worthy men and Bishops, Zoticus of Comanum, and Iulian of Apamia, to confesse the same: whose mouthes when the companions of Themison had stopped, they suffered not the lying spirit and seducer of the people to be rebuked. In the same booke, after he had laid downe other things to the confutation of the false prophecies of Maximilla, hee declareth withall the time when hee wrote, and their prophecies foreshewing wars and seditions, whose fond fantasies he confuteth in this sort: And how can it otherwise fall out, but that this be found a manifest untruth and open falshood? For now it is more then thirteene yeares agoe since this man died, and yet in all this space hath there happened in this world neither civill nor generall warres; but especially the Christians through the mercy of God have had continuall peace. Thus much out of the second booke. Out of the third booke we will alledge a few lines against them which gloried that many of them were crowned with Martyrdome, for he writeth thus: When as they are in the premisses confuted and voide of arguments, they flie for shift and refuge unto Martyrs, reporting themselves to have many, affirming that to be a sure and certain prooffe of the prophetical spirit raigning among them. But this is not so evident a prooffe as it seemeth. For divers other hereticall sects have many martyrs, unto whom notwithstanding we neither condescend nor confesse that they have the truth among them. And first of all the Marcionites affirme they have many martyrs, when as notwithstanding their doctrine is not of Christ himselfe according to the truth. A little after hee saith: Those that are called to their triall, to testifie the true faith by suffering of martyrdom, because they are of the Church, communicate not with any of the Phrygian hereticall martyrs, but are severed from them, consenting no not in one jot with the fond spirit of Montanus and his woman. And that this which I say is most true, it shall evidently appeare by the examples of Cajus and Alexander, martyrs of Eumenia, who suffered in our time at Apamia, situated upon the river Meander.

Montanus and Maximilla hanged themselves.

Theodotus the heretike flying up, broke his necke.

Apollinarius of the false prophecies of Montanists.

Apollinarius lib. 3.

Not the death but the cause of it proveth a Martyr.

Chap. 17. after the Greeke.

CHAP. XV.

Of Miltiades and his workes.

IN the aforesaid booke this Apollinarius remembred the Commentaries of Miltiades, who likewise wrote a booke against the foresaid heresie. The words by him cited were in this sort: These things have I briefly alledged, and found written in some one of their Commentaries which confute the booke of Alcibiades, where he declareth that it is not the property of a Prophet to propheticke in a trance. A little after he rehearseth the Prophets of the New Testament, among whom he numbred one Ammias and Quadratus saying as followeth: A false Prophet in a trance, where licence and impunity doe concurre, beginneth with rash ignorance, and endeth with furious rage and frensie of mind, as it is said before. Of this sort, and in such trance of spirit, they shall be able to shew none of the Prophets, either of the Old or of the New

Apollinarius out of Miltiades workes alledgeth this.

Prophets in
the New Te-
sta ment.

Miltiades;
bookes.

Chap. 18. after
the Greek.

Apollonius
against the
Montanists.

The proph-
etesses of Mon-
tanus receive
gifts.
Themison a
Montanist
with money
delivered him-
selfe from pri-
son.

Alexander a
theefe, yet a
martyr of
Montanus sect.

Mat. 10.
Luke 9.

Mat. 7.

Testament, neither shall they be able to glory of Agabus, of Iudas, of the daughters of Philip, of Ammias the Philadelphian, of Quadratus, neither of any other, which may any thing availe them. Againe he writeth: If that (as they say) after Quadratus, and Ammias the Philadelphian, these women of Montanus succeeded in the gift of prophecie, let them shew who afterwards succeeded Montanus and his women. For the Apostle thinketh good that the gift of prophecie should raigne in every Church even unto the end: but now for the space of these fourtetene yeares since Maximilla died, they are able to shew us not one. So farre he. This Miltiades whom he remembreth, left unto us in writing other monuments of his labour and industry in the holy Scriptures, as well in the bookes he wrote against the Gentiles, as also in the books against the Iewes, satisfying and confuting in two bookes their severall arguments and opinions. Afterwards he wrote an Apologie of the Christian Philosophy which he embraced, dedicating it to the Potentates and Princes of this world.

CHAP. XVI.

Apollonius and his judgement of the same heresie.

TO be briefe, this Phrygian heresie was confuted by Apollonius an Ecclesiasticall writer, who then (I say at that time) flourished in Phrygia: he published a severall book against it: he refuted their prophecies, accounting them for vaine lies: he plainly opened and revealed the conversation of such as were principall and chiefe patrons of this heresie of Montanus: he wrote in this manner: *But what kind of new Doctor this is, his workes and doctrine do declare. This is he which taught the breaking of wedlocke: this is he which prescribed lawes of fasting: this is he which called Pepusa and Tymium (pelting parishes of Phrygia) Ierusalem, to the end he might intice all men from every where to frequent thither: this is he which ordained tole-gatherers and taxers of money: this is he which under pretence and colour of oblations, hath cunningly invented the art of bribing: this is he which giveth great hire unto the preachers of his doctrine, that by feeding of the paunch his prophecies may prevaile. Thus much of Montanus. And immediatly of his Prophetesses he writeth: We have shewed before, these first Prophetesses, from the time they were filled with their false spirit, to have forsaken their husbands. How shamefully, then doe they lie, calling Priscilla a virgin? He addeth, saying: Doth not the whole Scripture forbid, that a Prophet should receive rewards and money? When I see a prophetesse receive gold and silver, and precious garments, how can I chuse but detest her? Againe, of another he saith: And besides these, Themison also inflamed with the burning thirst of covetousnesse, tasted not of the tart cognisance of confession before the tyrant, but shifted himselfe out of fetters with much money. And when as therefore he should have humbled himselfe, yet he all in braggery, as if he were a martyr, after the example of the Apostle, wrote a Catholike Epistle, very presumptuously, to instruct them which beleevd better then himselfe, and to exhort them to strive for the new doctrine together with him, and to revile the Lord, and his Apostles, and his holy Church. Againe, speaking of one of their highly esteemed Martyrs, he writeth in this sort: And that we trouble not our selves with many, let the Prophetesse tell us touching Alexander who called himselfe a martyr, with whom she hath banqueted, whom also many doe adore, whose thefts and other hainous crimes which he suffered for I will not presently rehearse, for they are publikely knowne and registred: whose sinnes hath he pardoned? Whether doth a Prophet yeeld theft unto a Martyr, or a Martyr an immoderate desire of gathering unto a Prophet? For when as Christ commaunded: You shall not possesse gold, neither silver, neither two coates: these on the contrary seeke after the possession of unlawfull substance. We have declared, that they, whom they call Prophets and Martyrs, have extorted money, not onely of the rich, but of the poore, the fatherlesse, and the widowes. But if they pleade innocency, let them stay and joyne with us in issue in the same matter, upon this condition, that if they bee overthrowne at least wise from henceforth they will cease to commit the like sinne againe. The fruits of Prophets are to be tried. The tree is to be knowne by his fruit. And that the case of Alexander may be knowne of such as desire it: hee was condemned at Ephesus by Emilius Frontinus Lieutenant, not for his profession, but for presumptuous and bold enterprised theft, being a lewd person. And then with a false pretence of Christian profession, seducing the faithfull of that place, hee was pardoned and set at libertie. But the Congregation whereof*

~~seducing the faithfull of that place, he was pardoned and set at liberty.~~ But the congregation wherof he was Pastor, because he was a theefe, would not admit him. They that will know further of his offences, I referre them unto the publike records. For by confuting him, whom the Prophet hath not knowne by dwelling together many yeares, we declare unto the world by him the stedfastnesse of the Prophet. We are able to shew at large the conformity of both parts. But if they have any confident perseverance, let them beare the reprehension. Again in another place of the same booke, he writeth of their Prophets thus: If they deny their Prophets to have beene bribers, let them affirme it, conditionally that if it be proved, they be no longer Prophets. Hereof we are able to alledge many particular proofes. All the workes of a Prophet are necessarily to be proved. Tell me (I beseech you) is it seemely for a Prophet to paint himselfe in colours? is it seemely for a Prophet to smoothe himselfe with the white glistering stibium? is it seemely for a Prophet to pincke and gingerly to set forth himselfe? is it seemely for a Prophet to dice and to carde? is it seemely for a Prophet to be an usurer? Let them answer me whether these be lawfull, or unlawfull, I will prove these to be their practises. This Apollonius in the same book sheweth the time of his writing, to be the fortieth yeare since Montanus invented this false and forged prophetic. Again he declareth how that Zoticus (mentioned before by the former Author) went about at Pepusa, to reprehend and confute the fained prophetic of Maximilla, and the spirit which wrought in her: but yet was forbidden by such as favoured her folly. He remembreth one Thraseas a Martyr of that time. * He declareth as received by tradition, that the Lord commanded his Apostles not to depart from Ierusalem untill the twelfth yeares end. He alleadgeth testimonies out of the Revelation, and reporteth how that Saint Iohn raised at Ephesus, by the divine power of God, one that was dead to life againe. Other things he writeth by the which hee hath fully confuted, and overthrowne the subtle sleight of the foresaid heretic. These things out of Apollonius.

Stibium is a white stone found in silver mines, by rubbing the skin it maketh it look very faire. * This tradition first is to be suspected, for that Christ (Mat. 28. Mark. 16.) commanded the Apostles to passe throughout the world, and to preach the Gospell. Secondly, for that he charged them (Luke 24. Acts 1.) to tary in Ierusalem but untill they were endued with power from on high, which was fifty daies after the Ascension, Chap. 19. after the Greeke. Serapion Bishop of Antioch Epist. ad Caricum Ponticum.

CHAP. XVII.

The censure of Serapion Bishop of Antioch, touching the Phrygian heretic.

THis Serapion remembreth the works of Apollinarius, where he confuted the said heretic, who then is said to have succeeded Maximinus in the Bishopricke of Antioch. He maketh mention of him in a peculiar Epistle unto Caricus and Ponticus, where also the said heretic is confuted, thus: And that ye may know this also, that the operation of this deceitfull doctrine called the new prophetic, is condemned as execrable, of all the Churches in Christendome, I have sent unto you the learned writings of Claudius Apollinarius that holy Bishop of Hierapolis in Asia. In this Epistle of Serapion there are subscriptions of many Bishops, of whom one subscribeth thus: I Aurelius Cyrenius Martyr wish you health. Another thus: Elius Publius Iulius Bishop of Debelum a city of Thracia, as sure as the Lord liveth in heaven, when as holy Zotas of Anchia would have cast out the divell which spake in Priscilla, the dissembling hypocrites would not permit it. And many other Bishops gave the same censure, and subscribed with their owne hands to the said Epistle. The affaires then went after this sort.

CHAP. XVIII.

The industry of Irenaeus in refuting the heresies blazed at Rome by Blastus and Florinus.

Irenaeus wrote divers Epistles to the confutation of such as at Rome corrupted the sincere rites of the Church. He wrote one to Blastus of Schisme, another to Florinus of Monarchie: Or, that God is not the author of evill. Which opinion Florinus seemed to be of, but afterwards he being seduced with the error of Valentinus, Irenaeus wrote against him that booke intituled *Ogdoads*, by interpretation, the number of eightie, where he signifieth himselfe immediatly to have succeeded the Apostles. The end of which booke hath this notable inscription, which we thinke fit to be inserted in this our History, which is as followeth:

* Chap. 20. after the Greek.
Irenaeus lib. de Ogdoad,
which is not extant.

Irenaeus unto Florinus the schismaticke. Florinus a courtier, then a schismaticke, last an heretike

Polycarpus used oft to repeat this saying.

* I charge thee in the name of our Lord Jesus Christ, and his glorious coming, at what time he shall come to judge the quicke and the dead, whosoever thou be that copieest this booke, that thou peruse this copie, and diligently correct it after the example of mine owne hand writing, and that thou put too likewise this charge, and set it downe after the written copie. This was profitably spoken of him, and well remembered of us, that we may behold the ancient and right holy men, as a most exquisite and right patterne of earnest care and diligence. Again *Irenaeus* in his Epistle to *Florinus* reporteth, that he had conversation with *Polycarpus*, saying: This doctrine (*O Florinus*) that I may boldly pronounce the truth, savoureth not for sound: this doctrine disagreeeth from the Church, and bringeth such as give care unto it into extreame impiety: this doctrine, no not the heretikes which were out of the Church, ever durst to publish: this doctrine such as were Elders before us, and Disciples of the Apostles, never delivered unto thee. I saw thee when I was yet a boy with *Polycarpus* in the lower Asia, living gorgeously in the Emperours pallace, and busying thyselfe with all might to be in favour and credit with him. For I remember better the things of old then the affaires of late. For the things we learne in our childhood, sinke farther into our minds, and grow together with us. So that I remember the very place where *Polycarpus* sate when he taught: his going out, and his coming in, his trade of life, the figure and proportion of his body: the sermon he made unto the multitude: the report he made of his conversation with *Iohn* and others which saw the Lord: how he remembered their sayings, and what he heard out of their mouthes touching the Lord, of his power, and doctrine: reciting precepts, and all things consonant to holy Scripture, out of their mouthes (*I say*) who had seene with their eyes the Word of life in the flesh. These things at that time, through the mercy of God which wrought in me, I diligently marked, and painted it not in paper, but printed it in my heart, which continually through the grace of God I ponder and meditate. And I am able to testifie before God, that if that holy and Apostolike Elder, had heard any such thing, he would straight have reclaimed, and stopped his cares, and after his manner pronounced: Good God into what times hast thou reserved me, that I should suffer such things! Yea and would straight have shunned the place where he sitting or standing had heard such speeches. To be short this may be reported for true out of the Epistles which he wrote to the confirmation of the bordering Churches, or out of the Epistles which he wrote to certaine brethren for admonition and exhortation sake. Thus farre *Irenaeus*.

Chap. 21. after the Greeke.

CHAP. XIX.

The Church enjoyeth peace under Commodus, the Martyrdome of Apollonius a Christian Philosopher.

The accuser of *Apollonius* with the breaking of his legges died miserably. *Apollonius* a Christian Philosopher exhibited an Apologie unto the Senate of Rome, and afterwards is beheaded. A cruell law.

THE same yeare under *Commodus* the Emperour, the rage of the Gentiles was mitigated towards us, so that peace was granted through the grace of God, unto the universall Church throughout the world: and the heavenly doctrine led the mindes of all mortall men to the embracing of the true Religion of the onely and universall God: so that many of the nobles of *Rome* drew neare to their soules health and salvation, together with their whole houses and families. It was a thing altogether intollerable for the divell, whose nature is altogether envious and spitefull, therefore hee taketh us in hand againe, and inventeth divers snares to intrap us in. Hee procureth at *Rome*, *Apollonius*, a man among the faithfull of that time, for learning and Philosophy very famous, to be brought forth before the tribunall seate, raising his accuser among them that were fit Ministers for so malicious a purpose. But the unhappy man came out of season to receive the sentence of judgement: for, because it was decreed by the Emperour, that the accusers of the Christians, should die the death, *Perennius* the Iudge forthwith gave sentence against him, that his legges should be broken. Then the beloved Martyr, when the Iudge had earnestly, and with many words intreated him to render an account of his faith before the noble Senate, he exhibited in the presence of them all a notable Apologie of his faith, in the which he suffered Martyrdome. Yet neverthelesse by decree of the Senate hee was beheaded, and so ended his life: for the ancient decree was of force, and prevailed among them, that the Christians which were once presented before the tribunall seate and not revoked their opinions, should no more be

be set at liberty. Wherefore the words of *Apollonius*, which he answered to *Perennius* standing at the barre, and his whole *Apologie* offered to the *Senate*, who listeth to know, let him reade our booke of Martyrs.

CHAP. XX.

Chap. 22. after
the Greeke.

Of the succession of Bishops in the most famous Churches.

IN the tenth yeare of the raigne of *Commodus*, when *Eleutherius* had governed the Bishoprick of *Rome* thirteene yeares, *Victor* succeeded him, at what time also *Julianus* after he had continued ten yeares in the Bishops see of *Alexandria*, died, and *Demetrius* came in place: at what time likewise *Serapion* (mentioned a little before) was knowne to be the eight Bishop of *Antioch* after the Apostles. Then was *Theophilus* Bishop of *Casarea* in *Palestina*, and *Narcissus* (before remembred) Bishop of *Ierusalem*, and *Banchillus* Bishop of *Corinth* in *Hellada*, *Polycrates* Bishop of *Ephesus*, and an infinite number more (as it is very likely) besides these, excelled at that time. But we rehearse them by name, and that justly, by whose meanes and writings the Catholike faith hath beene continued unto our time.

CHAP. XXI.

Of the controversie about the keeping of Easter day.

AT the same time there arose no small contention, because that all the Churches throughout *Asia* as of an ancient tradition, thought good to observe the high feast of *Easter* in the fourteenth moone, on which day the *Lewes* were commanded to offer their Paschall Lambe. As much to say, as upon what day soever in the weeke that moone fell, the fasting daies finished and ended: when as the other Churches throughout the world accustomed not to celebrate *Easter* after this manner, but observed the Apostolike tradition and custome as yet retained, to wit, that the fasting daies should be broken up on no other day, but the day wherein our Saviour rose from death to life. Wherefore Synods and meetings of Bishops were summoned, where all with one accord ordained an Ecclesiasticall decree, which they published by their Epistles unto all Churches: that upon no other then the Sunday the mystery of our Saviours resurrection should be celebrated, and that on that day, and no other, the fasting used before *Easter* should have an end. Their Epistle is at this day extant, who at that time for this cause assembled together in *Palestina*, of whom *Theophilus* Bishop of *Casarea* and *Narcissus* Bishop of *Ierusalem* were chiefe. At *Rome* likewise there was a Synod gathered together for the same cause, of the which *Victor* their Bishop was President. Againe there was another of the Bishops at *Pontus*, where *Palmas* as the most ancient did governe. Another of the Bishops throughout *France*, which *Irenaeus* did oversee. To be short, another of the Bishops throughout *Ostroena* and the cities therein contained, and specially of *Banchillus* Bishop of *Corinth* with many others, all which with one and the same sentence and judgement, ordained the same decree, and their uniforme assent was thus made manifest unto the world.

CHAP. XXII.

By the report of Polycrates the Churches in Asia celebrated Easter in the fourteenth moone.

Chap. 24. after
the Greeke.

POLYCRATES was the chiefe of the Bishops throughout *Asia*, which affirmed that their ancient custome delivered them of old was to be retained. This *Polycrates* in his Epistle unto the Church of *Rome*, sheweth the custome of *Asia* observed unto his time, in these words: *We celebrate the unviolated day of Easter, neither adding any thing thereto, neither taking ought therefro. For notable pillars of Christian Religion have rested in Asia, which shall arise at the last day, when the Lord shall come from heaven with glory, and restore all the Saints to joy: Philip one of the twelve Apostles, now lying at Hierapolis, and his two daughters who kept themselves virgins all the daies of their lives, the third also after the end of her holy conversation, rested at Ephesus. Againe Iohn who lay on the Lords breast, and wore the priestly attire,*

H 4

both

Anno Domini
192. All these
Bishops flour-
ished at one
time.
Victor Bishop
of *Rome*.
Demetrius.
Serapion.
Theophilus.
Narcissus.
Banchillus.
Polycrates.
Chap. 23. after
the Greeke.

Anno Domini
199.
Exod. 12.
Easter and the
fasting daies
going before
had downe by
decree.
Theophilus and
Narcissus were
chiefe in *Palestina*.
Victor at
Rome.
Palmas at *Pon-*
tus *Irenaeus* in
France. the Bi-
shops of
Ostroena in
their provin-
ces. *Banchillus*
at *Corinth*, &
not the Bishop
of *Rome* over
all.

Polycrates Bi-
shop of *Ephe-*
sus writeth to
Victor and the
Church of
Rome.
Iohn the Apo-
stle being a
Priest wore
the priestly
attire.

* Chap. 25. after the Greeke.

Acts 4.

both a Martyr and a Doct^r. slept at Ephesus. Moreover Polycarpus Bishop of Smyrna, and a Martyr. Thraseas an Eumenian, both a Bishop and a Martyr, slept at Smyrna. What shall I speake of Sagaris, both a Bishop and a Martyr, lying at Laodicea? Also of blessed Papyrius, and Melito an Eunuch, who was led and guided in all things that he did by the Holy Ghost, and now resteth at Sardis, waiting the message from heaven, when he shall arise from the dead. * All these celebrated the feast of Easter according unto the Gospell, in the foureteenth moone, swarving no where, but observing the rule of faith. To be short, and I Polycrates, the meanest of you all, doe retaine the tradition of my forefathers, of which also I have imitated some. For there were seven Bishops before me, and I am the eighth, which alwaies have celebrated the feast of Easter on that day in the which the people removed the leaven from among them. I therefore (my brethren) which now have lived threescore and five yeares in the Lord, have conferred with the brethren throughout the world, and have read, and over-read the holy Scriptures, yet will not be moved at all with those things which are made to terrifie us. For my Ancestors and Elders have said, that we ought rather to obey God then men. Afterwards he speaketh of the Bishops that consented, and subscribed to his Epistle, after this manner: I could repeat the Bishops which were present, whom you requested me to assemble, whom also I have assembled together, whose names if I should write would grow unto a great number: they have visited me a simple soule, and a man of small accompt, and have consented to this Epistle. They also know that I beare not this gray haire in vaine, but alwaies have had my conversation in Christ Iesu.

CHAP. XXIII.

The censure of certaine Bishops touching this controversie.

* Chap. 16. after the Greeke. Where then was the saying, that the Bishop of Rome must judge all, and be judged of none? Irenaeus Bishop of Lyons. Victor Bishop of Rome.

IMmediatly upon this, Victor Bishop of Rome, goeth about to sever from the unity in the communion, all the Churches of Asia together with the adjoyning congregations, as favouring not aright; and inveiyeth against them in his Epistles, and pronounceth flatly, all the brethren there for excommunicated persons. But this not pleasing all the Bishops, they exhorted him to seeke after those things which concerned peace, and unity, and love betweene brethren. * Their words are at this day extant that sharply reprehended Victor. Of which number Irenaeus in the name of all the brethren in France that were under his charge, wrote and allowed the same sentence, to wit: The mystery of the resurrection of our Saviour to be celebrated on the Sunday only. Yet as it was very meete, he put him in remembrance at large of his duty, that he should not estrange or cut of all the Churches of God which retained the tradition of old custome. His words are these: Neither is this controversie onely of the day, but also of the kind or manner of fasting. Some thinke they ought to fast one day, some two, some more, some forty, and telling the houres throughout day and night, they count a day. Neither began this variety of fasting in our time, but long before, through them who then bare rule, and as it is very likely, through their double negligence, they despised and altered the simple and common custome retained of old. Yet for all this were they at unity one with another, and as yet we retaine it: for this variety of fasting commendeth the unity of faith. After this he adjoyneth a certaine History, which I will alledge as peculiarly incident to this place. They (saith he) that were Bishops before Soter, of that sea which now thou governeest, I meane, Anicetus, Pius, Hyginus, Telesphorus and Xystus, neither did so observe it themselves, neither left they any such commandment unto the posterity, and yet they (though not observing the same custome) were at unity with them which resorted unto them from other Churches, and did observe the same, although their observation was contrary to the minds of such as observed it not. Neither was the like ever heard of, that any man for such kind of fasting, was excommunicated: but the Bishops themselves which were thy predecessours, have sent the Eucharist unto the brethren of other Churches that observed a contrary custome. And Polycarpus being at Rome in the time of Anicetus, they both varied among themselves about trifling matters, yet were they soone reconciled, and not a word of this matter. Neither was Anicetus able to perswade Polycarpus that he should not retaine that which he had alwaies observed with Iohn the Disciple of our Lord and the rest of the Apostles, with whom he had beene conversant: neither did Polycarpus perswade Anicetus to observe it, but told him, that hee ought to observe the ancient custome of the Elders, whom he succeeded. These things being at this point, they communicated

one with another. And in the Church * Anicetus granted the Eucharist unto Polycarpus for reverence he owed unto him, and in the end they parted one from another in peace, and all such as retained contrary observations throughout the whole universall Church, held fast the bond of love and unity. Thus Irenæus not degenerating from the etymologie of his name, passing all other in the gift of reconciling the brethren, practised for the Ecclesiasticall peace. He wrote not onely to Victor, but also to sundry governors of divers other Churches, in severall Epistles, concerning the said controversie.

CHAP. XXIII.

The censure of the Bishops of Palestina touching the said controversie of Easter, with the repetition of the booke of certaine Ecclesiasticall writers.

THE Bishops of Palestina (mentioned a litle before) Narcissus, Theophilus, and with them Cassius Bishop of Tyrus, and Clarus Bishop of Ptolemais, together with other Bishops in their company, when they had reasoned at large touching the celebration of Easter, and the tradition delivered unto them by succession from the Apostles: in the end of their Epistle they write thus: *Send out with speed the copies of our Epistle throughout the parishes, that we be not charged with their error, which easily are brought to snare even their own soules. We signifie unto you, that at Alexandria they celebrate the feast of Easter upon the selfe same day with us. Their Epistles are brought unto us, and ours unto them, that we may uniformly and together solemnize this holy feast.* Besides these alleaged and translated letters and Epistles of Irenæus, there is extant another book of his, very learned and necessary, against the Gentiles, intituled of knowledge: another unto Marcianus his brother, intituled *A declaration of the Apostles preaching*: and another book of divers tracts, where he maketh mention of the Epistle unto the Hebrewes, and the booke of Wisedome, called Salomons, whence he alleageth testimonies. These are the works of Irenæus, which came to our knowledge. When Commodus had been Emperor 13. yeares, and Pertinax after him not fully the space of six moneths, Severus succeeded him in the Empire. There are reserved at this day in many places many notable works of divers Ecclesiasticall persons, whereof these came to our hands: *The Commentaries of Heraclitus upon Paul. Maximus of that common question in heretikes mouths: whence evil proceeded: and whereof this substance was made. Candidus of the creation or worke of the sixe daies. Appion of the same argument. Sixtus of the resurrection. And a certaine tract of Arabianus: with a thousand mo.* All which writers time doth not permit, neither is it possible to publish them in this our History, because they minister no occasion to make mention of them.

CHAP. XXV.

Of such as from the beginning impugned the heresie of Artemon, the behaviour of the heretike, and his presumption in rejecting and corrupting the Scriptures.

AMONG these booke there is found a volume written against the heresie of Artemon, which Paulus Samosatenus in our daies endeavoured to revive: wherein is contained a narration worthy to be published among these our Histories, which are here and there diversly collected. When this booke had confuted the said presumptuous heresie, which affirmed Christ to be a bare and naked man, and that the authors thereof had gloried of it as an auncient opinion, after many lines and leaves, to the confutation of this blasphemous untruth, he writeth thus: *They affirme, that all our auncestors, yea and the Apostles themselves were of that opinion, and taught the same with them, and that this their true doctrine (for so they call it) was preached and embraced unto the time of Victor the thirteenth Bishop of Rome after Peter, and corrupted by his successor Zephyrinus. This peradventure might seeme to have some likelihood of truth, if it were not oppugned first of all by the holy Scriptures, next by the booke of sundry men long before the time of Victor, which they published against the Gentiles, in the defence of the truth, and in confutation of the hereticall opinions of their time. I meane Iustinus, Miltiades, Tatianus and Clemens, with many others, in all which workes Christ is preached and published to bee God. Who knoweth not, that the workes of Irenæus, Melito and all other Christians, doe confesse Christ to be both God and man? To be short, how*
many

* Rufinus translating these words, understandeth that Anicetus granted the ministration of the communion unto Polycarpus, which is very like to be true.

Irenæus signifieth a peace-maker.

Chap. 27. after the Greeke.

The provinciall councill held at Palestina wrote thus unto the Province throughout. Certaine workes of Irenæus. Commodus was Emperor 13. yeares. Pertinax five moneths. Severus created Emperor Anno Domini 195. under this Severus the first great persecution was raised.

Chap. 28. after the Greeke.

The opinion of Artemon the heretike.

An auncient writer (as I suppose Maximus) in the confutation of the sect of Artemon.

Theodotus a
tanner and an
heretike.

Zephyrinus Bi-
shop of Rome
Anno Domini
203.

A worthy Hi-
story of Nata-
lius an heretical
Bishop repen-
ting himselfe.

God sendeth
his Angell to
scourge him by
night.

The practises
of the hereti-
call sect of Ar-
temon.

Euclid.
Aristotle.
Theophrastus.
Galen
Heretiks pre-
sume to cor-
rect, alter and
translate holy
Scripture.

A notable di-
lemma.

many Psalmes, and Hymnes, and Canticles, were written from the beginning by the faithfull Christians, which do celebrate and praise Christ the Word of God, for no other then God indeed? How then is it possible, according unto their report, that our auncestors unto the time of Victor should have preached so, when as the Ecclesiasticall censure for so many yeares is pronounced for certaine, and knowne unto all the world? And how can they chuse but be ashamed, thus untruly to report of Victor, when as they know for surety, that Victor excommunicated Theodotus a Tanner, the father and founder of this Apostacie, which denied the divinity of Christ, because that he first affirmed Christ to be but only man. If Victor (as they report) had beene of their blasphemous opinion, how then could he have excommunicated Theodotus the author of that heresie? And Victor was thus affectionated. But when he had governed the Ecclesiasticall function the space of ten yeares, Zephyrinus succeeded him about the tenth yeare of the raigne of Severus. The same author which wrote the aforesaid booke against the founder of this heresie, declareth a certaine History that was done in the time of Zephyrinus, after this manner: Therefore to the end I may advertise divers of the brethren, I will rehearse a certaine History of our time, which (as I suppose) if it had beene in Sodome, they would have fallen to repentance. There was one Natalius, who not long before, but even in our time became a confessor. This Natalius was once seduced by Asclepiodotus, and another Theodotus an exchanger; they both were disciples of Theodotus the tanner, who then being author of this blasphemous opinion (as I said before) was excommunicated by Victor Bishop of Rome. For Natalius was perswaded by them for a certaine hire and reward, to be called a Bishop of this hereticall opinion to wit, an hundred and fiftie pence, monthly to be paid him. Now he being thus linked unto them, the Lord warned him oft by visions. For God and our Lord Iesus Christ, full of mercy and compassion, would not that the witnesse of his passions should perish out of the Church. And for that he was altogether carelesse and negligent in marking the visions from above, being now as it were hooked with the sweet baits of primacie, honour, and filthy lucre, whereby thousands doe perish, at length he was scourged by an Angell of the Lord, and for the space of a whole night chastised not a little, so that when he rose early in the morning, clothed in sackcloth and sprinkled with ashes, with much we and many teares, he fell downe flat before the feete of Zephyrinus Bishop of Rome, not after the manner of a Clergyman, but of the lay people, beseeching the Church (prone alwaies to compassion) with waterish eyes and wet cheekes, for the mercy of Christ, to tender and pittie his miserable case: and using many petitions, and shewing in his body the print of the stripes, after much a doe he was received unto the communion. We thinke best to add unto these, other relations of the same author: for thus he writeth: They corrupted the holy and sacred Scriptures without any reverence: they rejected the Canon of the auncient faith: they have beene ignorant of Christ, not searching what the holy Scriptures affirmed, but exercising themselves therein, and sifting it to this end, that some figure or forme of a syllogisme might be found, to impugn the divinity of Christ. And if any reasoned with them out of holy Scripture, forthwith they demanded whether it be a conjunct or a simple kind of syllogisme. And laying aside holy Scripture, they practise Geometrie as being of the earth, they speake earthly, and know not him which came from above. Euclid among a great many of them measureth the earth busily. Aristotle and Theophrastus are highly esteemed. Galen is of divers worshipped. But what shall I say of these, who (being farre from the faith) abuse the art of infidels to the establishing of their hereticall opinion, and corrupt the simplicity of holy Scripture, through the subtle craft of sinnefull persons? For to this purpose they put their prophane hands to holy Scripture saying, they would correct them. And that I report not this untruly of them, or partially against them, if any man please, he may easily know it. For if any will peruse their copies, and conferre them one with another, he shall find in them great contrariety. The bookes of Asclepiades agree not with them of Theodotus. There is found betweene them great difference, for their disciples wrote obscurely such things as their masters had ambitiously corrected. Again, with these the copies of Hermophilus do not consent. Neither are the copies of Apollonius at concord among themselves. If their allegations be conferred with their translations and alterations, there shall be found great diversity. Belike they are altogether ignorant what presumption is practised in this lewd fact of theirs. For either they perswade themselves that the holy Scriptures were not insited by the instinct of the Holy Ghost, and so are they infidels; or else they thinke themselves wiser then the Holy Ghost: and what other thing doe they in that, then shew themselves possessed of a devil? They cannot denie this their bold enterprise, for they have written these things with their owne hands. They cannot shew us who instructed them, who delivered them such Scriptures, and whence they translated their copies.

Divers

Divers of them vouchsafe not to corrupt the Scriptures, but flarty they denie the law and the Prophets, and under pretence of their detestable and impious doctrine of fained grace, they fall into the bottomlesse gulfe of perdition. But of them thus much shall suffice.

The end of the fift Booke.



THE SIXT BOOKE OF THE ECCLESIASTICALL

History of Eusebius Pamphilus, Bishop of
Caesarea in Palestina.

CHAP. I.

Of the persecution under the Emperour Severus.



When Severus persecuted the Church of God, there were every where famous martyrdomes of such as strove for godlinesse: but especially at Alexandria, whither chosen champions out of Egypt and all Thebais (as unto a most notable Theater of God) were brought, and after a most patient sufferance of sundry torments and divers kinds of death, were crowned of God with garlands of immortality. Of this number was Leonides (called the father of Origen) there beheaded, who left his son very young, and of tender yeares: who, how he was disposed and affected towards Christian Religion from that time forth, it shall not be at this time unseasonably written, specially for that he is famous and renowned throughout the whole world. Some man will say, it is no small peece of worke to paint in paper the life of this man, and that it will require a whole volume to it selfe: but at this present cutting off many things, using as much brevity as may be, we will runne over certaine things which concerne him, selected out of their Epistles and Histories, which were his familiars, whereof some lived in our time, and reported certaine things of him. To be short, we will declare such things as shall seeme worthy of memory, and that were done of him even from his cradle. Severus had governed the Empire ten yeares, Letus governed Alexandria and the rest of Egypt, and Demetrius after Iulianus had newly taken upon him the oversight of the congregations there.

Anno Domini
204.

Leonides the
father of Ori-
gen beheaded.

Severus went
on the tenth
yeare of his
raigne, when
the great per-
secution was
raised.

Letus ruled
Alexandria
and Egypt.

CHAP. II.

Origen desirous of Martyrdome, was in great danger, and being delivered he professed Divinity at Alexandria with earnest studie, and led a marvellous honest life.

When the heate of persecution was very vehement, and an infinite number of persons were crowned with Martyrdome, Origen being yet very young, bare in his mind a fervent desire of martyrdom, so that he hazarded himselfe often, and coveted voluntarily to thrust himselfe into that dangerous combat. * Yea narrowly did he escape, for it had cost him his life, had not the divine & celestially providence of God staied him by meanes of his mother, to the further commodity & profit of many. She at the first intreated him with many words to tender her motherly affection: but perceiving him to be more vehemently incensed and kindled, knowing his father to be kept in close prison, and wholly minded to suffer Martyrdome, she constrained him to remaine at home, hiding from him all his apparell. He then being able to do no other thing, more prompt in mind than ripe in yeares, could not rest, but wrote unto his father a letter, in the which he exhorteth him thus: O father, faint not, neither imagine amisse because of us. Let this be the first token of the industry and sincere mind of Origen in his childhood towards Christian Religion, set forth

* Chap 3. after the Greek.
Origen by the
meanes of his
mother avoideth great per-
rill.
Origen being a
child exhorteth his father
to martyr-
dome.

in

Origen of a
child brought
up in holy
Scriptures.

A certaine ma-
tron of Alex-
andria recei-
veth Origen
with his mo-
ther and bre-
thren.

Origen taketh
heed of here-
tiques.
Tit. 3.
Origen studieth
Rhetoricke.

Plutarch a
martyr.
Heraclas after
Demetrius Bi-
shop of Alex-
andria.
Origen a cate-
chizer being
18. yeares old.
Origen comfort-
teth the mar-
tyrs.

in this our History. For he being of a child trained up and exercised in holy Scriptures, shew-
ed then no small signes of the doctrine of faith. His father furthered him not a little to the
knowledge of them, when as besides the study of liberall arts, he instructed him in these, not
as the lesser part. For first of all before the exercise of prophane literature, he instructed him
in the holy Scripture, and demanded of him daily a certaine taske of that he learned and re-
hearsed. And this trade was not unprofitable for him being a child, but he grew thereby unto
such facility and promptnesse, that he contented not himselfe with the bare and casuall rea-
ding of the words, but sought farther, searching the perfect and profound understanding
thereof; so that divers times he would set or gravell his father, demanding of him what was
meant by this and that place of holy Scripture. But his father checked him to his face in out-
ward sight, admonishing him not to search ought above the capacity of his yeares, and more
then the plaine letter gave to understand: yet to himselfe he rejoyced greatly, yeelding unto
God the author of all goodnesse hearty thanks for that he had made him the father of such a
sonne. The report goeth, that the father often uncovered the breast of his son in his sleepe,
and solemnely kissed it, as if the Holy Ghost had taken there the inner part for his privie
closet, and thought himselfe happy of such an off-spring. These and the like things they re-
member to have happened unto Origen being yet a child. When his father died a Martyr,
he was left an Orphan of the yeares of seventeene with his mother and other children his
brethren, to the number of sixe: his fathers substance being confiscated to the Emperours
treasurie, the want of necessities pinched him, together with his mother and brethren, he ca-
steth his care upon the divine providence of God, he is received and refreshed of a certaine
matron which was very rich, and also religious, which harboured in her house a certaine man
of Antioch, a notable heretike, of the sect then fresh at Alexandria, one that was accepted of
her for her son and deare friend. Origen then of necessity using his company, shewed forth
manifest proofes of his cleaving fast unto the right and true faith: for when as an infinite
multitude not onely of heretikes, but also of the true faith, frequented unto Paulus (so was
he called) for he was counted a profound and a wise man, he could not be perswaded to be
present with him at prayers, but observed the Canon of the Church from a child, and
detested (as he witnesseth himselfe in a certaine place) the doctrine of heretikes. He was
of his father absolutely instructed in the prophane learning of the Gentiles, but after his fa-
thers death he applied a little more diligently the studie of Rhetoricke; and having before
meanely applied humanity, now after the death of his father he so addicted himselfe unto
it, that in short space he got sufficiency to serve his turne, both tolerable for the time,
and correspondent to his yeares. For he being idle at schoole (as he himselfe in a certaine
place reporteth) when as none occupied the roome of catechizing at Alexandria be-
cause that every one was faine to flie away by reason of the threatening thunderbolts of
persecution, divers of the Gentiles came to him to heare the preaching of the Word of God:
whereof he saith the first to have beene Plutarch, who besides that he lived well, was crow-
ned with martyrdome. The second was Heraclas the brother of Plutarch, who after he
had profited very much, and sucked at his lips the juice of Christian Religion and heavenly
Philosophie, succeeded Demetrius in the Bishopricke of Alexandria. Origen went now
on the eighteenth yeare when he catechized in the schoole of Alexandria; at what time
he happily prospered whilest that under Aquila Lieutenant of Alexandria, in the heate of
persecution he purchased unto himselfe a famous opinion among all the faithfull, in that he
chearefully embraced all the Martyrs, not onely of his acquaintance, but such as were unto
him unknowne. He visited not onely such as were fettered in deepe dungeons and close im-
prisonment, neither onely such as looked for the last sentence of execution, but after iudge-
ment given and sentence pronounced, hee was present with the Martyrs, boldly ac-
companying them to the place of execution, putting himselfe in great perill oftentimes,
boldly embracing, kissing and saluting them, so that once the furious rage of the fond mul-
titude of the Gentiles had stoned him to death, if the divine power of God had not mar-
vellously delivered him. The same divine and celestially grace of God at other times, againe
and againe, so oft as cannot be told, defended him, being assaulted of the adversaries, be-
cause of his noble hardinesse and prompt mind to publish the doctrine of Christ. So extreme-
ly was hee dealt withall of the infidels, that souldiers were commaunded to watch
about his house, because of the multitude that came to bee instructed of him in the Chri-
stian faith. The persecution daily prevailed, and was so vehemently bent against him,
that

that he could no where passe safely throughout *Alexandria*, but often changing lodgings, he was every where pursued, because of the multitude which frequented unto him for instructions sake. For his workes expressed the most notable rules of the most true and Christian Philosophy. They say, as he taught so he lived, and as he lived so he taught. Wherefore the divine power of God specially prevailing with him, an infinite number were stirred up by his zeale. When he perceived many Disciples to frequent unto him, and that the charge of the Schoole was now by *Demetrius* the Bishop committed unto him alone, he supposed the reading of humanity to be out of season, and transformeth the Schoole as altogether unprofitable by reason of prophane literature and humanity opposite unto sacred letters, to the exercise of godly discipline. Again after good advice taken for necessary provision, he sold the prophane writers which hee had diligently perused and lay by him, enjoining the buyer, to pay him daily foure halfpence of the set price, wherewith he contented himselfe. And this philosophicall trade continued he the space of many yeares, cutting off from himselfe all occasion of youthly concupiscence. For through the whole day he tooke no small labour in this godly exercise, and the greater part of the night also he spent in meditating of holy Scripture, and in his philosophicall life, as much as lay in him, he used fasting, taking his rest at certaine temperate times of the yeare, not on his bed, but very warily on the bare ground. Specially above all other places, he supposed the sayings of our Saviour in the Gospell to be observed, which exhorted us not to weare two coates, neither shooes, neither to care for the time to come with a greedy or covetous desire. For he endured cold and nakednesse more cheerefully then became his yeares, and suffered such extreame need and necessity, as greatly amazed his familiar friends, and offended many that willingly would have supplied his want and necessity, for the painefullnesse they saw him take, in setting forth the heavenly doctrine of Christ Iesus our Saviour. But he being given to patient sufferance, passed many yeares without the wearing of shooes, joyning naked foot to bare ground. And he is said moreover for the space of many yeares to have abstained from wine, and other such like, (necessary sustenance onely excepted,) so that he ran in great danger, lest that through weakenesse of limmes, and faintnesse of body, he should destroy and cast away himselfe. This philosophicall trade of life being wondred at of others, stirred up a great many Disciples to imitate the like trade and study: so that of the Gentiles and Infidels, and also of the learned and wise, and the same not of the meaner sort, a great number became zealous and earnest followers of his doctrine: in so much that (the heavenly Word of God taking deepe roote in their faithfull minds) they continued stedfast during the persecution of that time, so that some of them were apprehended and suffered martyrdom.

Origen as hee taught he lived, and as he lived he taught

Origen sold his philosophy bookes.

Origen had many followers.

CHAP. III.

Chap. 4. after the Greek.

Of the Martyrs that suffered out of the Schoole of Origen.

THe first of them was *Plutarchus* remembred a little before. Whom *Origen* accompanied to the place of execution, not without great danger of his life, when as his owne citizens went about to practise violence towards him, as being author of *Plutarchus* death. Yet the providence of God delivered him then. The next of the disciples of *Origen* after *Plutarchus*, was *Serenus*, who is said to be the second Martyr which gave triall and prooffe of the faith he received, and that by fire. The third Martyr out of the same Schoole was *Heraclides*. The fourth after him *Heron*. Of the which two later, the first was a Catechumenist, the second lately baptized, but both beheaded. As yet out of the same Schoole came forth the fift Champion, a second *Serenus*, who after patience in great torments and grievous paine, was beheaded. And of women also, *Rhais*, as yet a Catechumenist, baptized (as *Origen* himselfe reporteth) in fire, departed this life.

Plutarchus a Martyr. Serenus burned. Heraclides beheaded. Heron beheaded. Serenus beheaded. Rhais a woman burned.

CHAP. IIII.

Chap. 5. after the Greeke.

The Martyrdom of Potamiana a virgin, Marcella her mother, and Basilides a souldier.

Basilides shall be numbred the seventh among the former Martyrs, which led forth the renowned virgin *Potamiana* to execution, of whom unto this day great fame is blazed abroad among the inhabitants of that province, how that for the chastity of her body

Potamiana burned.

Marcella burned.

Basilides before a Pagan, now a Christian, before, a murderer, now a martyr.

Basilides baptized in prison, afterwards beheaded.

and purity of mind, she strove very stoutly with her lovers. She was endued with ripenes of mind, and goodly beauty of body. When she had suffered infinitely for the faith of Christ, last of all after great and greivous torments, terrible to be spoken of, together with her mother *Marcella* she was burned with fire, and consumed to ashes. The report goeth that *Aquila* the judge commanded her whole body to be scourged over, and that very sore, and threatened her, he would deliver her body shamefully to be abused of Fencers and ruffians: and that after she had mused a while with her selfe, and they demanding an answer, to have said such things as pleased not the Gentiles, and therefore immediatly after sentence pronounced, to have beene taken and led of *Basilides* (a souldier of authority among the host) to execution. When the multitude molested her sore, spitefully handling her with opprobrious termes, *Basilides* repressed and rebuked their railing speeches, pitying her very much, and practising great curtesie towards her. She on the other side approved and acknowledged his curteous dealing towards her, and bad him be of good cheere, saying: that after her departure she would intreate her Lord for him, and shortly requite the curtesie shewed unto her. When she had ended this communication, pitch scalding hot was powred by little and little over all her body, from the crowne of her head to the soale of her foot, the which she manfully endured in the Lord. And such was the sore combat which this worthy virgin sustained. But not long after, *Basilides* being required of his fellow souldiers to sweare for some occasion or other, affirmed plainely it was not lawfull for him to sweare, for he said he was a Christian, and that he would in very deed protest the same. At the first he was thought to dally, but when he constantly avouched it, he is brought before the Iudge, and there having confessed the same, is clapt in prison. But when the brethren had visited him, and demanded of him the cause of his sodaine and marvellous alteration, the report goeth, he declared to them how that *Potamiana* three daies after her martyrdom appeared unto him by night, and covered his head with a crowne, and said: she had intreated the Lord for him, and obtained her purpose, and that not long after he should end this life. After these sayings, and the seale of the Lord received by the brethren, hee was beheaded, and so suffered martyrdom. They write that many others in *Alexandria*, embraced plentifully the doctrine of Christ, for that *Potamiana* appeared unto them in sleepe, and called them to the faith. Of these things thus much.

The Translator unto the Reader, for the removing of suspition rising of two things which *Eusebius* laid downe in the Chapter going before.

August. lib. de cura pro mort. agend. cap. 13. Pet. Martyr in 8. cap. ad Rom.

Cyprian lib. 1. Epist. 1.

August. lib. de cur pro mor. agend. cap. 13.

Here are two things in this former Chapter of *Eusebius* with good advisement to be considered. The first whether *Potamiana* after her martyrdom prayed for *Basilides*, the second whether after her martyrdom she appeared unto him, and to others, as *Eusebius* (by heere say) layeth downe. Touching the first, if we may credit *Augustine*, The soules of the departed are in such a place where they see not those things which are done, and which happen unto men in this life, He saith further, that they have a care over us, as we have over them, although we are altogether ignorant what they do. *Peter Martyrs* opinion, is this: although I could easily grant, that the Saints in heaven do wish with most fervent desire the salvation of the elect, yet for all that, I dare not affirme that they pray for us, in so much as the Scripture hath no where laid that downe. *Potamiana* this holy virgin and martyr, seeing the kindnesse this souldier shewed unto her, was greatly pleased with him, and in the fervency of her Christian love towards him said: that she would intreate the Lord for him after her departure. In the like sort also I reade that *Cyprian Bishop* of *Carthage* moved *Cornelius Bishop* of *Rome*, that whether of them both should first depart this life, the same without intermission should pray unto God for the other: such was the fervency of love betweene them. In the like sence men commonly say: God have mercy on his soule, which saying the learned and zealous do not so well like of. For though the good motion (as they say) & disposition of the mind be expressed thereby, yet doth it the dead no good at all when as his soule being already in the hands of God, needeth not our prayers. God no doubt was as ready to grant *Basilides* the light of his spirit as *Potamiana* was to pray for him. Touching the second, whether she appeared unto him after her death, the godly can judge. *S. Augustine* saith: If the soules of the dead departed, were present at the affaires of the living, then would they speake unto us, when we see them in our sleepe: and to omit others, mine owne tender mother, would forsake me never a night, which followed by sea and by land, to the end she might live

live together with me. God forbid that she should become cruell in the happier life, so that (if ought at any time grieve my heart) she comfort not her sorrowfull son, whom she loved entirely, whom she would never see sad. But in good sooth that which the sacred Psalme foundeth out, is true: My father and my mother have forsaken me, but the Lord tooke me up. If our fathers have forsaken us, how are they present at our eares and businesse? If our parents bee not present, what other of the departed bee there which know what we do, or what we suffer? *The Prophet Esay: Abraham hath bene ignorant of us, and Israel hath not knowne us. God of his great goodnesse promised King Iosias, that he should die, and be gathered unto his people, least that he should see the plagues which he threatened should happen to that place and people.* Chrysostome saith: The soule that is severed from the body, cannot wander in these regions. *Againe he saith: It may not be that the soule departed the body can be conversant here with us: a little after he saith: It may be proved by many testimonies of holy Scripture, that the soules of just men, wander not here after their death. And least any think that the wicked do wander, thus he writeth: That neither the soules of the wicked also can linger here, harken what the rich man saith, weigh what he requested, and obtained not. For in case that the soules of men could be conversant here, then had he come according unto his desire, and certified his friends of the torments of hell. By which place of Scripture it plainly appeareth, that the soules after their departure out of the body, are brought into some certaine place, from whence at their will they cannot returne, but waite for the dreadfull day of judgement.* Theophylact also the summarist of Chrysostome, hath the same words. Origen writing against Celsus, is of the same opinion: affirming that the soules wander not, but such as wander to be divels. Chrysostome writeth that the divell useth to say unto the living, anima talis ego sum, I am such a mans soule: to the end he might deceive him. Samuel whom the witch raised, was not Samuel, but the divell in his forme, as Augustine writeth. Cyprian saith: The wicked spirits do hide themselves in pictures and images consecrated: these inspire the minds of the Prophets: they bolden the heart strings and entrails: they governe the flying of birds: they sort lots: they sift out oracles: they mingle alwaies falshood and truth together. For they deceive and are deceived: they trouble the life: they disquiet the sleepe: and creeping into the bodies, they fray the secrets of the mind: they bring the limmes out of fashion: they distemper the health: they vex with diseases, that they may compell the poore silly wretches to the worshipping of them: that being filled with the favour from the Altars and burnt bowels of beasts, loosing the things which they bound, they may seeme to cure. For this is their curing and healing, when they cease to hurt. Now seeing this harmony of learned fathers, affirming the soules not to wander, and they which wander be plaine divels, let us examine what credit can be given to Eusebius, and how it may be understood, that Potamiana appeared not only to Basilides in sleepe, but also to many others for their conversion. Pharaohs cupbearer dreamed he saw a vine having three branches, but it was not so (according unto the letter) Ioseph telleth him that the three branches are three daies. Pharaoh dreamed he saw seven leane kine, it was not so: Ioseph telleth him they are seven yeares of famine. Mordochæus dreamed he saw two dragons ready to wage battaile with the just, it was not so: but Haman and the King wholly bent to destroy the Jewes. Polycarpus dreamed he saw the pillow set all on fire under his head, it was not so: but a signe and token of his martyrdome. Sophocles having robbed the temple of Hercules, dreamed that Hercules accused him of theft, it was not so: but his conscience pricked him that he could find no rest. Even so Basilides, with divers others, having fresh in memory the martyrdome of Potamiana, and the villany they practised against her, dreamed of her, their conscience pricking them, and bearing them witnesse of the fact, to their repentance and conversion. So that she appeared not (after the letter) but her martyrdome was a corzie unto their conscience, crowning them with garlands of heavenly glory, if haply they would repent.

CHAP. V.

Of Clemens Alexandrinus Origen's master, and of his booke of Stromatôn.

Clemens succeeded Pantenus, and unto that time he was a catechizer in the Church of Alexandria, so that Origen became one of his disciples. This Clemens writing his booke Stromatôn, compriseth in the first volume a Chronicle, containing the times unto the death of Commodus so that it is evident, he finished his booke under Severus, the History of whose time we do presently prosecute.

Psal. 27.

Esay 63.

4. Reg. 22.

Chrysost. in 8. cap. Matth.

Luke 16.

Theophilact. in 8. cap. Mat.

Origen lib. 7.

contra Celsum

Chrysost. in 8.

cap. Matth.

1 Reg. 28.

Augustinus lib.

2 de mirab.

sacre Scrip.

cap. 11.

Cyprian de

Idol. vanitate.

Pharaohs cup-

bearer.

Pharaoh.

Mordochæus.

Polycarpus.

Sophocles.

Basilides.

Chap. 6. after the Greeke.

Pantenus.

Clemens and Origen were catechizers in the schoole of Alexandria.

Chap. 7. after
the Greeke.

CHAP. VI.

Of Iude an Ecclesiasticall writer, and his bookes.

Iude.

ABout this time there flourished one *Iude*, who published Commentaries upon the seventy weekes of *Daniel*, ending his Chronographie the tenth yeare of *Severus* raigne: he thought verily that the comming of *Antichrist* was then at hand, because the great heat of persecution raised against us at that time, vexed out of measure the minds of many men, and turned upside downe the quiet state of the Church.

Chap. 8. after
the Greeke.

CHAP. VII.

Origen embracing chastitie, gelded himselfe. The censure of others touching that fact of his.

*Origen geldeth
himselfe.*

Mat. 19.

*Demetrius Bi-
shop of Alex-
andria one
while liketh,
another while
misliketh,
through envie,
with the gel-
ding of Origen.
The Bishops
of Cæsarea &
Ierusalem al-
lowed of Ori-
gen, and made
him Minister.*

* *Antoninus*
was created
Emperour
Anno Dom.
213.

AT that time *Origen* executing the office of a Catechizer at *Alexandria*, practised a certaine act, which expressed the shew of an unperfect sense and youthly hardinesse, but a notable example of faith and chastity. He understanding simply and childishly the saying of the Lord: *There be some which make themselves Eunuches for the kingdome of heavens sake*: and withall purposing to fulfill the words of our Saviour, for that he being young in yeares preached and made manifest, not onely to men, but also to women, the mysteries of God, sought meanes to cut off all occasion of wantonnesse and the slander of the Infidels, practised upon himselfe to performe the words of our Saviour, carefully minding to conceale from his familiar friends this fact of his. But it was impossible to cloake and cover so great a matter, which thing when *Demetrius* Bishop of that place understood, he wondred at his bold enterprize, yet allowed of his purpose, and the sincerity of his faithfull mind, bidding him be of good cheere, and continue the office of a Catechizer. Though *Demetrius* was then of that mind, yet not long after, seeing *Origen* luckily to prosper, to be highly esteemed, revered, renowned, and famous among all men, he was pricked with some humane passion, so that he published abroad unto all the Bishops throughout the world, the gelding of *Origen* as a most foule and absurd fact. Yet the best accepted and worthiest Bishops throughout *Palestina*, to wit, of *Cæsarea* and *Ierusalem*, because they had found him worthy of dignity and great honour, made him Minister through the laying on of hands. Then when he came to great estimation, and was well accepted of all men, and got no small commendation for his vertue and wisdom, *Demetrius* having no other thing to charge him withall, accused him of the old fact done of a child, and for company was not ashamed to accuse such as advanced him unto the order of the Ministry. These things were put in practise within a while after. From that time forth *Origen* without let or hinderance fulfilled the worke he had in hand, preached at *Alexandria* day and night the Word of God unto such as frequented unto him, applying his whole mind unto holy Scripture and the profit of his disciples. When *Severus* had held the Imperiall Scepter the space of eightene yeares, his son * *Antoninus* succeeded him. And of them which manfully persevered in the persecution of that time, and after confession and sundry torments and conflicts, by the providence of God were delivered, one was *Alexander*, whom a little before we signified to have beene Bishop of *Ierusalem*. He because he persevered constant in the confession of the name of Christ, was there chosen Bishop, *Narcissus* his predecessor being yet alive.

Chap. 9. after
the Greeke.

CHAP. VIII.

Of Narcissus Bishop of Ierusalem, his miracle and approved innocencie.

If thou thinkest
(gentle
Reader) this
miracle to be

THE Citizens of that Sea remember many miracles wrought by *Narcissus*, which they received by tradition delivered from one to another; among which, such a miracle is reported to have beene done. When on a certaine time the solemne vigils of Easter were celebrated, the Ministers wanted oyle, and the whole multitude being therewith much

much grieved, *Narcissus* commanded such as had charge of the lights, speedily to bring unto him water drawne up out of the next well: that being done, he prayed over it, and bad them peure it into the lamps with fervent faith towards God: which when they had fulfilled, the nature of the water beyond all reason and expectation, by the wonderfull power of God, was changed into the quality of oyle. And they report farther, that a small quantity thereof for miracles sake was reserved of many of the brethren a long while after, even unto this our time. Many other notable things worthy of memory they report of this mans life, whereof this is one: certaine leud varlets seeing the constancy and uprightnesse of his life, could not brook neither away with it, fearing that if through his meanes they were attainted, there was no other way but execution: therefore they in conscience being privy to infinite lewd practises, prevent the same, & charge him with a grievous accusatiō. Afterwards to perswade the hearers the sooner, they confirme their accusations with othes. The first swore: If I lie let me be burned to ashes. The second: if I report not the truth let my whole body be tormented and wasted away with some cruell disease. The third: if I beare false witnesse let me be smitten with blindnesse. But for all their swearing and staring, not one of the faithfull beleevved them, the chastity and upright conversation of *Narcissus* so prevailed among al men. He took grievously their despightfull dealing, and because that of old he had been of the philosophicall sect, he fled and forooke his Church, and hid himselfe privily in desert and obscure places for the space of many yeares. Yet the great and watchfull eye that justly avengerth, would not permit such as had maliciously practised this lewdnesse, to have perfect rest, but speedily and swiftly compassed them in their owne craft, and wrapped them in the same curses they had craved unto themselves if they lied. The first therefore without any circumstance at all in plaine dealing, had a small sparkle of fire fallen in the night upon the house where he dwelt, whereby he, his house, and his whole family by fire were consumed to ashes. The second was taken with the same disease from top to toe which he had wished unto himselfe before. The third seeing the terrible end of the two former, and fearing the inevitable vengeance of God that justly plagueth perjured persons, confessed unto all men their compacted deceit and pretended mischief against that holy man, and did so punish himselfe with sorrowfull mourning, and wept so long and so much, till he lost both his eyes. And such were the punishments of false witnesses and perjured persons.

A tale, take it as cheape as thou findest it: if it be true marvell not at all thereat, for God bringeth stranger things then this to passe.

The justice of God against perjured persons.

CHAP. IX.

Chap. 10. after the Greeke.

Of the succession of Bishops in the Church of Ierusalem.

After the departure of *Narcissus*, when it was not known where he remained, the Bishops of the bordering Churches ordained there another Bishop whose name was *Dios*, whom (after he had continued but a small space) *Germanion* succeeded, and after *Germanion*, *Gordius*, in whose time *Narcissus* shewed himselfe againe, as if he had risen from death to life, and is intreated of the brethren to enjoy his Bishopricke againe, being much marvelled at for his departure, for his philosophicall trade of life, and especially for the vengeance and plagues of God powred upon his accusers. And because that for his old yeares and heavie age he was not able to supply the roome, the divine providence of God through a vision by night revealed unto him, provided *Alexander* Bishop of another province, to be *Narcissus* his fellow helper, in discharging the function due unto the place.

Dios.
Germanion.
Gordius.
Narcissus and
Alexander his
helper.

CHAP. X.

Chap. 11. after the Greeke.

Of Alexander Bishop of Ierusalem and Afclepiades Bishop of Antioch.

FOr this cause therefore (as warned by a vision from above) *Alexander* who afore was Bishop of *Cappodocia*, took his journey to *Ierusalem* for prayer sake, and visiting of the places there: whom they of *Ierusalem* receive bountifully, and suffer not to returne home againe, and that did they according unto the vision which appeared unto them in the night, and plainly pronounced unto the chiefe of them, charging them to hasten out of the gates of their city, and receive the Bishop ordained of God for them. This they did through the advice of the bordering Bishops, constraining him of necessity to remaine among them.

Alexander Bi-
shop of Ierusa-
lem.
Epist. contra
Antinoitas.
Asclepiades.

Alexander Bi-
shop of Ierusa-
lem unto the
Church of
Antioch.

Alexander himselfe in his Epistles (at this day extant) against the *Antinoites*, maketh mention of this Bishopricke in common betweene him and *Narcissus*, writing thus about the latter end of an Epistle: *Narcissus greeteth you, who governed this Bishopricke before me, and now, being of the age of an hundred and sixteene yeares, prayeth with me, and that very carefully for the state of the Church and beseecheth you to be of one mind with me.* These things went then after this sort. When *Serapion* had departed this life, *Asclepiades* was stilled Bishop of *Antioch*, and constantly endured the time of persecution. *Alexander* remembreth his election, writing to the Church of *Antioch* after this manner: *Alexander the servant of the Lord, and the prisoner of Iesus Christ, unto the holy Church of Antioch sendeth greeting in the Lord. The Lord eased and lightened my fetters and imprisonment when that I heard Asclepiades, a man well practised in holy Scripture, by the providence of God, for the worthinesse of his faith, to have beene placed Bishop of your Church. This Epistle he signifieth in the end to have beene sent by Clemens: This Epistle I have sent unto you my masters and brethren by Clemens a godly Minister, a man both vertuous and well knowne, whom you have seene, and shall know, who also being here present with me, by the providence of God, hath confirmed and furthered the Church of Christ.*

Chap. 12. after
the Greeke.

CHAP. XI.

Of the workes of Serapion Bishop of Antioch.

Domnus.

Pontius.
Caricus.

Serapion Bi-
shop of An-
tioch unto the
Church of
Rosse, touching
the Gospell af-
ter Peter.

Marcianus an
heretike.

IT is very like that sundry Epistles of *Serapion* are reserved among others, but those only came unto our knowledge which he wrote unto one *Domnus*, who renounced the faith of Christ in the time of persecution, and fell to Iewish Apostasie: and unto one *Pontius* and *Caricus* Ecclesiasticall persons. Againe Epistles unto other men. And also a certaine book of the Gospell which they call after *Peter*, written to this end, that he might confute the falshood specified in the same, for that divers of the Church of *Rosse* went astray after false doctrine, under colour of the foresaid Scripture. It shall seeme very expedient if we alledge a few lines out of it, whereby his censure of that book may appeare: thus he writeth: *We (my brethren) receive Peter and the other Apostles as messengers of Christ himselfe, but their names being falsly forged, we plainly do reject, knowing we received none such. I truly remaining amongst you, supposed you were all sound and firme in the right faith, and when I had not perused the booke published in Peters name, entitled his Gospell, I said: If this be onely the cause of you grudging and discouraging, let it be read: but now, in so much as I perceive a certaine hereticall opinion to bee thereby cloaked and coloured by occasion of my words, I will hasten to come unto you. Wherefore my brethren expect shortly my coming. For we know well enough the heresie of *Marcianus* who was found contrary to himselfe, he understood not that which he spake, as you may gather by the things which he wrote unto you. We might peradventure our selves, lay downe more skilfully the ground of this opinion unto his successors, whom we call conjecturers. For by perusing the expositions of their doctrine, we have found many things savouring of the true doctrine of our Saviour, and certaine other things borrowed and enterlaced, which we have noted unto you. Thus farre *Serapion*.*

Chap. 13. after
the Greeke.

CHAP. XII.

Of the workes of Clemens Bishop of Alexandria.

Στρωματῆς.

ἐκhortατῆς.

THE books of *Clemens* entitled *Stromatōn* are in all eight, and extant at this day, bearing this inscription: *The divers compacted books of Titus Flavius Clemens, of the science of true Philosophie.* There are also of the same number bookes of his entitled: *Dispositions or Informations*, where by name he remembreth his master *Pantenus*, expounding his interpretations and traditions. There is extant another book of his of *exhortation unto the Gentiles*, and three books entitled *the Schoolemaster*, and another thus: *What rich man can be saved?* Againe a book of *Easter*, and *Disputations of fasting*, and of *slander*. An *exhortation to newnesse of life for the late converts*. The canon of the Church; or, against the *Iewes*, dedicated unto *Alexander* the Bishop above named. In the books *Stromatōn* he expounded not only the divine but also the heathenish doctrine, and repeating their profitable sentences, he maketh manifest the opinions both of *Grecians* and *Barbarians*, the which divers men highly doe esteeme. And to be short, he confuteth the false opinions of grand heretikes, dilating many

Histories,

Histories, & ministring unto us much matter of sundry kinds of doctrine. With these he minglith the opinions of Philosophers, fitly entitling it for the matter therein contained, *booke of divers doctrine*. He alledgeth in the said book testimonies out of writers not allowed as out of the book called the *Wisdoms of Salomon, Iesus Sirach, the Epistle to the Hebrewes, Barnabas, Clemens, Jude*. He remembreth the book of *Tatianus against the Gentiles*, and of *Cassianus*, as if he had written a Chronographic. Moreover he remembreth *Philo, Aristobulus, Iosephus, Demetrius, Eusebius* Jewish writers: and how that all they pronounced in their writings, that *Moses* and the nation of the *Hebrewes* and *Jewes*, were far more ancient then the *Gentiles*. The books of the foresaid *Clemens* containe many other necessary and profitable tracts. In his first book he declareth, that he succeeded the Apostles. And there also he promisseth to publish Commentaries upon *Genesis*. In his book of *Easter* he confesseth himselfe to have beene over treated of his friends, that he should deliver unto the posterity in writing those traditions which he heard of the elders of old. He maketh mention of *Melito* and *Irenaeus*, and of certaine others whose interpretations he alledgeth. To conclude, in his books of *Dispositions or Informations*, he reciteth also books of the Canonickall Scripture: neither omitted he the rehearfall of such as were impugned, * I speake of the Epistle of *Jude*, the Catholike Epistles, the Epistle of *Barnabas*, the *Revelation* under the name of *Peter*.

* Chap. 14. in the Greeke.

CHAP. XIII.

Clemens Bishop of Alexandria of the Canonickall Scripture. Alexander Bishop of Ierusalem, of Clemens and Pantanus. Origen commeth to Rome in the time of Zephyrinus.

THe Epistle unto the *Hebrewes* he affirmeth to be *Pauls* for undoubted, and therefore written in the Hebrew tongue for the *Hebrewes* sakes, but faithfully translated by *Luke*, and preached unto the *Gentiles*, and therefore we find there the like phrase and manner of speech which is used in the *Acts of the Apostles*. It is not to be misliked at all, that *Paul an Apostle* is not prefixed to this Epistle. For (saith he) writing unto the *Hebrewes*, because of the ill opinion they conceived of him, very wisely he concealed his name, lest that at the first he should dismay them. Again he saith: For even as *Macarius the elder* said: For so much as the Lord himselfe was the messenger of the Almighty, and sent unto the *Hebrewes*, *Paul* for modesties sake being the Apostle of the *Gentiles*, wrote not himselfe the Apostle of the *Hebrewes*, partly for the honor due unto *Christ*, and partly also for that hee freely and holdly being the Apostle of the *Gentiles* wrote unto the *Jewes*. Afterwards of the order of the Evangelists according unto the tradition of the elders, he writeth thus: The Gospels which containe the genealogies, are placed and counted the first. The Gospel after *Marke*, was written upon this occasion. * When *Peter* preached openly at *Rome*, and published the Gospel by rote, many of the auditors imreasured *Marke* being the hearer and follower of the Apostle a long while, and one that well remembered his words, to deliver them in writing such things as he had heard *Peter* preach before. Which thing, when he had signified to *Peter*, he neither forbade him, neither commanded him to do it. *Iohn* last of all, seeing in the other Evangelists the humanity of *Christ* set forth at large, being intreated of his friends and moved by the Holy Ghost, wrote chiefly of his divinity. Thus farre *Clemens Bishop of Alexandria*. Again the foresaid *Alexander* in a certaine Epistle unto *Origen*, writeth how that *Clemens* and *Pantanus* were become his familiar friends, after this manner: This as you know very well, was the will of God, that our friendship begun even from our progenitors should continue and remaine immoveable yea and become more fervent and stedfast. We take them for our progenitors, who going before, have taught us the way to follow after, with whom after a while we shall be coupled. I meane blessed *Pantanus* my Master, and holy *Clemens* Master also, which did me much good, and if there be any other such, by whose meanes I have knowne you thoroughly for my Master and brother. So farre *Alexander*. But *Adamantius* (so was *Origen* called) writeth in a certaine place, that he was at *Rome* when *Zephyrinus* was Bishop there, for he was very desirous to see the most ancient Church of the *Romanes*, where after he had continued a little while, he returned to *Alexandria*, executing most diligently the accustomed office of Catechizing, when as *Demetrius* also Bishop of *Alexandria* used all meanes possible together with him, to the end he might profit and further the brethren.

Clemens alledgeth this out of *Macarius*.

Clemens of the order of the Gospels. *Matthew. Luke. Marke.*

Iohn.

Alexander Bishop of *Ierusalem* unto *Origen*.

Origen came to *Rome* about Anno Domini 210.

Chap. 15. after
the Greeke.

CHAP. XIII.

Of Heraclas Origen's companion in Catechizing.

Heraclas cate-
chizer at
Alexandria.

When Origen saw himselfe not sufficient, neither able alone to search out the profound mysteries of holy Scripture, neither the interpretation and right sense thereof, because that such as frequented to his schoole granted no leisure at all, for from morning to night in severall companies, one overtaking another, they flocked to his preaching, he ordained Heraclas of all the other his familiars, his fellow helper and usher, a man expert in holy Scripture, discrete and wise, and a profound philosopher, committing unto him the instruction of the inferiour sort, and lately come to the faith, reserving unto himselfe the hearing of such as were farther and better entred.

Chap. 16. after
the Greeke.

CHAP. XV.

Origen studied the Hebrew tongue, and conferred the translations of holy Scripture.

Origen had so great a desire of searching out the deepe mysteries of holy Scripture, that he studied the Hebrew tongue, and bought the copies used among the Jewes, which were written in Hebrew letters. He searched and conferred the Septuagints translation of holy Scripture, with others at that time extant.

Chap. 17. after
the Greeke.

CHAP. XVI.

Origen compiled and set forth the translations of holy Scripture, terming the one edition Tetrapla, that is fourfold. The other Hexapla, that is sixfold.

Many Greeke
translations of
the Old Testa-
ment.
The Septua-
gints.
Aquila.
Symachus.
Theodotion.

5.
6.
7.
Hexapla.
Tetrapla.
Symachus an
Ebionite.
The heresie of
the Ebionites.

Origen found certaine other translations besides the common and vulgar, varying among themselves, to wit, the translation of Aquila, of Symachus, and of Theodotion. Which I wot not where, lying hid of a long while, he searched out, and set forth unto the world. Of the which, by reason they were obscure, dusty and moth-eaten, he knew not the authors, but this onely he signifieth, that the one he found at Nicopolis on the shore of Actium, the other in some other odd place. In the sixfold edition of the Psalmes, after the foure famous translations, he annexed not only the first, but the sixth and the seventh, reporting againe how that he found one of them at Hiericho in a tun, in the time of Antoninus the son of Severus. These being compacted together in one volume, and the pages devided into pillars and columnes, every copy set over against the other, together with the Hebrew, he published the same, and entituled it Hexapla: joyning withall the translations of Aquila, of Symachus, of Theodotion, and of the Septuagints, intitling them Tetrapla. Yet have we to understand, that of these interpreters, Symachus was an Ebionite. The Ebionites opinion was recounted an heresie, for that they taught Christ to be borne of Ioseph and Mary, and that Christ was but a bare man. They taught, that the law was to be observed after the Jewish manner, as we have already learned by Histories heretofore. The Commentaries of Symachus are at this day extant, wherein he inveiyeth against the Gospell after Matthew, endeavouring to establish and uphold the foresaid hereticall opinion. These works of Symachus, together with other translations of holy Scripture. Origen reporteth himselfe to have found with a certaine woman called Iuliana, which said that Symachus delivered her them to keepe.

Chap. 18. after
the Greeke.

CHAP. XVII.

Origen revoketh Ambrose from the heresie of Valentinus, he professeth divinity and philosophie with great admiration.

This Ambrose
was not hee of
Millan.

At that time Ambrose addicted unto the Valentinian heresie, and confuted by Origen, was enlightened with the truth, which shined as the sun beames, and embraced the sound doctrine of the Church, together with many other learned men which resorted unto him. When the rumor was now every where bruted abroad of the fame of Origen, they came to try the truth of his doctrine, and to have experience of his utterance in preaching. Heretikes also very many, and Philosophers specially of the most famous, whereof not

not a few gave diligent care and attentive heed, and were instructed of him, not onely in divine but also in prophane literature. As many as he perceived towardly and sharpe witted, he led them unto philosophicall discipline, expounding unto them *Geometry* and *Arithmetike*, with the other liberall arts. Against the absurd opinions of Philosophers he alledged Philosophers authorities, and expounded them, considering severally of them as by way of commentarie: so that he was renowned, famous, and recounted among the *Gentiles* for a great Philosopher. He perswaded also unto the study of the liberall arts, many of them which were dull witted, affirming they should thence procure unto themselves great commodity and helpe to the contemplation and increase of knowledge in holy Scripture: for he was of this opinion, that the exercise of prophane and philosophicall discipline, was very necessary and profitable for himselfe.

CHAP. XVIII.

Chap. 19. after
the Greeke.

What divers men thought of Origen.

THE heathenish Philosophers who then flourished are witnesses approved of his good purpose and industry in this behalfe, in whose Commentaries we finde often mention made of this man, whereof some have dedicated their bookes unto him, other some have delivered up their workes unto him, as unto the centure of their master. But what shall I speake of them, when as *Porphyrus* himselfe, then in *Sicilia*, striving and struggling against us with his bookes, endeavouring to confute holy Scripture, remembred the interpreters thereof? and being not able to charge, neither to impugne to any purpose our doctrine, any kind of way, now voide of reason, he fell to railing speeches and slandering the expositors. Of which number namely he goeth about to accuse *Origen*, whom he reporteth to have knowne of a child, yet through his unadvised forgetfullnesse he commendeth the man, sometime reporting truly, when as he could not otherwise chuse: sometime untruly, thinking thereby to delude others: and whilest that now he accuseth him for being a Christian, anon he painteth forth, and wondreth at his singular gift and excellency in philosophicall discipline. Heare him therefore, for thus he writeth: *Many being desirous to find out, not the imperfection and impiety of Jewish Scriptures, but the resolution have turned themselves unto expositions not coherent, and interpretations of the Scripture inconvenient, and not onely allowing of forged Scriptures, but also approving and extolling the commentators. For they alledging the darke speeches which are said to be manifest in Moses, and publishing them as Oracles replenish with hid and concealed mysteries: they frame a charmed judgement, through the a rogancy of their mind, and shew forth their expositions.* Again after a few lines he saith: *This is the absurd manner and guise of that man, with whom I being very young have had conference, who then was very famous, and at this day also by reason of the Commentaries he left behind him (I meane Origen) is much spoken of, whose great praise is blasfamed farre and nigh, among the masters and favourers of that doctrine. For when he was the disciple of Ammonius, who in our time excelled for his fame in Philosophie, he profited very much under him being his master, and obtained great knowledge in the sciences: but as touching the right institution of life, he tooke in hand another trade quite contrary to his. For Ammonius being a Christian, and brought up of Christian parents, when he had growne into ripenesse of judgement, and the knowledge of Philosophie, forthwith he framed his trade of life conformable unto the lawes: but Origen being a Gentile, and brought up in the sciences of the Gentiles, degenerated and fell into that barbarous temerity, wherewith being taken, he corrupted both himselfe and the perfection of those sciences, leading a life after the manner of the Christians, contrary unto the lawes: according unto their opinions of celestial matters and of God, preferring strange fables before the science of the Gentiles. He continually perused Plato, he read over the works of Numenius, Cronius, Apollophanes, Longinus, Moderatus, Nicomachus, and the rest of the Pythagoreans, counted wise & profound men. He was wel scene in Chære, on the Stoike, and in the works of Cornutus, whence he borrowing the Grecian manner of the allegoricall interpretation of mysteries, applied it unto the Jewish Scriptures. These things hath Porphyrus written in his third booke against the Christians, truly reporting of this mans exercises and sundry kindes of knowledge, but untruly, in that he said he should degenerate from the Gentiles. For how can he pronounce the truth, when as he practiseth to write against the Christians?*

Origen readeth the liberall arts, exhorting both the subtile and simple to study them.

Porphyrus an Atheist (whose words these are lib. 3 contra Christianos) wrote fiftene bookes against the Christians, whom Eusebius confuted in 30 bookes of the which 20. were extant in the time of Jerome, but at this day no. one. The blasphemie of Porphyrus against Christianity.

Origen learned of the Grecians to write allegorically.

Porphyrius
flandered
Origen and
Ammonius.

Christians? He saith that *Ammonius* from leading a good and a godly life, fell into heathenish idolatry. For the doctrine of *Christ* which *Origen* received of his forefathers, the same he retained, as we have largely declared before. And *Ammonius* also (contrary to his report) kept still and retained the sound and uncorrupted philosophy of God, even unto his last end, as his Commentaries at this day beare record, which he left behind him. Namely the famous work entituled: *The agreement of Moses and Iesu*, and other tracts, whatsoever other men have found written. These things are laid down to the commendation of *Origen*, against the slanderous mouth of that despitfull man, and of the great skill of *Origen* in the *Grecians* discipline and doctrine: touching the which, when he was reprehended of some for his study therein, he defended himselfe in a certaine Epistle, writing after this manner.

Chap. 20. after
the Greeke.

CHAP. XIX.

*How Origen defended himselfe against such as reprehended him
for studying philosophy. Of his voyage into Arabia
and Palestina.*

Origen in a
certaine Epi-
stle writeth
thus of him-
selfe for his
study in philo-
sophy.

Vhen that I studied for the increase of knowledge, and a rumour or fame was spread abroad of the perfection of my learning and doctrine, heretikes, and specially such as were profound in Philosophy; and in the doctrine of the Gentiles, resorted unto me: wherefore I thought good to search out the selfe opinions of heretikes, and whatsoever might be said out of Philosophie for the confirmation of the truth. This have I done first of all after the example of *Pantæus*, who profited a great many before my time, and had singular skill and knowledge therein. Secondly, after the example of *Heraclas*, now a Minister of the Church of *Alexandria*, whom I found with a professour of Philosophy which was his master, five yeares before I applied my mind to the study of their sciences. Who also in times past used the common and usuall attire, now laying that aside, he took the Philosophers habite, the which he retaineth at yet, and ceaseth not unto this day with earnest labour and industry to reade over the Philosophers bookes. These things hath he written to the clearing of himselfe for his studie in prophane writers. When as at that time he continued at *Alexandria*, there came a certaine souldier from the governour of *Arabia*, with letters unto *Demetrius* Bishop of that Sea, and unto him who then was Lieutenant of *Egypt*, requesting them with all speed to send *Origen* unto him, which might communicate unto him some part of his doctrine. *Origen* then being sent of them, taketh his voyage into *Arabia*. Not long after, when he had accomplished the cause of his journey, he returned to *Alexandria*. In the meane while there was raised such a sedition in the Citie, and the warres being so hot, that there was no being for him there, he left *Alexandria*, and foreseeing that he could be safe no where in all *Egypt*, he went into *Palestina* and remained at *Cæsarea*, where he was intreated by the Bishops of that province, to dispute in the open Church, and to expound holy Scripture, being as yet not called to the ministry. Which may evidently appeare by that which *Alexander* Bishop of *Ierusalem*, and *Theodotus* Bishop of *Cæsarea* wrote in defence of the fact, unto *Demetrius* concerning him, after this manner: (he laid this downe in his letters, that there was never such a practise heard of, that there could no where the like president bee found, that lay men in presence of Bishops have taught in the Church.) We know not for what cause he reporteth a manifest untruth, when as there may be found such as in open assemblies have taught the people, yea when as there were present, learned men that could profit the people, and moreover holy Bishops at that time also exhorting them to preach. For example sake: at *Laranda* *Evelpis* was requested of *Neon*, at *Iconium*, *Paulinus* was requested by *Celsus*, at *Synada* *Theodorus* was requested by *Atticus*, who were godly brethren. It is like also that this was practised in other places, though unknowne to us. Thus was *Origen* honored being a young man, not only of his acquaintance, but of Bishops that were strangers unto him. Afterwards when *Demetrius* had called him home by his letters, and divers Deacons of the Church had earnestly solicited his returne, he taketh his voyage againe unto *Alexandria*, and there diligently applyed his accustomed manner of teaching.

Alexander Bi-
shop of *Ieru-
salem* and
Theodotus Bi-
shop of *Cæsare-
a*, write thus
unto *Demetri-
us* Bishop of
Alexandria,
which found
fault that a
lay man in pre-
sence of Bi-
shops should
dispute or in-
terpret.

CHAP. XX.

Chap. 21. after
the Greeke.*Of the famous writers in Origen's time, and how the Emperours
mother sent for him.*

THere flourished at the same time many other learned and profound Ecclesiasticall persons, whose Epistles writing from one to another, are at this day to be seene, and found reserved in the library builded at *Ierusalem* by *Alexander*, who was Bishop there at that time, from whence we have compiled together the substance of this our present History. Of this number *Beryllus* (besides his Epistles and Commentaries) hath left unto the posterity sundry monuments of his sound faith, for he was Bishop of *Bostra* in *Arabia*. Likewise *Hippolytus* Bishop of another place. There came also into our hands the disputation of *Cajus* a notable learned man, had at *Rome* in the time of *Zephyrinus*, against *Proclus* a patron of the *Phrygian* heresie: In the which (to the confutation of the temerity and bold enterprise of the contrary part in alledging of new found Scriptures) he maketh mention onely of thirteene Epistles of *S. Paul*, not naming the Epistle unto the *Hebrewes* in the number. For even to this time divers *Romanes* have thought that Epistle not to be *Pauls*. * When *Antoninus* had bene Emperour seven yeares and six moneths, *Macrinus* succeeded him in the Empire, and after this *Macrinus* had departed this life in the first yeare of his raigne, another *Antoninus* tooke the Imperiall Scepter to rule over the *Romanes*, in the first yeare of whose Coronation *Zephyrinus* Bishop of *Rome* died, when he had governed the Ecclesiasticall Sea the space of eightene yeares, whom *Calistus* succeeded: who continuing the space of five yeares, left the Church to *Vrbanus*. Againe after that *Antoninus* had bene Emperour foure yeares full, he died, in whose roome *Alexander* immediatly followed: at what time *Philetus* succeeded *Asclepiades* in the Church of *Antioch*. Then *Mamea* the Emperours mother, a woman most godly and religious (when the fame of *Origen* was spread farre and nigh, so that it came even unto her eares) thought her selfe a happy woman, if she might see him and heare his wisdom in holy Scripture, which all men wondred at. Wherefore remaining at *Antioch*, she sent of her guard for him, who also came, and after that he had continued there a while, and published many things to the glory of God, and of the power of the heavenly doctrine, he returned againe unto his accustomed Schoole.

Beryllus.
Hippolytus.
Cajus against
Proclus.

13. Epistles of
Paul.

* *Anno Dom.*
220.

Macrinus suc-
ceedeth *Anto-*
nius in the
Empire.

Antoninus 3.
Emperor, *Anno*
Domini 221.

Calistus Bi-
shop of *Rome*,
Vrbanus Bi-

shop of *Rome*.
Alexander
Emperour

Anno Dom.

224.
Philetus Bi-
shop of *Antioch*.

Chap. 22. after
the Greeke.

CHAP. XXI.

*The catalogue of Hippolytus workes. Origen beginneth
to comment.*

AT that time *Hippolytus* amongst many other of his monuments, wrote a booke of *Easter*, where after supputation of times laid downe, he set forth a certaine Canon of *Easter*, comprising the compasse of sixteene yeares, ending the raigne of the Emperour *Alexander* in the first yeare. Of his other workes these came to our knowledge: *Of the sixe daies creation: Of the things which follow the six daies workes. Against Marcion. Vpon the Canticles of Salomon. Vpon certaine peeces of Ezechiel. Of Easter. Against all heresies.* With many others, the which thou shalt find extant among other men. About that time *Origen* began to comment upon holy Scriptures, *Ambrose* diversly provoking him, not onely with words and faire speeches, but also urging him with large offers of necessary expences. For *Origen* had at certaine times appointed for him, mo in number then seven swift notaries, every one supplying the roome by turne, and writing that which he uttered unto them: and as many more Scriveners, together with maidens well exercised and practised in penning, whose necessary expences and charges *Ambrose* exhibited, yea and that abundantly. Who also together with him bestowed great diligence in the exercise and study of the sacred Scriptures, whereby chiefly he provoked him to write Commentaries upon holy Scripture. When these things were thus a doing, after *Vrbanus* had governed the Church eight yeares, *Pontianus* succeeded him in the sea of *Rome*, and in the Church of *Antioch* *Zebinus* succeeded *Philetus*.

The works of
Hippolytus.

Origen's Notar-
ies and Scri-
veners.

Pontianus Bi-
shop of *Rome*.
Zebinus Bishop
of *Antioch*.

CHAP.

Chap. 23. after
the Greeke.

CHAP. XXII.

Origen is made Minister at Casarea.

AT that time when the necessity of the Ecclesiasticall affaires so constrained, *Origen* being sent into *Greece* was made Minister at *Casarea* in *Palestina* of the Bishops there abiding. But what stirre fell out touching that matter in his behalfe, and what was decreed by Bishops concerning the controversies about him, and what other things he suffered preaching the Word of God: in so much as they require a severall volume, we will passe them over, referring the Reader unto the second *Apology* which we published in the defence of him, where we have lightly run them over.

Chap. 24. after
the Greeke.

CHAP. XXIII.

Of certaine Commentaries of Origen.

THese things are also to be annexed unto the rest, how that in the sixth book of his annotations upon *Iohn*, he declareth the five first to have beene written by him at *Alexandria*. But all the tracts that came to our knowledge upon this *Evangelist* amounted to the number of twenty and two tomes. In his ninth tome upon *Genesis* (whereof all are twelve) he signifieth not only the former eight to have beene written at *Alexandria*, but also his annotations upon the first five and twenty *Psalmes*. Againe, he wrote upon the *Lamentations*, (of the which we have seene five tomes) where he made mention of his books of the resurrection, in number two. He wrote also of principall beginnings, afore his departure out of *Alexandria*. And the books intituled *Stromateis* in number ten, he wrote in the same city, in the time of the Emperour *Alexander*, as all the titles prefixed to the tomes do declare.

Chap. 25. after
the Greeke.

CHAP. XXIIII.

*The Catalogue of the bookes of the Old and New Testament,
alleged out of Origen's workes.*

IN his Exposition upon the first *Psalm* he reciteth the books of the Old Testament, writing thus: *We may not be ignorant that there are two and twenty books of the Old Testament after the Hebrewes, which is the number of the letters among them.* Againe a little after he saith: *The two and twenty books after the Hebrewes are these: The first, Genesis, of us so called, but of the Hebrewes Breith, the title being taken of the beginning of the booke, which is as much to say as: In the beginning. The second, Exodus, in Hebrew Ve elle smoth, that is, These are the names. The third, Leviticus, in Hebrew Ve ikra, that is, And he called. The fourth, Numeri, in Hebrew Hammisparim or Pecudim. The fifth, Deuteronomium, in Hebrew Elle hadebarim, that is, These are the words. The sixth, Iesus the son of Nave, in Hebrew Iosue Ben Nun, that is, Iosue the son of Nun. The seventh, Judges and Ruth, with them one booke, in Hebrew Sophetiim, that is, Judges. The eighth, of Kings the first and second, with them one booke, in Hebrew Samuel, that is, Called of God. The ninth, the third and fourth of Kings, with them one booke, in Hebrew Ve hamelech David, that is, And the raigue of David. The tenth, the first and second of Paralipomenon, with them one booke, in Hebrew Dibre hajamim, that is, The words of daies. The eleventh, the first and second of Esdras, with them one booke, in Hebrew Ezra, that is, A helper. The twelfth, the booke of *Psalmes*, in Hebrew Sepher thillim. The thirteenth, the Proverbs of Salomon, in Hebrew Misloth. The fourteenth, Ecclesiastes, in Hebrew Coheleth. The fifteenth, the Canticle of Canticles; we may not reade as some think, the Canticles of Canticles, in Hebrew Sir hafirim. The sixteenth, Esaias, in Hebrew Iesai. The seventeenth, Ieremias with the *Lamentations* & the Epistle, in one booke in Hebrew Lirmia. The eighteenth, Daniel: The nineteenth, Ezekiel, in Hebrew Ieeskiel. The twentieth, Iob, in Hebrew Hiob. The one and twentieth, Hester. Besides these there are books of the Machabees, intituled in Hebrew Sarbet Sarbanel. These things hath *Origen* laid downe in the foresaid commentary. And in the first tome upon the Gospel after *Mathew*, observing the Ecclesiasticall Canon, he testifieth there be onely foure Gospels, writing thus: *As I have learned by tradition of the foure Gospels (which alone without contradiction are received of all the Churches under heaven) the first is written by Matthew, who was first a Publican, then an Apostle**

Apostle of Iesus Christ. He published the same in writing unto the faithfull Iewes in the Hebrew tongue. The second is after Marke, who wrote the same according unto the preaching of Peter, who in his catholike Epistle calleth him his sonne, saying: The Church which is in Babylon, elected together with you saluteth you, and my wellbeloved sonne Marke. The third is after Luke, written for their sakes who of the Gentiles turned to the faith, which also was commended of Paul. The fourth is after Iohn. Againe, in the fifth tome of Annotations upon Iohn, the same Origen touching the Epistles of the Apostles saith thus: Paul enabled a Minister of the New Testament, not according to the letter but after the spirit, who preached the Gospell abundantly every where from Ierusalem unto Illyricum, wrote not unto all the Churches which he instructed, but unto whom he wrote, he wrote in few lines: but Peter upon whom the Church of Christ was built, against the which the gates of hell shall not prevaile, left behind him one Epistle whereof we are certaine. Be it that he left another: but this is in controversie. What shall I say of Iohn who leaned on the breast of our Lord Iesus, who wrote one Gospell, and confessed withall, so many Gospels might have beene written, that if they had beene written the world could not have contained them. He wrote also the Revelation, being commanded to conceale and not to write the words of the seven thunders. He left behind him an Epistle comprising very few verses. Be it that the second and the third be annexed, though some take them not for his: in both which there are not an hundred verses. Moreover of the Epistle unto the Hebrewes, in his Homelies expounding the same he writeth thus: The character of the Epistle unto the Hebrewes setteth not forth the style of Paul, who confessed himselfe to be rude in speech, for the phrase of that Epistle savoureth very much of the Greeke tongue. Whosoever he be that hath any judgement in discerning of phrases, will confesse the same. Againe, that the doctrine of this Epistle is sound, and not inferiour to those Epistles which without contradiction are knowne to be the Apostles, whosoever will with judgement read the Apostle, he will also confesse the same to be most true. A little after he saith thus: I truly for mine owne part, that I may speake as I thinke, doe say, that the doctrine of this Epistle is the Apostles for undoubted, but the phrase and order another mans, which noted the sayings of the Apostle, and contrived such things as he had heard of his master, into short compendious notes. Wherefore if any Church heretofore hath received the same as the Epistle of Paul, let her still embrace and receive the same under his name. For the learned men of old have not without great consideration delivered the same unto us for the Epistle of Paul. But who wrote it God the only truth knoweth: yet Histories have declared unto us, that some thought it to have beene written by Clemens Bishop of Rome, some by Luke who wrote both the Gospell and the Acts of the Apostles. But of these things thus much.

Marke.

Luke.

Iohn.

Origen hom. 5.

in Iohn.

Pauls Epist.

Peters 2. Epi-

stles.

The Apoca-

lypse.

Iohns 3. Epi-

stles.

Origen. in epist.

ad Rom.

CHAP. XXV.

Chap. 26. after
the Greeke.

Origen professeth divinity at Casarea. Heraclas is chosen Bishop of Alexandria.

IT was in the tenth yeare of the raigne of the aforesaid Emperour when Origen left Alexandria, and got him to Casarea, when also he committed the office of Catechizing there, unto Heraclas. In a while after Demetrius the Bishop of Alexandria dieth, when he had continued in the same roome the space of three and forty yeares: him succeeded Heraclas. There flourished also at that time Firmilianus Bishop of Casarea in Cappadocia.

Anno Domini
234.

CHAP. XXVI.

Chap. 27. after
the Greeke.

Of the Bishops that were Origen's familiar friends.

THis Firmilianus so highly esteemed of Origen, that one while he sent for him unto his owne province to edifie his Churches, another while he tooke his voyage unto Iudea unto him, where for a certaine space he continued with him for farther understanding of the holy Scriptures. Besides him Alexander Bishop of Ierusalem, and Theoctistus Bishop of Casarea, continually were of his side, permitting unto him alone, as master, the interpretation of holy Scripture, with the rest of the Ecclesiasticall function.

Firmilianus.

Alexander.

Theoctistus.

Chap. 28. after
the Greeke.

CHAP. XXVII.

Of the persecution which Maximinus the Emperour raised.

Maximinus
was created
Emperour
Anno Domini
237. under
whom the first
persecution
was raised.
Gordianus cre-
ated Emperour
Anno Domini
240.
Anterus Bishop
of Rome.

After that the Emperour *Alexander* had ended the raigne of thirteene yeares, *Maximinus* *Cesar* succeeded him, who being incensed with the anger, spite and grudge he bare unto the house of *Alexander*, which harbored many of the faithfull, he stirred up the fierie flame of persecution, and gave commandement that the governours onely of the Churches, as principall authors of the doctrine of our Saviour, should be put to death. At that time *Origen* wrote a book of *Martyrs*, the which he dedicated unto *Ambrose* & *Proclatus* Minister of *Cesarea*, for that both they suffered no small affliction in that troublesome time, wherein also they had endured most constantly examination & confession, *Maximinus* himselfe continuing Emperour no longer then three yeares. *Origen* noted the time of this persecution, both in the two and twentieth tract of his Commentaries upon *Iohn*, and in sundry of his Epistles. But when *Gordianus* had succeeded *Maximinus* in the Empire of Rome, *Anterus* also followed *Pontianus*, after he had governed sixe yeares in the Bishops Sea of Rome.

Chap. 29. after
the Greeke.

CHAP. XXVIII.

Of the strange election of Fabianus Bishop of Rome. Of the succession of Bishops at Antioch and Alexandria.

Fabianus Bi-
shop of Rome.

After that *Anterus* had enjoyed the Ecclesiasticall function the space of one moneth, *Fabianus* succeeded him: who as report goeth, came from the country after the death of *Anterus*, together with certaine others for to dwell at Rome: when such a thing as never was seene before at the election of a Bishop, happened then by the divine and celestiall grace of God. For when all the brethren had gathered themselves together for the election of a Bishop, and many thought upon diverse notable and famous men, *Fabianus* himselfe being there present together with others, when as every one thought least, nay nothing at all of him, suddenly from above there came a Dove, and rested upon his head, after the example of the Holy Ghost, which in likenesse of a Dove descended upon our Saviour: and so the whole multitude being moved thereat, with one and the same Spirit of God, cryed out cheerefully with one accord, that he was worthy of the Bishopricke: and immediatly (as they report) he was taken and enstalled Bishop. At that time, when *Zebinus* Bishop of *Antioch* had departed this life, *Babylas* came in place. And at *Alexandria*, when *Heraclius* the successor of *Demetrius* had finished his mortall race, *Dionysius* one of *Origen*s Disciples, supplied the roome.

Babylas Bishop
of Antioch.
Dionysius Bi-
shop of Alex-
andria.

Chap. 30 after
the Greeke.

CHAP. XXIX.

Of Gregorius and Athenodorus disciples of Origen.

Theodorus, who
also was called
Gregorius
Neocæsariensis, as *Socrates*
writeth, lib. 4.
cap. 22.
Athenodorus.

When *Origen* executed his accustomed manner of teaching at *Cesarea* many flocked unto his lessons, not onely men of that countrey, but also infinite forreiners, who forsaking their native soile, became his disciples: of which number as chiefe we have knowne *Theodorus*, he was the same *Gregorius* the most renowned Bishop among us, and his brother *Athenodorus*. He being studious in the Greeke and *Romane* discipline, so perswaded them, that they embracing the sincere love of philosophie, altered their former studies unto the exercise and studie of holy Scripture. And after they had continued with him the space of five yeares, they profited so much in holy Scripture, that both being as yet yong men, they were ordained Bishops of certaine Churches in *Pontus*.

Chap. 31. after
the Greeke.

CHAP. XXX.

Of Aphricanus an Ecclesiasticall writer, and his bookes.

The History
of *Susanna*
doubted of.

About that time was also *Aphricanus* renowned and much spoken of, the author of those Commentaries entituled of *Cestes*, or *Wedding girdles*. There is extant also an Epistle of his unto *Origen* to this effect, that he doubted whether the History of *Susanna* commonly read in *Daniel*, was true or fained: whom *Origen* fully satisfied. There came also

to our hands of the same *Aphricanus* doing, five volumes of Chronicles curiously penned, wherein he reporteth himselfe to have travelled unto *Alexandria* because of the great fame of *Heraclas*, whom, excelling in philosophicall sciences and discipline of the *Gentiles*, we have shewed before to have beene chosen Bishop of *Alexandria*. There is also of the same author, an Epistle unto *Aristides* of the difference or disagreeing in the *Genealogie of Christ*, written by *Matthew* and *Luke*, wherein he manifestly proveth the consent and agreement of the *Evangelists*, out of a certaine History which came to his hands: whereof in his proper place, that is, in the first book of this present History, we have already made mention.

CHAP. XXXI.

Chap. 32. in
the Greeke.

When and where Origen wrote upon the Prophets.

ABout this time *Origen* published Commentaries upon *Esay*, afterwards upon *Ezechiel*: of the which upon the third part of the Prophet *Esay*, unto the vision of the fourefooted beasts in the wilderness, there came unto our hands thirty Tomes. And upon the Prophet *Ezechiel* in the whole five and twenty, the which he wrote being at *Athens*. He began to comment upon the *Canticles*, so that thereupon he finished five bookes, and afterwards returning from *Casarea* he made them out ten bookes. What need we presently to recite an exact catalogue of his workes, for it requireth a severall volume? when as we have run them over in the life of *Pamphilus*, who suffered martyrdom in our time: where we (commending the life of *Pamphilus*, his earnest and great study) have made catalogues and indexes for the library which he builded, gathering together both the workes of *Origen* and also of other Ecclesiasticall writers: where if any man be disposed, he shall readily find all the perfect volumes of *Origen*, as many as came to our knowledge. Now let us proceed further, to the discourse of that which followeth in this present History.

CHAP. XXXII.

Origen reduceth Beryllus into the right way, who asofortime judged not aright of the divine nature of Christ.

Chap. 33. in
the Greeke.

Beryllus Bishop of *Bostra* in *Arabia*, of whom we have spoken a litle before, went about to establish forreine and strange doctrine from the faith, to the overthrow of the Ecclesiasticall canon. He was not afraid to say, that our Lord and Saviour, before his incarnation, had no being according unto the circumscription of a proper and severed substance, and that he had no proper divinity, but only his fathers divinity, dwelling in himselfe. When as by reason of this matter many Bishops had dealt with him by conference and disputation, *Origen* also amongst others was sent for, who conferred with him at the first to understand the ground of his opinion, which being understood, and perceiving him not to beleve aright, he rebuked him, perswaded him with reasons, convicted him with manifest prooffe, restrained him with true doctrine, and restored him againe to his former sound opinion. The acts of *Beryllus*, the Synods summoned for his sake, the questions moved by *Origen* unto him, the disputations held in his owne congregation, with all the other circumstances thereunto appertaining are at this day extant. And infinite other things have our elders remembered of *Origen*, all which I passe over as impertinent to this our present purpose. Such things as concerne him and are necessary to be knowne, may be gathered out of the *Apology* the which we wrote in his behalfe, together with *Pamphilus* Martyr (a man that flourished in our time) against contentious quarrellers.

Beryllus denied Christ to be the second person in Trinity before he was made man.

CHAP. XXXIII.

Of Philip a Christian Emperour and his humility.

Chap. 34. in
the Greeke.

Vhen *Gordianus* had beene Emperor of *Rome* six yeares, *Philip* together with his son *Philip*, succeeded him. Of this man it is reported, that he being a Christian, and desirous to be partaker and joyned with the multitude in the Ecclesiasticall prayers upon the last day of Easter Vigils, could not be admitted untill he had first rendred an account of his faith, and coupled himselfe with them which for their sins were examined

Philip crowned Emperour Anno Domini 246.

and placed in the roome of penitents. For except he should have done this, he could not be admitted: therefore because he was faulty in many things, he willingly obeyed, and declared by his works his sincere and religious mind towards God.

Chap. 35. in
the Greeke.

CHAP. XXXIII.

Dionysius succeeded Heraclas at Alexandria.

Anno Domini
249.

IT was the third yeare of the raigne of *Philip*, and the sixteenth yeare of *Heraclas* Bishop of *Alexandria*, when *Dionysius* succeeded him in the Bishops Sea.

Chap. 36. in
the Greeke.

CHAP. XXXV.

What time Origen set his Scriveners on worke, and when his other workes were written.

ABOUT that time, faith (as it was requisite) taking root, and the Gospell freely preached throughout the world, *Origen* (as they report) being above threescore yeares old, and much worne and wasted by reason of his long study and painefull exercise, now at length permitted that those things which he had publickly preached and disputed, should by notaries be copied out, which before he would not suffer to be done. Then wrote he against the booke of *Celsus* the Epicure, intituled *The word of truth*, eight books. After them five and twenty tracts upon the Gospell after *Matthew*. And others upon the twelve Prophets, whereof we have found five and twenty in the whole. There is extant an Epistle of his unto the Emperor *Philip*, and another unto his wife the Empresse *Severa*, with sundry others unto other men. Of the which as many as we could find being scattered here and there (which exceeded the number of an hundred) we have collected and comprised in severall volumes, to the end they should no more be dispersed. He wrote also to *Fabianus* Bishop of *Rome*, and to sundry other Bishops and governours of Churches, of his sound opinions and doctrine. The specialities thereof thou mayest see in the sixt book of our *Apology* written in his behalfe.

Chap. 37. in
the Greeke.

CHAP. XXXVI.

Origen confuted the Arabians which taught that the soules were mortall.

Of this opinion
was *Iohn* the
22 Bishop of
Rome.

HERE arose certaine at that time in *Arabia* which were authors of pernicious doctrine who taught that in this present life the soules died, and perished together with the body, and that in the generall resurrection they arose together, and were restored to life againe. A great Synod was summoned together for this cause, so that againe *Origen* was sent for, who publickly so discoursed and disputed of this question, that he purged and withdrew their seduced minds from this foule error.

Chap. 38. after
the Greeke.

CHAP. XXXVII.

Origen openeth and confuteth the heresie of the Helcesaits.

Origen in 82.
Psalme.

THEN also sprang up another poisoned opinion, namely the heresie of the *Helcesaits*, which was no sooner risen, but it was rooted out. *Origen* made mention thereof, expounding the fourescore and second Psalme in the open audience of the Congregation, where he saith thus: *In these our daies stept forth one which boasted, that he was able to maintaine the most detestable opinion, called the heresie of the Helcesaits, lately sown in the Church. What cankered poyson is contained in this opinion, I will tell you, lest that ye also be deceived. This heresie disalloweth of some of the holy Scripture wholly and alloweth of some other, both in the Old and New Testament. This heresie denieth Paul wholly. This heresie counteth it an indifferent thing, if thou denie or not denie with thy mouth in the time of persecution, so that thou persist faithfull in thine heart. They use a certaine booke which as they say came downe from heaven, the which whosoever heareth and beleeveth (say they) shall obtaine another kind of remission of sins then that which Christ purchased for us. Thus went the affaires then.*

CHAP.

CHAP. XXXVIII.

Of the persecution under Decius, the martyrdom of many Bishops, and how that Origen was persecuted.

After that Philip had beene Emperor seven yeares, Decius succeeded him, who because of his grudge towards Philip, raised persecution against the Church, in the which persecution Fabianus Bishop of Rome was martyred, whom Cornelius did succeed. In Palestine Alexander Bishop of Ierusalem when he had the second time endured confession for Christs sake before the tribunall seate of the President of Caesarea, is cast into prison, where after a notable and famous testimony of his true faith, given before the judgement seate of the Lieutenant, he ended his mortall life: after whom Mazabanes was chosen Bishop of Ierusalem. And Babylas likewise Bishop of Antioch, (even as Alexander Bishop of Ierusalem) after he had rendred an account of his faith, died in prison, whom Fabius succeeded. But what things and how great they were which hapned to Origen in that persecution, and how he died, the spitefull divell deadly pursuing him with his whole troope, striving against him with all might, and every kinde of sleight that possibly could be invented: and specially against him above all the rest which then were persecuted to death: and what and how great things he sustained for the doctrine of Christ: imprisonments and torments of body, scourging at iron stakes, stinch of close prison: and how that for the space of many daies his feet lay stretched foure spaces asunder in the stocks: and how that constantly hee endured the threats of fire, and all that the enemy could terrifie him with: and what end he made after the Iudge had wrought all meanes possible to save his life: and what speeches he uttered, very profitable for such as need consolation: sundry of his Epistles truly, faithfully and curiously penned, doe declare.

CHAP. XXXIX.

How Dionysius Bishop of Alexandria reporteth the perils himselfe stood in.

Touching Dionysius, I will alledge out of his own Epistle unto Germanus, where he of himselfe, writeth thus: I take God to witnesse of that I speake, and he knoweth that I lie not. I fled away not greatly regarding mine owne person, and yet not without the will of God. Long before that the persecution under Decius prevailed, Sabinus sent the purveyor of corne to seeke me, for whose coming I remained at home three daies. But he searching all places, high-waies, rivers and fields, where he conjectured that I either hid my selfe or passed by, was I wot not how blinded, so that he found not my house. He little thought that I continued at home in that heate of persecution. At length with great difficulty (God no doubt disposing my departure) the fourth day, I and my children, together with many other brethren left the City. And that our departure was caused by the divine providence of God, the sequels declare, wherein peradventure I stood unto many in good stead. A little after he reporteth the casualties which happened after his flight, in this sort: About Sunne set I was led by the souldiers together with my company, unto Taposiris, but Timothy (as God would) was neither present, nor taken. At length when he came, he found the house desolate, the servants keeping it, but he perceived that we were taken and gone. Againe after a few lines: And what a wonderfull chance was that? I will truly report it you: One met Timothy by the way as he fled, and seeing him troubled and disquieted in minde, demanded of him the cause of his so quicke speede, who forthwith openeth unto him the whole matter. The which when the passinger had learned, he passeth by and goeth still on his journey, which was to a banqueting bridehouse (* the manner was at such meetings to watch all night) and being come thither, he told the guests at table, all that he had heard by the way. They all together headily, as it had beene a made match, rose up and with all speed pursued us with a clamorous tumult: and when the souldiers which guarded us fled away, they fell upon us as we lay in our beds. I (God knowes) at the first tooke them for theeves, and because I thought their coming was to rob and spoile, as I lay in my naked bed I wrapped me in the sheete, and reached them the rest of my bedding. But they commanded me to arise and quickly to depart. Then understanding their drift, I cried out, praying and beseeching them that they would suffer us to be gone. If they would benefite me at all: I prayed them to prevent such as would bring

Chap. 39. after the Greeke.

Decius crowned Emperour Anno Domini 254. under whom as Origen saith, the 7. persecution was raised. Fabianus Bishop of Rome martyred. Cornelius Bishop of Rome. Alexander Bishop of Ierusalem died in prison. Mazabanes Bishop of Ierusalem. Babylas Bishop of Antioch died in prison. Fabius Bishop of Antioch. Origen is persecuted. Chap. 40. in the Greeke.

Dionysius Bishop of Alexandria unto Germanus.

Dionysius Bishop of Alexandria was married.

* This custome in divers places is now a daies in ure.

me forth, and to behead me themselves. When I had cried thus, as my companions and partakers do very well know, they rushed out violently. I truly then cast my selfe prostrate upon the pavement, they tooke me by hand and foot, they lugged me forth and carried me away. There followed after such as can testifie all these things namely, Gajus, Faustus, Peter and Paul; which led me out of my lodging, and laid me upon the bare backe of an Asse. Thus Dionysius wrote of himselfe.

Chap. 41. in
the Greeke.

CHAP. XL.

Dionysius Bishop of Alexandria reporteth the constancie of such as were
martyred at Alexandria under Decius.

Dionysius unto
Fabius Bishop
of Antioch.

Metras after
torment is stoned
to death.

Quinta stoned
to death.

Apollonia is
burned.

Serapion was
throwne down
and his necke
broken.

The Edict of
Decius against
the Christians.
Mac. 24.

THe same Dionysius in his Epistle unto Fabius Bishop of Antioch, describeth the sundry torments of them which suffered martyrdom at Alexandria under Decius, writing thus: This persecution was not begun by the Emperours Edict, but one whole yeare before. For there came unto this City a certaine southsayer and inuenter of mischief, who moved and stirred up the whole multitude of the heathens against us, and excited them to defend the superstition of their native soile: by whom they being thus provoked, and having won to their side such as were of power and authority, to perpetrate all impious acts, they perswaded themselves that the onely worship of diuels and our slaughter, was piety it selfe. First then they apprehend a certaine Minister whose name was Metras, and command him to utter blasphemie, who for disobedience therein is beaten with clubs, his face and eyes they pricked with sharpe quills, afterwards they led him forth into the suburbs and stoned him to death. Againe, they bring into the temple of Idols a faithfull woman named Quinta, and constrained her to worship, who contrarying and abhorring their Idols, had her feete bound together, and by them trailed and lugged all along the streets, which were paved with sharpe stones, and withall being beaten against mil-stones and sore scourged, she was brought forth to the same place, and executed. Which being done, they all with one accord violently rush into the houses of the religious, and every one of the wicked leadeth the headie multitude unto their neighbours houses whom they knew to be godly and well disposed; and they destroy, spoile, steale and beare away the precious jewels: but the vile, the base, and the woden stuffe they throw out into the streets, and burne it to ashes: shewing forth thereby a resemblance or spectacle of a citie taken and ransacked by the enemy. But the brethren gave backe, and withdrew themselves aside, taking in good part and very chearefully the losse of their goods, much like unto them of whom Paul hath testified. Neither doe I remember any (one onely excepted) of them which were apprehended, unto this day that denied the Lord. Furthermore they laid hold upon the elderly and renowned virgin Apollonia, they beat her cheeks, and knocke out all the teeth in her head. Over against the Citie they prepare a pile, and threaten to burne her quicke, unlesse she would together with them utter blasphemie. But she lingring a little while as though she would take further deliberation, sodainly leaps into the fire, and is consumed to ashes. To be short, they laid hold upon Serapion, who continued in his owne house, whom they vexed with sundry grievous and bitter torments, brusing all the members of his body, and throwing him downe headlong from an upper chamber. There was no way left for us to passe, no not the common high way, nor any by passage, either by day or night; they cryed out all, and exclaimed every where, there was no other choice but either to utter blasphemy, or to be drawne and burned at the stake. And these things (the more is the pitie) endured too too long. But in the end this sedition and civil warre overtooke the seditious persons themselves, and turned upon them the selfe same cruelty which they before had practised upon us. So that for a little season we refreshed our selves, their fury wherewith they raged against us being somewhat abated: but a while after, the alteration of the Imperiall scepter was made knowne unto us, which afore time was very favourable unto us, but now threatned great mischief to ensue. For the Emperours edict is proclaimed, and that most dreadfull saying of our Saviour prognosticated long ago now taketh place, that if it were possible the very elect themselves should be offended. All doe tremble and quake for feare, some forthwith of the mightier sort flie away, doubting what would befall them, some of their owne accord are carried away with their worldly affaires, some are perswaded by their neighbours, and being called by their names, are present at their profane and impious sacrifices: some waxed pale and trembled, not as though they would sacrifice, but like to become sacrifices

sacrifices and oblations to the Idols, so that the whole multitude in compasse derided them: for they seemed manifestly to be timorous, both to die, and also to doe sacrifice: some went stoutly unto the altars and affirmed boldly, that they were never Christians, of whom the Lord hath most truly foretold, that such should hardly be saved. Some other there were that held with both sides: some fled, and some were taken, whercof divers endured fetters and imprisonment. Other some after long imprisonment, before they came unto the tribunall seate renounced their faith: some others after they had stoutly endured torments, in the end denied Christ. But others that were blessed and valiant, as pillars or bulwarkes of the Lord, being strengthened by him, and stout in protesting their faith, having gotten unto themselves worthy constancy and courage sufficient, became renowned martyrs of the kingdome of heaven. The first was Iulianus a gawie man, not able either to stand or goe, he was brought forth by two which bare him on their shoulders, whereof the one afterwards fell from the faith, but the other called Cronion, whose surname was Eunus, together with the old Iulianus, confessed and acknowledged the Lord (as it was meete) with a perfect and sound faith. They were both layed upon Camels, and scourged aloft, and in the end being throwne into the flashing fire, they were burned to ashes, in presence of the people which compassed them round about. When as they were brought forth, a certaine souldier rebuked such as reviled them, wherefore they exclaimed against him, so that this valiant warriour of the Lord was brought forth to fight, who after that he had stoutly behaved himselfe in that great skirmish for the Christian faith, was beheaded. After him another, by nation a Libian, by appellation and blessing the true Macar, was often admonished by the Iudge to denie Christ and renounce his faith, and for not consenting unto it, was burned quicke. After them Epimachus and Alexander, when they had beene long punished with fetters, tormented with sharpe razors and bitter scourges, were throwne into a fierie pile, together with foure women. Ammonarion also a holy virgin, whom the Iudge grievously tormented, for that she foretold him she would obey him in nothing (which indeed she performed) was brought forth to execution. The rest as Mercuria a very honest matron, and Dionysia a very fruitfull woman for child bearing (the which children notwithstanding she preferred not before the Lord) when they had confounded the Iudge, which used all kind of perswasions, and now was of the women overcome, after they were so tormented that they were past all sense and feeling, they were beheaded with the sword: but Ammonarion passed them all, notably enduring all kind of torment. Heron also and Ater, and Isidorus being Egyptians, together with Dioscorus a young man of fifteene yeares old, were committed. First of all the Iudge tooke the young man in hand with faire speeches, as though he were easie to be intreated, afterwards with torments, as though he were soone terrified; but he for all his perswasions would neither bow at his flatteries, nor breake at his threats. The rest after they had endured the most cruell rending and disjointing of their bodily members, he commanded to be burned with fire, but Dioscorus he set at liberty, wondering at his gracious countenance which gave a glistering shine, and the wise answers which proceeded out of his mouth, saying, he would grant him longer space to repent and remember himselfe, for his tender yeares sake. So that even at this day the most renowned Dioscorus remaineth among us, waiting for a larger and longer combat. Nemesion also an Egyptian is accused of theft, whereof after he had openly purged himselfe before the Centurion, againe he is accused of Christianity, wherefore he was bound and brought before the President. But the most cruell and unjust Iudge delivered him among the theeves, to be twise more grievously tormented and vexed, making him thereby the more blessed and honoured after the example of Christ. There stood before the tribunall seate certaine souldiers: Ammon, Zenon, Ptolomæus, Ingenius, and together with them old Theophilus, who (when any of the Christians came to heare the sentence or judgement, and now was ready to shrink) so struggled that they were ready to burst within themselves; they nodded with their countenance, and beckened with their hands, exhorting them to constancy with all signes and gestures of the body. The which when the multitude in compasse had perceived, before that any laid hands on them, preventing their doings, they step forth before the barre and proclaime themselves to be Christians: so that the President and his assistants were amazed, and the Christians upon whom the sentence had past, were thereby emboldened to suffer, and the Iudges marvellously afraid. These therefore departed from the tribunall seate very chearefull, and rejoiced in the testimony of their faith, God gloriously triumphing in them.

Mat. 19.

Iulianus burned.

Cronion was burned.

A souldier beheaded.

Macar is burned.

Epimachus is burned.

Alexander is burned.

Foure women burned.

Ammonarion is beheaded.

Mercuria and Dionysia beheaded.

Heron burned.

Ater burned.

Isidorus burned.

Dioscorus a confessor.

Nemesion a Martyr.

Ammon, Zenon, Ptolomæus, Ingenius, and Theophilus confessors.

Chap. 42. after
the Greeke.

CHAP. XLI.

Of Ischyriion the martyr with others. Of receiving after repentance such
as fell in persecution.

Dionysius Bi-
shop of Alex-
andria unto
Fabius Bishop
of Antioch.
Ischyriion was
beaten to death
with a cudgell.

Cheremon Bi-
shop of Nilus
was married.

Ezek. 18.

MAny others (saith Dionysius) throughout the Cities and villages were quartered and dis-
membred by the Ethniks, whereof for example sake I will rehearse one. Ischyriion being
a Noble mans hired servant, and by office his Steward, was commanded by his Master
to do sacrifice, and when he obeyed not, he was contumeliously reviled. The heathen master seeing
his Christian servant so constant, persisting in his former opinions, taketh a great cudgell in his
hand, and beates his body and bowels till breath departed. What shall I say of the multitude of
them which wander in the desert and wast mountaines, consumed with famine and hunger, and
cold, and diseases; spoiled by theeves, and devoured of beasts, whose blessednesse and victories
they that remaine alive are able to testifie? Of these also I will alledge one for example. There was
one Cheremon a very old man, Bishop of a City called Nilus, who together with his wife fled un-
to the mountaines of Arabia, and returned home no more, nor could ever afterwards be scene.
And though they were often sought for of the brethren; yet could neither they nor their carcases
ever be found. Many also in these mountaines of Arabia were taken captives of the barbarous Sa-
racens, whereof some were hardly ransomed for great summes of money, some not as yet, no ne-
ver unto this day appeared. And these things (brother) I write not in vaine, but that thou mayest
understand what and how great evils and mischiefs have happened amongst us, whereof they
know more, which among all others have felt most. And after a few lines againe he writeth
thus: The Martyrs themselves which lived amongst us, now associates with Christ, coheires of
his kingdome, and partakers of his judgement, in that they shall judge together with him, have
received againe certaine of the brethren which swarved from the faith, and fell to offer sacrifice
unto Idols; and beholding their conversion and repentance, knowing for surety that they were
to be received, in so much as God will not the death of a sinner, they embraced them, retained
them, and made them partakers of their prayers and trade of life. But what do ye advise me my bre-
thren concerning such? What have we to doe in this case? Shall we be of one and the same minde
with them? Shall we retaine their sentence and favour, and shall we tender such as they have pi-
tied? or shall we reject their censure, and sit in judgement upon their sentence? Shall we requite
kindnesse with injury? Shall we destroy order? Shall we provoke God against us? These things to
good purpose hath Dionysius mentioned touching them which fell in time of persecution.

Chap. 43. after
the Greeke.

CHAP. XLII.

Of receiving againe such as fell. The testimony of Cornelius Bishop of Rome. The
heresie of Novatus, and his impiety. A Synod held at Rome for
the condemning of his heresie.

The Nova-
tians call
themselves
nabages,
that is, Puri-
tans.
Novatus is ex-
communicated

Novatus a Priest of Rome, puffed up with pride against such as fell in time of persecu-
tion through infirmity of the flesh, as though there were no hope of salvation left for
them, yea though they performed all that appertained unto true conversion and right
confession of the faith: became himselfe the author and ringleader of his own hereticall sect,
to wit, of such as through their swelling pride do call themselves Puritans. Wherefore there
was a Synod gathered together at Rome of threescore Bishops, besides many Ministers and
Deacons. Againe, there met severally many pastors of other provinces, determining what
was to be done in this case: where by uniforme consent of all, it was decreed, that Novatus
together with such as swelled and consented unto this unnaturall opinion, repugnant to bro-
therly love, should be excommunicated and banished the Church, and that the brethren fallen
through the infirmity of the flesh in the troublesome times of persecution, should be received
after that the salve of repentance and medicine of confession were applied unto their mala-
dies. There came to our hands the Epistles of Cornelius Bishop of Rome written unto Fabius
Bishop of Antioch, touching that Synod held at Rome, shewing therein what was decreed by
all the Bishops of Italy & Affricke, and of other provinces. Againe, other Epistles of Cyprian
in the Romane tongue, with the subscription of diverse other Bishops, wherein they shewed
their consent in this behalfe: that such as shrunk were to be upholden and cured: and that
according

according unto justice, the author of this heresie together with his adherents, was to be banished the Catholike Church. Vnto these there was annexed another Epistle of Cornelius of the Synods decrees. Againe, another of the cause that moved Novatus thus to fall from the Church, whereof it will not be amisse here to alledge some part, that the reader may understand what manner of man he was. And to the end he would certifie Fabius of Novatus his disposition, Cornelius writeth thus: *I give thee to understand, that this jolly Novatus longed of old after a Bishopricke, and to the end he might conceale this his peevish desire, used this cloake of arrogancie. But first I will declare how he linked to his side certaine confessors. Maximus one of our Ministers, and Vrbanius, who by confessing of their faith procured unto themselves, twise a notable name and estimation among us: againe Sidonius and Celerinus, who through the goodnesse of God endured constantly all kind of torments, confirming the weakenesse of the flesh by the strength of his faith; and valiantly overcame the adversary: these men when they had considered better of him, and perceived his guile and inconstancy, his perjury and falshood, his inhumanity and suspicious head, returned unto the holy Church, revealed and detected unto many Bishops, and Elders, and lay people which then were present, all his sleights and divellish subtilties, the which of long time they had concealed. weeping and wailing that they had beleaved this deceitfull and malicious monster, and that they had forsaken the Church, yea although it was but a litle while. Againe after a few lines in the same Epistle he saith: We have seene in him (tweloved brother) a wonderfull alteration and sudden change in a short space. This good man when he had protested with certaine dreadfull othes, that he never coveted any Bishopricke suddenly as it were by certaine juggling feats, he stepped forth a Bishop. This law-maker and protector of the Ecclesiasticall science, when that he presumptuously endeavored to challenge unto himselfe the title of a Bishop not granted unto him from above, chose two men of a desperate condition, to bee partakers of his heresie, whom he might send to a certaine corner or lesser part of Italy, and thence to seduce three Bishops, plaine simple, and countrey men, by some craftie meanes, avouching and affirming, that they must in all the hast come to Rome, saying that they together with other Bishops meeting for the same purpose, should appease and remove a certaine schisme raised in the City. These being simple men (as we said before) not knowing their craftie and mischievous fetches, after their coming were inclosed by such lewd persons as were suborned for the purpose, and about ten of the clocke, when as they were somewhat tipsie, and well crammed with vittuals, were constrained to create him Bishop, with imaginative and frivolous laying on of hands, the which craftily and subtilly not compatible for his person, he challenged unto himselfe. One of them afterward repented him, and returned unto the Church, bewailing his fall, and confessing his fault, the whole multitude also intreating for him, whom we received unto the company and communion of the laity. In the roomes of the other Bishops we ordained and sent from us such as should succeed them. Wherefore this jolly defender of the Gospell was ignorant that there ought to be but one Bishop in the Catholike Church, in the which he knoweth (for how should he be ignorant) that there are sixe and forty priests, seven deacons, seven subdeacons, two and forty acolytes, two and fifty exorcists, and readers, with porters, widewes and impotent persons, above a thousand and fifty soules, who all are releevd through the grace and goodnesse of Almighty God: whom so great a multitude and so necessary in the Church, and by the providence of God so copious and infinite, yea a number of innumerable people, could not convert and turne to the Church from this his desperate and damnable presumption. Againe a litle after he writeth thus: Now forwards I will orderly declare by what meanes, and by what trade of life he purchased unto himselfe the title of a Bishop. Thinke you that it was because of his conversation in the Church from the beginning, or because he endured many skirmishes and conflicts for his name; or that he stood in manifold and great perils for pieties sake? None of all these was true in him. The occasion of beleaving he tooke of Satan, which entred into him, and made there long abode. When he was delivered by the Exorcists, he fell into a dangerous disease; and because he was very like to die, was baptized in the bed where he lay, if it may be termed a baptisme which he received. For he obtained not after his recovery that which he should have done according unto the canon of the Church, to wit, Confirmation by the hands of the Bishop. In so much then as he obtained not that, how came he by the Holy Ghost? And againe a litle after he saith: He being loth to die, and desirous of life, in the time of persecution denied himselfe to be a priest. When he was intreated by the deacons, and admonished to come forth out of the house wherein he had inclosed himselfe, and to minister unto the necessity of the brethren which wanted, he was so farre from yeelding to the Deacons, that he went away and departed in a chafe, saying that he would*

Cornelius Bishop of Rome unto Fabius Bishop of Antioch.
Maximus.
Urbanus.
Sidonius and Celerinus forsooke Novatus.
The qualities of Novatus.

How Novatus the heretike was made Bishop.

The order of the Clergy in the Church of Rome in the time of Cornelius.

Novatus fell in time of persecution and denied his order.

The Communion was then ministered and delivered into their hands, not popt in their mouthes.

Moses a martyr

no longer play the priest, but additt himselfe unto another trade of Philosophy. And againe to this he annexeth that which followeth: This good man forsooke the Church of God, wherein he was baptized, and where also he tooke priesthood upon him, by favour of the Bishop which through the laying on of hands allotted him thereunto, and (though all the Clergy, yea and many of the Laity withstood it, because it was not lawfull to admit into the Clergy any that had beene baptized in bed as he was) requested that he might be permitted to allow onely this one. Another insolency of this man passing all the former, he reporteth thus: When he distributed the oblation, and delivered to every man part thereof, he added this withall (constraining the silly soules before they received of his oblation, to sweare, holding both their hands together, not loosed before they had thus sworne, I will use their owne words) sweare unto me by the body and blood of our Lord Iesus Christ, that thou wilt never forsake me, and flie unto Cornelius. The wretched man tasted not of the Bread before he had vowed unto him, and instead of that when he receiving the Bread should have said Amen, he answered, I will not goe unto Cornelius. Againe a little after hee saith: Now that thou mayest understand, that he is all bare and forsaken, rejected and left of the brethren, who daily retorne unto the Church, whom blessed Moses (a martyr who of late endured amongst us a marvellous and notable martyrdome, being alive and perceiving his temerity and arrogancy) did excommunicate, together with five other priests, which severed themselves with him from the Church. In the end of the Epistle he reciteth the catalogue of Bishops, who at their being at Rome condemned the mad fantasie of Novatus, writing both their names, and the provinces where they governed. He citeth also the names and Cities of such as were absent, and had subscribed by their letters. These things hath Cornelius signified by his letters unto Fabius Bishop of Antioch.

Chap. 44. after the Greeke.

CHAP. XLIII.

Dionysius Bishop of Alexandria reporteth of Serapion that fell in persecution, how at his end he was desirous to receive the Sacrament of the Lords Supper.

Dionysius Bishop of Alexandria, unto Fabius Bishop of Antioch.

Men of old received the Communion a little before their deaths.

Dionysius also Bishop of Alexandria in his letters to the aforesaid Fabius, who in a manner yeilded to the schisme, wrote many things of repentance, painting forth their patience which lately had beene martyred at Alexandria. Whereof omitting many things, this one strange act worthy of memory we have thought good to publish in this our History: for thus he wrote: I will certifie thee (saith he) of this one example which happened amongst us. There was one Serapion dwelling among us, a faithfull old man, which of a long time lived without reprehension: but being tempted in persecution, fell from the faith. He intreated very often that he might be received againe, but none gave eare unto him, for he had done sacrifice: and falling into a dangerous disease, lay speechlesse and benumbed of all his senses the space of three daies; the fourth day after, being somewhat recovered, he called unto him a nephew of his, his daughters sonne, and said unto him: How long (o my sonne) doe ye withhold me? I beseech you make hast, and absolve me quickly: Call unto me one of the Priests; the which as soone as he had spoken he was speechlesse againe. The boy ran unto the Priest. But it was night, and the Priest was sicke, and could not come with him. Yet (because I gave commandement, that such as were about to die, if humbly they requested should be admitted, to the end that being strengthened in faith they might depart in peace) he delivered unto the boy a little of the Eucharist, and commanded him to crumble or soke it, and so drop it by a litle and a litle into the old mans mouth. The boy returneth, and brings with him the Eucharist. When he was hard by before he came in, Serapion said: Comest thou my sonne? the priest cannot come, therefore dispatch thou that which he commanded thee to do, and let me depart. The boy immixed or soaked the Eucharist, and withall let it by drop meale into the old mans mouth: whereof when he had tasted a litle, forthwith he gave up the ghost. Is it not manifest, that this old man was so long held backe, untill he were absolved and loosed from the linke of sin, by confessing in the presence of many the fault he had committed? Thus farre Dionysius.

CHAP.

CHAP. XLIIII.

Chap 45. after
the Greeke.*The Epistle of Dionysius Bishop of Alexandria unto Novatus.*

NOW let us see what he wrote unto *Novatus*, who at that time molested the Church of *Rome*. Because that he pretended the cause of his fall, and the occasion why he embraced that apostasie and schisme, to rise through the perswasion of certain brethren, as if he were thereunto compelled by them, marke how he writeth unto him: *Dionysius unto the brother Novatus sendeth greeting. If thou wast constrained against thy will (as thou saiest) thou wilt declare the same, if thou returne willingly. Thou shouldest have suffered any thing rather then to rend asunder the Church of God. Neither is this martyrdome which is suffered for not severing and dividing the Church, of lesse glory then that which is tolerated for deniall of sacrifice unto divels. Yea in my judgement, it is of farre greater glory. For in the one, martyrdome is suffered for one soule, in the other for the universall Church. But if thou either perswade the brethren, or constraine them to returne to unity, this notable act will be farre greater then the fault that went before, and the one will not be imputed, the other will be commended. If thou canst not perswade the rebellious and disobedient, save at leastwise thine owne soule. I desire thy health in the Lord, and thy embracing of peace and unity.* Thus he wrote to *Novatus*.

Dionysius Bishop of Alexandria, unto Novatus the heretike.

CHAP. XLV.

Chap. 46. after
the Greeke.*The catalogue of Dionysius Alexandrinus Epistles concerning repentance.*

HE wrote an Epistle of repentance unto the brethren throughout *Egypt*, wherein he layeth downe his censure of such as fell, and describeth meanes to correct vices. Of the same matter there is extant an Epistle of his unto *Conon* Bishop of *Hermopolis*, and an exhortation unto his flocke of *Alexandria*. Among these there is another written unto *Origen*, of martyrdome. Likewise he wrote of repentance unto the brethren of *Laodicea*, whose Bishop was *Thelymidres*, and to the brethren throughout *Armenia*, whose Bishop was *Meruzanes*. Moreover he wrote unto *Cornelius* Bishop of *Rome*, approving his Epistle against *Novatus*: where he reporteth that he was called of *Elenus* Bishop of *Tarsus* in *Cilicia* and other his companions: *Firmilianus* Bishop of *Cappadocia*, and *Theoctistus* Bishop of *Palestina*, to meete them at the Synod held at *Antioch*, where divers went about to establish the schisme of *Novatus*. He addeth besides, how he signified *Fabius* there to have deceased, and *Demetrianus* to have succeeded him Bishop of *Antioch*. He wrote of the Bishop of *Ierusalem* these words: *The renowned Alexander died in prison.* There is extant another Epistle of *Dionysius* unto the *Romanes*, delivered by *Hippolytus*. Againe he wrote another of peace and repentance. Another unto the confessors which cleaved unto the opinion of *Novatus*. Againe other two Epistles unto such as were converted unto the Church. And to many others he wrote very profitable tracts for the studious Readers to peruse.

Conon Bishop of Hermopolis

*Thelymidres.
Meruzanes.
Cornelius.
Elenus.
Firmilianus.
Theoctistus.
Fabius.
Demetrianus.
Alexander.*

Hippolytus.

The end of the sixt Booke.

THE



THE SEVENTH BOOKE OF THE ECCLESIASTICALL

History of *Eusebius Pamphilus*, Bishop of
Cesarea in Palestina.

CHAP. I.

The wickednesse of Decius and Gallus the Emperours. The death of Origen.

* Chap. i. in
the Greeke.
Gallus was
created Empe-
ror, *Anno Dom.*
255.
Origen dieth.
Dionysius Bi-
shop of Alex-
andria in his
Epistle to *Her-*
mammom.



Now taking in hand the seventh book of the Ecclesiasticall History, the great *Dionysius* Bishop of *Alexandria* shall stand us in good stead with his Commentaries and Epistles, wherein hee described all the severall acts of his time. Herehence will I begin this present book. * When *Decius* had not reigned full two yeares, he was slaine together with his sons, whom *Gallus* succeeded: at what time *Origen* of the age of threescore and nine yeares departed this life. But of the aforesaid *Gallus*, *Dionysius* wrote unto *Hermammom* in this manner: Neither did *Gallus* perceive the impiety of *Decius*, neither did he foresee what seduced him but stumbled at the same stone which lay right before his eyes, who when the Imperiall Scepter prosperously fell unto him, and his affaires went luckily forwards, chased away the holy men which prayed for peace and his prosperous estate, and so together with them he banished the prayers continually poured unto God for him. And thus much of him.

The Translator unto the Reader.

IN so much as *Eusebius* throughout his sixt book almost in every Chapter, hath written at large of the famous clerke and great Doctor of *Alexandria*, by name *Origen*, and now also in the beginning of his seventh book reporteth of his end, and that in few words: I thought good for the Readers sake, for the more absolute and perfect deliverance of the story, and for the further knowledge of his end, to annexe hereunto, a worthy history out of *Suidas* a Greeke writer, who lived about a thousand yeares ago, touching the things which happened unto *Origen* a litle before his death: his words are these.

Suidas in the
life of *Origen.*

The life of *Origen* out of *Suidas.*

Origen is said to have suffered much affliction for *Christs* sake, being famous, eloquent, and trained in the Church even from his youth up: but through envie he was brought before the Rulers and Magistrates, and through the despitefull subtilty and craftie invention of *Satan*, he was brought into great slander and blemish of infamie. They say, the authors of iniquity devised that a man should worke the feate, that is, they prepared an *Ethiopian* or fowle blacke *Moore*, beastly to abuse his body. But he not able to away with, neither willing to heare of so horrible an act, brake out into loud speeches, and exclaimed at both the things which were given him in choice, rather then the one that he would doe the other: and in the end he consented to sacrifice. Wherefore when they had put *Frankinsence* in his hand, they threw it into the fire upon the altar. By this meanes he was by the Judges put from martyrdom, and also banished the Church. When he had thus done, he was so ashamed, that he left *Alexandria*, and got him to *Iudaea*: being come to *Ierusalem*, and well knowne for his learned expositions and gift of utterance, he was intreated of the Priests to bestow a Sermon upon the people in the Church and open assembly, for he was then a Minister. After great intreaty, and in a manner constrained by the Priests, he arose up, took the Bible, opened it, & happened upon this parcell of Scripture: Vnto the ungodly said God: why dost thou preach my lawes, and takest my covenant in thy mouth? When he had thus read, he clasped the book, sate downe, and burst out into teares, together with all the audience which wept with him. He lived unto the time of *Gallus* and *Volusianus*, that is, untill he was threescore and nine yeares old: he resteth at *Tyrus*, where he was also buried. So farre *Suidas*.

The choice
was, that ei-
ther a blacke
Moore should
play the Sodo-
mite with him,
or hee himselve
should sacrifice
unto Idols.

Mal. 50.

The

The Translator unto the Reader.

I Have thought good also, here to lay downe his Lamentation, the which Origen himselfe wrote in the Greeke tongue with his own hand, when after his fall and the deniall of his master Christ Iesus, he wandred to and fro with great grieve and torment of conscience, the which Saint Ierome translated into Latine, and is found extant among the workes of Origen. He lamented as followeth.

The Lamentation of Origen.

In the bitter affliction and grieve of minde, I goe about to speake unto them which hereafter shall read me thus confusedly and without order, furiously disposed to sit upon the tribunall seate of Christ together with the Saints in heaven: and how can I speake when as the tongue is tyed, and the lips dare not once move or wagge? the tongue doth not his office, the throte is dammed up, all the senses and instruments are polluted with iniquity. But I will proceed on, and first I will fall to the ground on my bare knees, and make mine humble supplication unto all the Saints and blessed of God, that they will helpe me, fillie wretch, which by reason of the superfluity of my sinne dare not crave ought at the hands of God. O ye Saints and blessed of God, with waterish eyes and wet cheekes, soked in dolour and paine, I beseech you to fall downe before the mercy seate of God for me miserable sinner. Wo is me because of the sorrow of my heart: wo is me that my soule is thus afflicted: wo is me that am compassed thus on every side, and shut up in my sinne, and that there is no health in me: wo is me O mother that ever thou broughtest me forth, for a skilfull Lawyer to be overthrowne in his unrighteous dealing: for a religious man to fall into extreame impiety: wo is me O mother which broughtest me forth, a righteous man to be conversant in unrighteousnesse: an heire of the kingdome of God, but now an inheritor of the kingdome of the devell: a perfect man, yet a priest found wallowing in impiety: a man beautified with honour and dignity, yet in the end blemished with shame and ignominie: a man beset with many evils and choked with infamous doings: wo is me O mother which broughtest me forth as an high and lofty turret, yet suddenly turned downe to the ground: as a fruitfull tree, yet quickly withered: as a burning light, yet forthwith darkened: as a running fountaine, yet by and by dried up. Wo is me that ever I was bedecked with all gifis and graces, and now seeme pitifully deprived of all. But who will minister moisture unto the temples of my head, and who will give streames of teares unto mine eyes, that I may bewaile my selfe in this my sorrowfull plight? Alas O priest-hood, how shall I bewaile thee? Alas O Ministry, how shall I lament thee? O all you my friends, tender my case, pitie my person, in that I am dangerously wounded. Pitie me O all ye my friends, in that I am now become an abject person. Pitie me O ye my friends, in that I am now with sorrow come to nought. Pitie me O ye my friends, in that I have now troden under foot the scale and cognisance of my profession, and joyned in league with the devell. Pitie me O ye my friends, in that I am rejected and cast away from the face of God: it is for my lowd life that I am thus polluted, and noted with open shame. Bewaile me whom the Angels have bewailed: bewaile me, whom all the Saints have bewailed: bewaile me, whom every man hath bewailed: bewaile me O all ye the nations under heaven, in that I am fallen from my glory. The Lord hath made and engrafted me a fruitfull vine, but in stead of pleasant clustered grapes, I brought forth pricking thornes. Bewaile me also, for that in stead of grapes I brought forth brambles. But let the well-springs of teares be stirred up, and let my cheekes be watered, let them flow upon the earth and moisten it, for that I am soaked in sinne, and borne in mine iniquities. I see my priest-hood lament over me, I see all joy sorrowing over me, I see the Spider over my seate building his cobwebbe, I see and behold my selfe all sorrowfull and pensive; every creature sorroweth at my case, for that I was wont heretofore to powre out praises unto God for them all. Alas what have I felt, and how am I fallen? Alas how am I thus come to nought? There is no sorrow comparable unto my sorrow, there is no affliction that exceedeth my affliction, there is no bitternesse that passeth my bitternesse, there is no lamentation more lamentable then mine, neither is there any sinne greater then my sinne, and there is no salve for me. Where is that good shepheard of soules? Where is he that went downe

The Lamentation of Origen.

He calleth upon the Saints in the same sense as hee doth in this sorrowfull plight upon all other creatures under heaven.

The policie of Satan was to have Origen to confirme the Christians at the time of sacrifice, not to the end they might be saved (as his pretence was) but that Origen might be taken with the manner, and presently constrained either to sacrifice or denie his master, which fell out in the end. It seemeth by this, that some promised Origen they would be baptized, but when it came to the pinch, they made him to sacrifice.

Origen bewaileth his excommunication.

from Ierusalem to Iericho, which also salved and cured him that was wounded of the theeves? Seeke me out O Lord, which am fallen from the higher Ierusalem, which have broken the vow I made in Baptisme, which have profaned my cognisance, in that I dealt injuriously with thy blessed name. Alas that ever I was doctor, and now occupie not the roome of a disciple. Thou knowest O Lord, that I fell against my will; when as I went about to enlighten others, I darkened my selfe: when I indeavoured to bring others from death to life, I brought my selfe from life to death: when I minded to present others before God, I presented my selfe before the devell: when I desired to be found a friend and a favourer of godlinesse, I was found a foe, and a furtherer of iniquity: when that I set my selfe against the assemblies of the wicked, and reproved their doings, there found I shame, and the most pestilent wound of the devell: when that I was ignorant and unskilfull in the divers sleights of strivers, which commonly intrap men, I allured and exhorted them to the knowledge of the Sonne of God. Wherefore after much sisting, they promised me (unhappie man) crafty conveyances to avoid the subtiltie of Satan. But after that I departed from them, the devell in the same night transformed himselfe into an Angell of light, and reasoned with me, saying: When thou art up in the morning, goe on, and perswade them, and bring them unto God if they demaund ought of thee. If in case they condescend and hearken unto thee, doe it and ceasse not, staggering nothing at the matter, to the end many may be saved. And againe, the devell going before to prepare the way, whetted their wits to devise mischief against me silly wretch, and sowed in their mindes hypocrisie, dissimulation and deceit. But I, O unhappy creature, skipping out of my bed at the dawning of the day, could not finish my wonted devotion, neither accomplish my usuall prayer, but wishing that all men might be saved, and come unto the knowledge of the truth, folded and wrapped my selfe in the snares of the devell. I got me unto the wicked, I required of them to performe the covenant made the night before (I silly soule not knowing of any thing) and we came unto the Baptisme. O blinded heart, how didst thou not remember! O foolish mind, how didst thou not bethinke thy selfe! O witlesse braine, how didst thou not understand? O thou sense of understanding, where didst thou sleepe! But it was the devell which provoked thee to slumber and sleepe, and in the end slue thy unhappy and wretched soule. Hee bound my power and might, and spoiled me of my knowledge: hee bound my power and might, and wounded mee. I answered but in a word, and became reprochfully defamed. I spake without malice, yet felt I spite. The devell raised an assembly about me, and pronounced against me that unjust sentence: Origen (saith he) hath sacrificed. O thou devell, what hast thou done unto me! O thou devell, how hast thou wounded me! I bewailed sometime the fall of Sampson, but now have I felt farre worse my selfe; I bewailed heretofore the fall of Salomon, yet now am I fallen farre worse my selfe. I have bewailed heretofore the state of all sinners, yet now have I plunged in them all. Sampson had the haire of his head clipt and cropt off, but the crowne of glory is fallen from off my head. Sampson lost the carnall eyes of his body, but my spirituall eyes are digged out. It was the wylinesse of a woman that brought him to his confusion, but it was mine owne tongue that brought me to this sinnefull fall. And even as he wanted after the losse of his earthly possession: so my tongue having bolted out this wicked saying, deprived me of the spirituall gifts, which sometime have flowed with heavenly riches. And even as he being severed from the Israelites, and cleaving unto forreiners, endured these things: so I going about to save notorious sinners, brought my selfe captive unto captives, and the bond-slave of sin. Alas, my Church liveth, yet am I a widower. Alas, my sonnes be alive, yet am I barren. Alas, every creature rejoyceth, and I alone forsaken and sorrowfull. Alas, O Church wherein I was glad some. Alas, O seate wherein I sate full merry. Alas, O Spirit which heretofore camest downe upon me, why hast thou forsaken me? I am forsaken and become desolate, because of the corruption and filth of mine iniquity. Bewaile me that am deprived of all goodnesse. Bewaile me O ye blessed people of God, which am banished from God. Bewaile him that is bereaved of the Holy Ghost. Bewaile me that am thrust out of the wedding chamber of Christ. Bewaile me, who once was thought worthy the kingdome of God, but now altogether unworthie. Bewaile me that am abhorred of the Angels, and severed from the Saints of God. Bewaile me for that I am condemned to eternall punishments. Bewaile me for that I am here on earth, and now tormented with the pricke of conscience. I doe feare death, because it is wicked. I doe feare the dreadfull day of judgement, for that I am damned for ever. I doe feare the punishment, for that it is eternall. I doe feare the Angels which oversee the punishment, because they are void of mercy. I doe feare out of measure all the torments, and what I shall doe I wot not, being

being thus on every side beset with misery. If there be any man which can, I beseech him now to assist me with his earnest prayers, and with his sorrowfull teares. For now it behooveth me to shed infinite teares for my great sinne. Who knoweth whether the Lord will have mercy upon me, whether he will pitie my fall, whether he will tender my person, whether he will be moved with my desolation, whether he will shew mercy unto me, whether he will have respect unto mine humility, and incline his tender compassion towards me? But I will prostrate my selfe before the thresholds and porches of the Church, that I may intreate all people both small and great, and I will say unto them: Trample and tread me under foot, which am the foolish salt, the unsavorie salt, tread me which have no tast or relish of God, tread me which am fit for nothing. Now let the elders mourne, for that the staffe whereto they leaned is broken. Now let the young men mourne, for that their Schoolemaster is fallen. * Now let the virgins mourne, for that the advancer thereof is defiled. Now let the Priests mourne, for that their patron and defender is shamefully fallen. Now let all the Clergy mourne, for that their Priest is fallen from the faith. Wo is me that I fell so lendly. Wo is me that I fell most dangerously, and cannot rise againe. Assist me O holy Spirit, and give me grace to repent. Let the fountaines of teares be opened, and gush out into streames, to see if that peradventure I may have the grace worthily and thoroughly to repent, and to wipe out of the booke of the conscience, the accusation printed against me. But thou O Lord, thinke not upon polluted lips, neither weigh thou the tongue that hath uttered lewd things: but accept thou repentance, affliction, and bitter teares, the dolour of the heart, and the heaviness of the soule, and have mercy upon me, and raise me up from out of the mire of corruption, for the puddle thereof hath even choked me up. Wo is me that sometime was a pearle glistening in the golden garland of glory, but now throwne into the dust, and troden in the wyre of contempt. Wo is me, that the salt of God now lyeth in the dunghill. But how great streames of lamentations shall wipe and purifie mine humble heart? Now I will adresse my selfe, and turne my talke unto God. Why hast thou lifted me up, and cast me downe? For as thou hast exalted mee with the divine word of thy heavenly wisdom, so me thinks I sticke in the depth of sinne, which my selfe have wrought. I had not committed this impiety, unlesse thou haddest withdrawn thine hand from me. But it is thy pleasure, O Lord which art good, to doe all things graciously, and I on the other side being a foole, have foolishly fallen. But why O Lord hast thou shut my mouth by thy holy Prophet David? Have I bene the first that sinned? or am I the first that fell? Why hast thou thus forsaken me, being desolate and rejected, and banished me from among thy Saints, and astonied me to preach thy lawes? What man is he borne of a woman that sinned not? What man is he that ever was conversant here upon earth, and did no iniquity? This I say, because thou hast forsaken me. David himselfe first, who shut up my mouth, sinned too bad in thy sight, yet after his repentance thou receivedst him to mercy. Likewise Saint Peter, the pillar of truth, after his fall wiped away that bitter passion with salt teares, slaying sinne, and purging away the venome of the serpent, not continuing long in the puddle of infidelity. But they in favour were thought worthy of mercy: and this I speake to the end these things may take effect. Wo is me that I fell thus most wickedly. Wo is me that mine adventure in these things was so unfortunate. But now I humbly beseech thee O Lord, in so much as I have felt farre worse, call me backe O Lord, for that I tread a most perillous and ruinous way. Grant me that good guide and teacher the Holy Ghost, that I be not made a pricking hedgehogge, and become an habitation for devils, but that I may tread under foot the divell which trod me, and overcoming his sleights, may be restored againe to the former health and salvation. Remember not O Lord the iniquity of thine humble suter, who sometime have celebrated unto thee the function of priesthood: Remember not O Lord the iniquity of me, who made answer with wicked language. Now O all you which behold my wound, tremble for feare, and take heed that ye slumber not, neither fall into the like crime: but come joyntly which have the same measure of faith, let us assemble together, and rend our hearts, and provoke streames of teares to gush out of the temples of our heads. For when these runne and flow upon the face of the earth, there will follow remission of sinnes, the paines will be avoided, and the tormentis shall not be felt. I mourne and am sorrie from the heart roote (O ye my friends) that ever I fell from aloft, I have fallen, and am brused, there is no health in me. Let the Angels lament over me, because of this my dangerous fall. Let the garlands and crownes of the Saints lament over me, for that I am severed from among their blessed assemblies. Let blessed Aaron lament over me his priesthood. Let the holy Church lament over me, for that

* Origen gelled himselfe to embrace virginity, therefore justly may he be termed an advancer: in the end he did sacrifice and committed whoredome with the divell, then was he defiled.

Psal. 103.

Psal. 50.

Psal. 51.

Mat. 26.

Psal. 50.

Luke 16.

Psal. 80.

Luke 15.

Psal. 30.

I am ruinously decayed. Let all the people lament over me, for that I have my death wound. I see the clouds in the skies shadowing the light from me, and the Sunne hiding his bright beames. But now you doe all see and perceive, the Prophet David hath shut the doore of my mouth. I was constrained of the holy Bishops to breake out into some words of exhortation, and taking the booke of Psalmes in my hand, I prayed, and opened: and I lighted upon that sentence the which I am ashamed to repeate, yet compelled to pronounce: Unto the ungodly said God: why dost thou preach my lawes, and takest my covenant in thy mouth? But bewaile me, and lament this my bitter sorrow. Bewaile me, which am in like case with the reprobate Iewes. For that which was said unto them by the Prophet, now soundeth alike in mine eares. What shall I doe, that am thus beset with many mischiefs? Alas, O death, why dost thou linger? to wit: that thou mayest spite and beare me malice. O Satan, what mischiefe hast thou wrought unto me? How hast thou pierced my breast with thy paysoned dart? Thinkest thou that my ruine will avails thee any thing at all? Thinkest thou to procure unto thy selfe ease and rest, while that I am grievously tormented? Who is able to signifie unto me, whether my sinnes be wiped and done away? whether that I have escaped the paines which greatly I feared? Who is able to signifie unto me, whether againe I shall be coupled and made companion with the Saints? O ye the Saints of God, for that I am not worthy to heare the message of them that bring such tydings (but presuming farre worse practises) have heard the terrible threats of the Evangelists. Alas, O the bosome of Abraham the which I am deprived of. Alas, that I became partaker with the rich man of his condemnation in the horrible pit, and partner of his thirst, in the bitter place full of all sorrow and heavinesse. Alas O father Abraham, intreate for me, that I be not cut off from thy coasts, the which I have greatly longed after, yet not worthily, because of my great sinne. But O Lord I fall downe before thy mercy seate, have mercy upon me which mourne thus out of measure, which have greatly offended, which have shed many salt and bitter teares, whose miserable case every creature hath lamented. Why hast thou broken downe my hedge and strong holds? The wild Boare out of the wood hath destroyed me, and the wild beast of the field hath eaten me up. Rid mee O Lord from the roaring Lyon. The whole assembly of Saints doth make intercession unto thee for me, which am an unprofitable servant. The whole quire of Angels doe intreate thee for me, which have grievously offended: that thou wilt shew mercy unto the wandring sheepe, which is subject to the rending teeth of the ravenous Wolfe. Save me O Lord out of his mouth: suffer me not to become the sacrifice of sin, but let downe upon me thine holy Spirit, that with his fiery countenance he may put to flight the crooked fiend of the divell: that I may be brought home againe unto thy wisdom: that the bill of sinne written against me may be blotted out: that my lamentation may cease in the evening, and receive joy in the morning. Let my sackcloth be rent asunder, and gird me with joy and gladnesse. Let me be received againe into the joy of my God: let me be thought worthy of his kingdome, through the prayers and intercession of the Saints, through the earnest petitions of the Church, which sorroweth over me, and humbleth her selfe unto Iesus Christ; to whom with the Father and the Holy Ghost, be all glory and honour for ever and ever. Amen. So farre Origen.

CHAP. II.

Of the Bishops of Rome, and of the controversie then raised of Baptisme.

Lucius Bishop
of Rome.
Steven Bishop
of Rome.

VHen Cornelius had ended full three yeares in the Bishops Sea of Rome, Lucius succeeded, who enjoyed the roome not fully eight moneths, and after him was Steven chosen Bishop. Vnto this Steven, Dionysius wrote his first Epistle of Baptisme, when as at that time there was no small controversie raised: whether they which returned from any heresie whatsoever, should be rebaptized, or after the ancient manner be received with prayer and laying on of hands.

CHAP.

CHAP. III.

Steven Bishop of Rome reprehendeth Cyprian Bishop of Carthage
for rebaptizing of heretikes.

Then first of all Cyprian Bishop of Carthage thought the heretikes no other way to be admitted and purged from their error, then by Baptisme. But Steven thought good that nothing should be innovated, prejudiciall to the tradition prevailing of old: for which cause he was greatly offended with Cyprian.

The error of
Cyprian.

CHAP. IIII.

Dionysius writeth unto Steven Bishop of Rome, of the matter in controversie,
and of the peace which followed after persecution.

Dionysius when he had often written unto him of this matter, at length certifieth him, that persecution being ceased, all the Churches enjoyed peace, embraced unity, and detested the erroneous novelties of Novatus: he writeth thus: * Understand now O brother, that all the Churches throughout the East, yea and beyond, are united together, which aforetime were divided and at discord among themselves. All the governours of the Churches every where are at one, rejoicing exceedingly at the peace which happened beyond all expectation. Demetrianus of Antioch, Theoctistus of Caesarea, Mezabanes of Ierusalem. Marinus of Tyrus, Alexander who is dead, Heliodorus of Laodicea, which succeeded after the death of The-lymidres, Helenus of Tarsus, all the Churches of Cilicia, Firmilianus and all Cappadocia. I have onely recited the most famous Bishops, lest my Epistle become over large, and the reading be over tedious. All Syria and Arabia, two wherewith ye are pleased, and to whom presently ye write, and Mesopotamia, Pontus and Bithynia: and that I may utter all in one word, every one, every where rejoiceth glorifying God in concord and brotherly love. So farre Dionysius. Steven when he had been Bishop of Rome two yeares died, and after him came Xystus in place. And to him wrote Dionysius another Epistle of Baptisme, laying downe the censure of Steven and other Bishops. Of Steven he saith thus: He wrote an Epistle touching Helenus and Firmilianus, and all Cilicia, Cappadocia, Galatia and the bordering nations, that he would not communicate with them for that cause to wit, for that they rebaptized heretikes. Consider that this is a weighty matter. For truly, as I heare, in the greatest Synods of Bishops it is decreed: that such as renounce any heresie should first againe be instructed, then be washed and purged of the dregs of the old and impure heaven. And hereof I wrote unto him, requesting him to certifie me againe: and to our welbeloved fellow ministers Dionysius and Philemon, who at the first gave their censure with Steven, and now they write unto me, to whom at the first I wrote briefly, but now at large. So farre presently of this question in controversie.

* Chap. 5. in
the Greeke.
Dionysius Bi-
shop of Alex-
andria unto
Steven Bishop
of Rome.

Xystus Bishop
of Rome.
Dionysius Bi-
shop of Alex-
andria unto
Xystus Bishop
of Rome.

CHAP. V.
Of the Sabellian heresie.

Chap. 6. in
the Greeke.

Making relation of the Sabellian heretikes then prevailing, he writeth thus: For as much as many brethren of both parts have sent their bookes and disputations in writing unto me, touching the impious doctrine lately sown at Pentapolis in Ptolemais, containing many blasphemies against the Almighty God, and Father of our Lord Iesus Christ, and with all much incredulity touching his onely begotten Sonne, and first begotten of all creatures, and the Word incarnate, and senselesse ignorance of the Holy Ghost: Some of them I have written out as God gave me grace, with greater instruction, and sent the copies unto you.

Dionysius Bi-
shop of Alex-
andria unto
Xystus Bishop
of Rome.

CHAP. VI.

Dionysius being warned from above, read with great profit the books of heretikes. He thinketh that such as retorne from their heresies, should not be rebaptized.

Chap. 7. after
the Greeke.

Dionysius in his third Epistle of Baptisme, writeth thus unto Philemon a Romane Minister: I have read over the traditions and commentaries of heretikes, not infecting my mind
L 3. with

Dionysius Bi-
shop of Alex-
andria epist. 3. of

baptisme, unto
Philemon a
Minister of
Rome.

* Pet. 4.
Heraclas Bi-
shop of Alex-
andria called
a Pope, ergo
it was not the
peculiar title
of the Bishop
Rome.
* The canon
of Heraclas.

Deut. 19.
Pro. 22.

with their impure cogitations, but profiting my selfe so much thereby, that I reprehended them with my selfe, and detested them utterly. And when I was brotherly and charitably forbidden by a certaine Minister, who feared least I should wallow in the puddle of their malicious writings, whereby my soule might perish, (who, as I thought, said the truth) a certaine vision came unto me from above, plainly commanding and saying: Reade all whatsoever commeth into thine hands: for thou shalt be able to weigh, to prove and trie all; and by this meanes at the first thou camest unto the faith. I thankfully received the vision, as agreeable unto the voice of the Apostle speaking unto mightier men: Be you tryed stewards or disposers of the mysteries of God. Again after he had spoken somewhat of all the heresies before his time, he proceedeth on thus: I have received this canon and rule of blessed Heraclas our Pope: * Such as returned from heretikes, whether they fell from the Church or fell not, but were suspected to participate with them, and being discovered to have frequented the company of one that published false doctrine, he excommunicated, neither admitted though they intreated, before they had openly pronounced all they had heard of the adversaries; and then at length he gathered them together, not requiring that they should be baptized againe. For a good while before, they had obtained the Holy Ghost by his meanes. Again when he had largely intreated hereof, he writeth thus: And I am sure of this, that not onely the Bishops of Affricke have practised the like, but also the Bishops our predecessours of old in the most famous Churches, and in the Synods of the brethren at Iconium and Synadis, with the advice of many have decreed the same. Whose sentences to overthrow, and raise contention and brawling among the brethren, I can not away with. Thou shalt not (as it is written) alter the bounds of thy neighbour, which thy fathers have limited.

CHAP. VII.

The same Dionysius of the Novatian heresie.

* Chap. 8. in
the Greeke.
Dionysius Bi-
shop of Alex-
andria unto
Dionysius a
Minister of
Rome but af-
terwards Bi-
shop, epist. 4.
of baptisme.

His fourth Epistle of Baptisme is written unto Dionysius then a Roman Minister, but afterwards there placed Bishop. Whereby we may conjecture how he was counted wise and famous, by the testimony of Dionysius Bishop of Alexandria. He wrote unto him after other things, in this manner of Novatus. * We are not without just cause offended with Novatus, which hath rent asunder the Church of God, and drawne divers of the brethren unto impiety and blasphemies, and hath published of God a most impious and prophane kinde of doctrine, charging the most loving and mercifull God with the title and slander of unmercifullnesse. And moreover he hath renounced Baptisme: he hath made shipwracke of his former faith and confession: he hath chased away the Holy Ghost from them, though there remaine some hope of the tarying or returning of the Holy Ghost into them againe.

Chap. 9. in
the Greeke.

CHAP. VIII.

Dionysius reporteth of one that sorrowed, because he had received Baptisme of heretikes.

Dionysius Bi-
shop of Alex-
andria epist. 5.
unto Xystus
Bishop of
Rome.

The fift Epistle of Dionysius is extant unto Xystus Bishop of Rome, where after he had written many things against heretikes, he reporteth this one thing which happened in his time, writing thus: In good sooth (brother) I stand in need of advice and counsell, and I crave your opinion, for that a certaine thing happened unto me, wherein I feare least I be deceived. When the brethren were gathered together, a certaine man, to all mens thinking of the faith, an ancient Minister, of the Clergy before my time, and as I suppose before blessed Heraclas, being present when some were baptized, and hearing the interrogatories and answers, came unto me, weeping and wailing, and falling prostrate before my feete, confessed and protested, that the baptisme wherewith he was baptized of the heretikes was not the true baptisme, neither had it any agreement with that which is in ure among us, but was full of impiety and blasphemies. He said he was sore pricked in conscience, yet durst not presume to lift up his eyes unto God, for that he was christened with those prophane words and ceremonies. Wherefore he prayed that he might obtaine this most sincere purification, admission, and grace: the which thing I durst not doe, but told him, that the daily communion many times ministred,

might suffice him. When he had heard thanksgiving sounded in the Church, and he himselfe had sung thereunto Amen: when he had beene present at the Lords table, and had stretched forth his hand to receive that holy food, and had communicated, and of a long time had beene partaker of the body and bloud of our Lord Iesus Christ, I durst not againe baptize him, but bad him be of good cheare, of a sure faith, and boldly to approach unto the communion of the Saints. But he for all this mourneth continually, horror withdraweth him from the Lords table; and being intreated, hardly is perswaded to be present at the Ecclesiasticall prayers. There is another Epistle of his, and of the congregation under his charge, unto Xystus and the Church of Rome, where at large he disputeth of this question. Againe there is another under his name, touching Lucianus unto Dionysius Bishop of Rome. But of these things thus much.

CHAP. IX.

Chap. 10. in
the Greeke.

How Valerianus raised persecution against the
Christians.

They that ruled the Empire with Gallus, enjoyed it not full two yeares, but were deprived of this life: and Valerianus together with his sonne Galienus succeedeth in the Empire. What Dionysius wrote of him, it may be gathered by his Epistle unto Hermammmon, where he saith: * It was revealed unto Iohn, for a month was given unto him (saith he) to utter proud speeches and blasphemies, and power was given him; and two and forty moneths. Both things are wonderfull in Valerianus, and we have to consider how that above all his predecessors he was disposed at the first, gentle towards all the men of God, meeke and friendly minded. For there was none of all the Emperours before him so curious and friendly affected towards them, no not they which openly were counted Christians. He at the first embraced our men most familiarly, most lovingly, and that openly: so that his pallace was replenished with professors of the faith, and accounted for the Church of God. But the master and ruler of the Egyptian sorcerers synagoge, perswaded him afterward to slay and persecute those sincere men and Saints of God, as adversaries and impugnors of their most impure and detestable sorceries (for the godly then prevailed so much, and doe prevail at this day, that being present, and with their countenance onely blowing the contrary, and resisting as it were with a little speech, scattered the bewitchings of those detestable divels) he brought to passe impure ceremonies, execrable enchantments, and abominable sacrifices: he made a slaughter of miserable children: he sacrificed the sonnes of unfortunate parents: he searched the bowels of the newly borne babes, spoiling and rending asunder the shaped creatures of God, as if by such baineous offences he should become fortunate. Againe after a few lines he saith: Macrinus offered up unto them gratulatory gifts and presents for good lucke of the hoped Empire. For before it was commonly blazed that he should be created Emperour, he respected not the consonancie of reason, neither the publique or common affaires, but was subject unto the curse of the Prophet, saying: Wo be unto them which prophetic after their owne hearts desire, and respect not the publique profit. He understood not the universall providence and wisdom of him which is before all, in all, and above all. Wherefore he is become a deadly foe unto the Catholique and Christian faith. He outlawed and banished himselfe from the mercy of God: and as he fled farthest from the Church, so hath he answered the etymology of his name. Againe he saith: Valerianus was by his meanes driven and given over unto such reprochfullnesse and abominations, that the saying of Esay was verified in him: And they (saith he) chose their owne waies and abominations, which their soules lust after, and I will select them their owne illusions, and recompence them their owne sinnes. This Emperour was madd, and doting over the Empire otherwise then became his Majesty, not able by reason of his maimed body, to weare the Imperiall robes, brought forth two sonnes, followers of the fathers impiety. In them was that prophecy manifest, where God promised to punish the sine of the fathers upon the children unto the third and fourth generation of such as hate him. He powred his impious desires (whereof he could not be satisfied) upon the pates of his sonnes, and posted over unto them his malice and spite against God. So farre Dionysius writeth of Valerianus.

Valerianus created Emperour together with Galienus his sonne.

* Anno Domini 256.

Vader him was raised the eight persecution against the Church of God.

* Dionysius Bishop of Alexandria unto Hermammmon. Apoc. 13. Satan.

Macrinus signifieth one standing a farre off. Esay 66.

Exod. 22.

CHAP. X.

Of the danger that Dionysius himselfe stood in.

* Chap. 11. in
the Greeke.
Tob. 12.
Dionysius Bi-
shop of Alex-
andria against
Germanus,
epist. ad Her-
mannon.

Acts 5.

Dionysius
with his com-
pany is bani-
shed into a
certaine desert
called Cephro.

BVt of the persecution wherewith himselfe was fore afflicted, and what things together with others he suffered for his conscience God-wards, his words do testifie where he inveiyeth against Germanus one of the Bishops which at that time backbited him, his words are these: *I feare me least that of necessity I fall into great foolishnesse and temerity, declaring the wonderfull pleasure of God in our behalfe.* * In so much as it is commendable to conceale the secrecy of the King, and glorious to publish abroad the works of God, forthwith then I will shew the wilfullnesse of Germanus. I came unto Æmilianus not alone, for there accompanied me my fellow Minister Maximus, and the Deacons Faustus, Eusebius, Chæremón. Also there came with us one of the brethren of Rome, all which then were present. Æmilianus said not unto me specially, Raise no conventicle: for this would have beene superfluous, and the last of all, he having recourse unto that which was first. His speech was not of making no conventicles, but that we should be no Christians at all, and commaunded me to cease henceforth from Christianity. For he thought, that if I altered mine opinion, divers other would follow me. I made him answer neither unreverently nor tediously: That we ought to obey God rather then men. Yea I spake with open protestation: I worship God, which is onely to be worshipped and none other, neither will I be changed, neither cease henceforth from being a Christian. This being said, he commaunded us to depart to a certaine village adjoyning upon the desert called Cephro. Now heare what is recorded to have beene said of either parts: when Dionysius, and Faustus, and Maximus, and Marcellus, and Chæremón were brought forth, Æmilianus sate in the Presidents roome. I have signified (saith he) by word here unto you, the clemencie of our Lieges and Lords the Emperours towards you. They have granted you pardon, so that you returne unto that which nature it selfe bindeth you unto, so that you adore the gods which guard this Empire, and forget the things which repugne nature. What answer make you unto these? I hope you will not ungratefully refuse their clemency, in so much as they counsell you to the better. Dionysius answered: All men doe not worship all gods; but severall men severall gods, whom they thinke good to be worshipped. But we worship and adore the one God the worker of all things, who committed this Empire unto the most clement Emperours Valerianus and Galienus, unto whom also we powre incessant prayers for their raigne, that it may prosperously continue. Then Æmilianus the President said: What lex is there I beseech you, but that naturally you adore that your god (in so much as he is a God) together with these our gods? Dionysius answered: We worship no other God. To whom Æmilianus the President said: I see you are altogether unthankfull, you perceive not the clemency of the Emperours, wherefore ye shall not remaine in this Citie, but shall be sent into the parts of Libia, unto a place called Cephro. This place by the commandement of our Emperours, I have picked out for you. It shall not be lawfull for you and others to frequent Conventicles, neither to have recourse (as they call them) unto Churchyards. If any of you be not found in that place which I have appointed for you, or in any Conventicle, let him under his perill. There shall not want sufficient provision: depart therefore whither ye are commanded. But he constrained me, although sickly, to depart with speed, deferring no not one day, how then could I raise or not raise a Conventicle? Again after a few lines he saith: Truly we are not absent, no not from the corporall congregation of the Lord: for I gather such as are in the City, as if I were present, being indeed absent in the body, but present in the spirit. And there continued with us in Cephro a great congregation, partly of the brethren which followed us from out of the City, and partly of them which came from Egypt. And there God opened unto me a doore unto his Word: yet at the beginning we suffered persecution and stoning, but at the length not a few of the Painims forsaking their carved Images, were converted. For unto such as before had not received, then first of all we preached the Word of God. And in so much as therefore God had brought us among them, after that the ministerie was there completed, he removed us unto another place: for Æmilianus would transport us unto more rough places of Libia, as he thought, and gave commandement, that all from every where should repaire unto Marcôta, where he allotted unto severall men, the severall villages of that place, and commaunded that we chiefly among all the rest, should be prevented in our journey. For by taking us up by the way, the rest would easily follow after. But I hearing we must depart from

from Cephro, and knowing not the place whither we were commanded to goe, neither remembred I that ever afore I heard it named, for all that tooke my journey willingly and chearefully. But when I understood we must remove unto Colluthio, how I was then affected, my companions doe know very well. And here I will accuse my selfe. For at the first I fretted, and tooke it very grievously. If places better knowne and more frequented had fallen unto our lot, it should never have grieved me. But that place whither I should repaire, was reported to be destitute of al brotherly and friendly consolation, subject to the troublesome tumult of travellers, and violent invasion of thieves. Yet I tooke no small comfort in that the brethren told me it was nigh to a Citie. For Cephro brought me great familiarity with the brethren of Egypt, so that our congregation increased. But there I supposed it might fall out (for that the City was nigh) that we should enjoy the presence of familiar, friendly, and beloved brethren, which would frequent unto us and refresh us, and that particular conventicles in the farther suburbs might be raised, which indeed came to passe. Againe of other things which happened unto him, thus he writeth: Germanus peradventure glorieth of many confessions, and can tell a long tale of the afflictions which he endured. But what can be repeated on our behalfe? Sentences of condemnation, confiscations, proscriptions, spoiling of substance, deposition of dignities, no regard of worldly glory, contempt of the praises due unto Presidents and Consuls, threatnings of the adversaries, the suffering of reclamations, perils, persecutions, errors, griefes, anguishes, and sundry tribulations which happened unto me under Decius and Sabinus, and hitherto under Emilianus. Now I pray you where appeared Germanus? what rumour is blazed of him? But peradventure I bring my selfe into great follie for Germanus sake. The same Dionysius in his Epistle unto Domitius and Didymus, made mention againe of them who then were persecuted, saying: It shall seeme superfluous to recite the names of our men, in that they were many, and to me unknowne. Notwithstanding take this for certaine. There were men, women, young men, old men, virgins and old women, souldiers and simple men, of all sorts and sects of people: whereof some after stripes and fire were crowned victors, some after sword, some other in small time sufficiently tried, seemed acceptable sacrifices unto the Lord. Even as hitherto it hath appeared to suffice me, because he hath reserved me unto another fit time knowne unto himselfe, who saith: In a time accepted have I heard thee, and in the day of salvation have I holpen thee. And because you are desirous to understand of our affaires, I will certifie you in what state we stand. You all heard, how I, and Cajus, and Faustus, Peter and Paul, when we were led bound by the Centurion Captaines, Souldiers and servants, certaine men inhabiting Mareôta, rushed out, set upon us, and drew us away by violence, although we were not willing to follow them. But I truly, and Cajus, and Peter, alone among all the rest, deprived of the other brethren, were shut up in a close dungeon, distant three daies journey from Paretonium, in the waste desert and noysome countrey. Afterwards he saith: In the City there hid themselves certaine of the brethren which visited us secretly, of the Ministers, Maximus, Dioscorus, Demetrius, Lucius, and they that were more famous in the world, as Faustinus and Aquila, these now wander I wote not where in Egypt. And of the Deacons there remained alive after them which died of diseases, Faustus, Eusebius, and Chæremmon. God strengthened and instructed this Eusebius from the beginning to minister diligently unto the confessors in prison, and to burie the bodies of the blessed martyrs, not without great danger. And yet unto this day the President ceaseth not cruelly to slay some that are brought forth: to teare in peeces other some with torments: to consume other with imprisonment and fetters, commanding that none come nigh them, and enquiring daily if any such men be at sainte. Yet for all that God refresheth the afflicted with chearefullnesse and frequenting of the brethren. These things hath Dionysius written in the aforesaid Epistle. Yet have we to understand, that this Eusebius whom he calleth a Deacon, was in a while after chosen Bishop of Laodicea in Syria, and Maximus whom he calleth a Minister, succeeded Dionysius in the Bishops Sea of Alexandria: and Faustus who then endured confession with him, was reserved unto the persecution of our time, a very aged man having lived many daies, at length among us was beheaded and crowned a martyr. Such were the things which happened unto Dionysius in those daies.

What Dionysius
suffered for the
faith.

Dionysius Bi-
shop of Alex-
andria unto
Domitius and
Didymus.

Esay 49.
2 Cor. 6.

Of Eusebius
Bishop of Lao-
dicea, read the
last Chapter of
this seventh
Booke.
Maximus.
Faustus.

Chap. 12. after
the Greeke.

CHAP. XI.

Of the Martyrs in Casarea.

Priscus, Malchus and Alexander torne in peeces of wild beasts.

A woman torne in peeces of wild beasts.

AT Casarea in Palestina, in the persecution under *Valerianus*, there were three famous men, for their faith in Christ Iesu, delivered to be devoured of wild beasts, and beautified with divine martyrdom: whereof the first was called *Priscus*, the second *Malchus*, the third *Alexander*. The report goeth, that these men leading an obscure and countrey life, first of all blamed themselves for negligence and slothfullnesse, because they strove not for the crowne of martyrdom, but despised those masteries, which that present time distributed to such as coveted after celestiall things; and taking further advisement therein, they came to Casarea, went unto the Iudge, and enjoyed their desired end. Moreover they write, a certaine woman of the same City, in the same persecution, with like triall to have ended her life, who as they report was inclined to the heresie of *Marcion*.

Chap. 13. after
the Greeke.

CHAP. XII.

How that peace in steed of persecution was restored by the benefit of Galienus the Emperour.

Anno Domini 262.

Galienus the Emperour in the behalfe of the Christians.

NOT long after *Valerianus* having subdued the *Barbarians*, his sonne got the supremacy, and ruled the Empire with better advisement: and forthwith released and stayed the persecution raised against us, by publike edicts; and to the end that the presidents and chiefe governors of our doctrine might freely after their wonted manner execute their office and function, he gave them his letters, commanding that it should be so: which are as followeth: *The Emperour Cæsar Publius Licinnius Galienus, Vertuous, Fortunate, Augustus: unto Dionysius, Pinna, Demetrius, together with the rest of the Bishops, sendeth greeting. The benefit of our gracious pardon we command to be published throughout the whole world, that they which are detained in banishment, depart the places inhabited of Pagans. For the execution whereof, the copie of this our Edict shall be your discharge, least any goe about to molest you: and this which you now may lawfully put in ure, was granted by us long ago. Wherefore Aurelius Cyrenius our high Constable, hath in his keeping the copie which we delivered unto him. There is extant also another constitution of his unto other Bishops, wherein he permitteth them to enjoy and frequent the places called Church-yards.*

Chap. 14. after
the Greeke.

CHAP. XIII.

The famous Bishops of that time.

ABOUT that time was *Xystus* Bishop of Rome: *Demetrianus* after *Fabius* Bishop of Antioch: *Firmilianus* of Casarea in Cappadocia: *Gregorius* over the Churches throughout Pontus, and his brother *Athenodorus*, familiars of *Origen*. At Casarea in Palestina after the death of *Theotistus*, *Domnus* was chosen Bishop, whom in a short time after, *Theotecnus* succeeded, who also was of the schoole of *Origen*. And at Ierusalem (*Mazabanus* being departed this life) *Hymenæus* enjoyed the Bishopricke, who lived with us many yeares.

Chap. 15. after
the Greeke.

CHAP. XIII.

How that Marinus a souldier, through the perswasion of Theotecnus suffered martyrdom at Casarea.

Marinus was beheaded.

ABOUT that time when as the Church enjoyed peace throughout the world, at Casarea in Palestina there was one *Marinus*, a famous souldier for feats of armes, of noble lineage, and great substance, beheaded for the testimony of Christ. The cause was this: There is a certaine dignity among the *Romanes* called the *Centurions vine*, the which whoe ever doth obtaine, is called a *Centurion*. When the roome was voide, the company called *Marinus* to this degree: *Marinus* being preferred, another came before the tribunall seate and accused him, affirming that it was not lawfull by the ancient lawes for him to enjoy that *Romane* dignity, because he was a Christian, and sacrificed not unto the Emperours, and

and that it was his turne next to come in place. The judge being very much moved with this (his name was *Achajus*) first demanded what opinion *Marinus* was of: and when he saw him constantly confessing himselfe to be a Christian, he granted him three houres space to deliberate. This being done, *Theotecnus* Bishop of *Cæsarea* calleth unto him *Marinus* from the tribunall seate, taketh him in hand with exhortations, leadeth him by the hand into the Church setteth him downe in the Chancell, layeth his cloke aside, sheweth him the sword that hung by his side, afterwards pulleth out of his pocket the New Testament, setteth it over against the sword, and bad him chuse whether of those two he preferred or liked best, for the health of his soule. When he immediatly stretching out his right hand, had taken up the booke of holy Scripture; Hold fast then, saith *Theotecnus* unto him, cleave unto God, and thou shalt enjoy the things thou hast chosen, being strengthened by him, and go in peace. After he had returned thence, the crier lifted his voice, and called him to appeare at the barre, the time granted for deliberation being now ended. Standing therefore at the barre, he gave tokens of the noble courage of his faith, wherefore in a while after, as he was led, he heard the sentence of condemnation, and was beheaded.

A notable perswasion unto martyrdom.

CHAP. XV.

Chap. 16. after the Greeke.

Of the favour which Astyrius a noble man bare towards the Martyrs.

Here is mention made of *Astyrius*, because of his most friendly readinesse and singular good will he bare unto the persecuted Christians. This man was one of the Senators of *Rome*, well accepted of the Emperors, in good estimation with all men for his noble stocke, and well knowne for his great substance: who being present at the execution of the Martyr, tooke up his body, layed it on his shoulders, being arrayed in gorgeous and costly attire, and provided for him a most noble funerall. Infinite other things are reported by his familiars to have beene done of him, whereof divers lived unto this our time.

Astyrius a Senator of *Rome* and a favourer of the Christians.

CHAP. XVI.

Astyrius by his prayers repressed and bewrayed the juggling and deceit of Satan.

Chap. 17. after the Greeke.

Another strange fact is reported to have been practised at *Cæsarea Philippi*, which the *Phœnicians* call *Paneas*, at those fountaines which spring out of the foot of the mount *Panejus*, whence the river *Jordan* hath his originall: they report, that the inhabitants of that place have accustomed upon a festivall day to offer some sacrifice or other, which thorough the power of the divell never afterwards appeared, which also seemed in the sight of the beholders a notable miracle. *Astyrius* on a time being present at the miracle, perceiving that many at the sight thereof were amazed, pitied their erroneous estate, lifted his eyes up unto heaven, and prayed Almighty God in Christ Iesus his name, that Satan the seducer of that people might be bewrayed, and restrained from seducing any longer of mortall men. Which when he had praied (as the report goeth) forthwith the sacrifice swam on the top of the water, and the beholders ceased to wonder, so that from that time forth there was no such miracle seene in that place.

The divell is put to flight by fasting and prayer.

CHAP. XVII.

Of the image of the woman cured of the bloody fluxe, the image of Christ and of some of the Apostles.

Chap. 18. after the Greeke.

In so much as we have made mention of this city *Paneas*, I thinke I shall offend if I passe over with silence a certaine History worthy to be related to the posterity. The report goeth, that the woman whose bloody fluxe we learne to have beene cured by our Saviour in the Gospell, was of the afore said city, and that her house is there to be seene, and a worthy monument yet there to continue of the benefit conferred by our Saviour upon her. That there standeth over an high stone, right over against the dore of her house, an image of brasce resembling the forme of a woman kneeling upon her knees, holding her hands before her, after the manner of supplication. Againe, that there standeth over against this another image of a man molten of the same metall, comely arrayed in a short vesture, & stretching forth his hand

Luke 8.
Mat. 9.

Monuments of memory, and not for superstition.

To erect an
Image is an
heathenish
custome.

hand unto the woman, at whose feet in the same pillar there groweth up from the ground a certaine unknowne kind of herbe in the height unto the hemme of the brasen Images vesture, curing all kind of maladies. This picture of the man, they report to be the image of Iesus. It hath continued unto our time, and is to be seene of travellers that frequent the same city. Neither is it any marvell at all, that they which of the Gentiles were cured by our Saviour, made and set up such things, for that we have seene the pictures of his Apostles, to wit, of Paul, of Peter, and of Christ himselfe, being graven in their colours, to have beene kept and reserved. For the men of old of a heathenish custome, were wont to honour after this manner such as they counted Saviours.

The censure of the Translator, touching the foresaid Images.

Touching the truth of this History, we may not doubt but that there was such a towne, such a woman, and of such a disease cured by our Saviour, for the holy Evangelists do report it. And that there were such images resembling Christ and the woman (monuments of memory and not of superstition) and that there was such an herbe of so wonderfull an operation, we cannot denie in so much that many do testifie of the same. Some by heresay, and some other that they saw it. Yet thus much we may note with Eusebius in the same Chapter, that the Originall erection of these and such like images was derived from the Gentiles, who of a heathenish custome were wont to adore such as of old time had benefited them, with the setting up of their pictures, for monuments, in remembrance of them. Touching the miraculous operation of the herbe, we may assure our selves, that it proceedeth neither by vertue of the picture, neither by the prayer of the other, being both dumbe pictures, but by some secret permission of the wisdom of God. Either to reduce the infidels at that time to the beliefe of the story, or to admonish the Christians that health was to be looked for onely of Christ and no other Advocate. After the death of Eusebius, Sozomenus (lib. 5. Ecclesiast. hist. cap. 10.) reporteth that Iulian the Apostata tooke downe the image of Christ, and set up his owne in the same place, which with violent fire that fell from heaven, was cleft asunder in the breast, the head broken off with the necke, and sticked in the ground. For Iulian had taken downe the Image of Christ, not to withdraw the people from idolatry, but in malice and despite of that new religion, and erected up his owne image, to the intent the people should worship it, purposely to deface Christ (even as they do now that willingly breake Gods commandements to maintaine and uphold their own traditions.) Therefore God strake Iulians image from heaven with lightning, and rent it in peeces, so that there remained of it (as Sozomenus writeth) reliques long after. This God did not, that he was pleased with the setting up of pictures, but in token of his wrath and displeasure against Iulian, for committing so despitefull a deed.

Chap. 19. after
the Greeke.

CHAP. XVIII.
Of the Bishops Sea of Ierusalem.

The Sea of
Ierusalem
long preserved
and continued

THe Bishops Sea of Iames, who first by our Saviour and his Apostles was placed Bishop of Ierusalem (whom the holy Scriptures do honour with the title of Christs brother) was unto this time preserved, which thing the brethren there ordinarily succeeding, have manifestly shewed unto all men. In so much that the Elders of old, and the men also of these our daies, have honored holy men, and do still honour them for pieties sake, with convenient reverence. And these things go after this sort.

Chap. 20. after
the Greeke.

CHAP. XIX.
Dionysius Bishop of Alexandria wrote of Holydaies and Easter.

Dionysius besides the foresaid Epistles, wrote at that time also such Epistles as are extant of Holydaies, where he intreateth of the feast of Easter, with solemne Sermons in praise thereof. The one of them he entituled to Flavins, the other to Domitius and Didymus where he expounded the Canon, continuing the space of eight yeares; allowing the feast of Easter to be celebrated at no time but after the Iollitall Spring. Moreover he wrote another Epistle unto his fellow Ministers throughout Alexandria. Againe unto others severally when the time of persecution was now at hand.

CHAP.

Dionysius writeth of the sedition in Alexandria.

WHen as now peate in manner prevailed, he returned to *Alexandria*, where againe that city was so troubled with sedition and civill wars, that it was impossible for him to visit all the brethren throughout the city, which were devided into both the seditious parts. And againe, upon the feast of *Easter*, as if he had beene in exile, he sent unto them his Epistles, even out of *Alexandria*. Afterwards he wrote another Epistle of *Holydaies* unto *Hierax* Bishop of *Egypt*, where he maketh mention of the sedition raised at *Alexandria* in this sort: It is no marvell at all, if it be grievous for me to conferre by Epistles with them which are farre distant, when as even with my selfe, it is become impossible for me to consult with my selfe and to conferre with mine owne proper soule. For I am constrained to write unto mine owne bowels, my companions and consenting brethren, citizens of the same Church, and how my writings may be conveyed unto them, seemes very difficult. A man may easier take his journey, I say not without the compasse of these coasts, but from East unto West, then travell from *Alexandria* it selfe to *Alexandria*. For the mid way of this city is more unpassible and unmeasurable then that vast and crosse wilderness which the Israelites wandered in the continuance of two generations, and then the sea, which divided it selfe, and walled them in compasse, deepe and penetrable, in whose high way the Egyptians were drowned: the calme and quiet shores resembling oftentimes the red sea, for the slaughters committed upon them. The flood that releev'd the citie, seemed sometime drier and noisomer then the drie and stony wilderness, where Israel passing, thirsted so much that he murmured against Moses, and the drinke by the power of God (which onely worketh marvellous things) gushed out of the high rocke: sometime againe it so overflowed, that the whole region in compasse, both way and field, were a flote, and threatened the violence of mighty waters, even such as were in the time of Noah. This flood continually slideth, being polluted with blood, and slaughter, and drowned carcasses, much like that which in the time of Moses was changed for Pharaohs sake into blood and putrefaction. And what other floods can purifie this wave, when all things are to be cleansed with water? And how can the ocean sea, being wide and vast, compassing the whole world, season the bitterness of this sea? How can the floud running out of *Paradise*, whose fountaine is fourefold, into the which it is devided, flow into one heape, and wash away this shed blood? And when can the aire be purged of these noisome and contagious vapours? Such fumigations are lifted from off the earth, such winds from out of the sea, such ayre from out of floods, such exhalations from out of havens, as if certaine putrified issue distilled out of rotten carcasses, and mingled it selfe with all the foure elements. And as yet they wonder and enquire, whence proceede these continuall plagues and grievous diseases: whence proceede these infections which prevails among us: whence come these sundry and manifold destructions of mortall men: and wherefore this great city cannot containe henceforth as many citizens, if they were numbred from the cradle to dotage, as heretofore it hath bred (as they call them) gray heads. There were in times past so many from forty to seventie, as now the number of all sorts cannot answer: and of them also who heretofore from fourteene to fourescore yeares were assigned and allotted for distribution of publike reliefe. Againe they which were young in sight, behaved themselves like elderly men. And though they see mankind without intermission to diminish and consume from off this earth, they tremble not, though their generall rooting out and destruction increase and prevails daily.

Dionysius Bi-
shop of Alex-
andria unto
Hierax Bishop
of Egypt.

CHAP. XXI.

Chap. 22. after
the Greeke.Of the plague at Alexandria, and the humanity which the Christians
shewed unto the heathen.

WHen the noisome infection had overtaken these civill warres, and the feast of *Easter* now drew nigh, he wrote letters unto the brethren, and mentioned those lamentable afflictions in these words: Other men thinke these times not fit for any feast, no more are they indeed, and yet not these onely, but others also whatsoever, not onely of the rest, but also if any seeme most pleasant unto them. Now all is replenished with lamentations, every man doth nothing but mourne and howle throughout the city, by reason of the multitude

Dionysius Bi-
shop of Alex-
andria his Epi-
stle unto the
brethren in
Egypt.

Exod. 12.

Plague.
Warres.
Famine.Misery maketh
the wicked to
despaire, but
trieth the god-
ly as the gold
in the furnace.
The Christi-
ans in the
plague time
loved not only
their brethren,
but also their
enemies.The heathe-
nish inhum-
nity.

of dead carcases and the daily dying. As it is written of the first begotten of the Egyptians, so now a great clamour is heard. There is no house where a dead carcase is not found, and truly not without cause. For the calamities which happened before were grievous and intollerable, and first provoked us. And we alone, though banished from the company of all men, and being delivered over to death, yet nevertheless at that time celebrated the feast. And every place of severall afflictions, seemed unto us solemne and commendable, the field, the wildernesse, the ship, the inne, the prison. But the most joyfull feast the blessed Martyrs did celebrate, triumphing in heaven. Afterwards there ensued warres and famine, which together with the heathen we endured, suffering alone their injuries towards us, and partakers with them accordingly of their private malice and miseries which they suffered. Againe, we were cherished with the peace which Christ sent for our sakes. But after that they and we had breathed a litle, this pestilent calamity befell, a thing more terrible unto them then any terror, and more lamentable then any calamity: and (as a certaine Historiographer of their own reported) which alone exceeded the hope and expectation of all: yet of us not so counted, but an exercise and triall inferiour to none of the rest. Yet for all that it spared not us, but it lighted farre heavier in the necke of the heathens. Againe, after a few lines he writeth: Many of our brethren, by reason of their great love and brotherly charity, sparing not themselves, cleaved one to another, visited the sicke without warinesse or heed taking, and attended upon them diligently, cured them in Christ, which cost them their lives, and being full of other mens maladies, tooke the infection of their neighbours, and translated of their owne accord the sorowes of others upon themselves, cured and confirmed other sicke persons, and died most willingly themselves, fulfilling indeed the common saying, that onely friendship is alwaies to be retained, and departing this life they seemed the off-scouring of others. In this sort the best of our brethren departed this life, whereof some were Ministers, some Deacons, in great reverence among the common people, so that this kind of death, for the great piety and strength of faith, may seeme to differ nothing from martyrdom. For they tooke the dead bodies of the Saints, whose breasts and hands and faces lay upwards, and closed their eyes, shut their mouthes, and joyntly with one accord being like affectioned, embraced them, washed them, and prepared their funerals, and a litle while after they enjoy the like themselves. For the living continually traced the steps of the dead. But among the heathen all fell out on the contrary. For scarce had the pestilence taken place among them, but they diverted themselves, and fled from their most loving and dearest friends, they threw them halfe dead into the streets, the dead they left unburied to be devoured of dogges, to the end they might avoid the partaking and fellowship of death, which for all that they devised they could not escape. After this Epistle, when the city enjoyed peace, he wrote unto the brethren in Egypt touching Holydaies. And afterwards other Epistles againe. There is extant an Epistle of his of the Sabbath: another of exercise. Againe writing unto Hermammon and the brethren in Egypt, he maketh mention at large of the malice of Decius and his successors, and of the peace granted under Galienus. There is no cause to the contrary, but that the Reader may be made partaker thereof.

Chap. 23. after
the Greeke.

CHAP. XXII.

Dionysius censure of Macrinus and Galienus the Emperours, and
of the heresie of the Chilianists.Dionysius Alex-
andrinus unto
Hermammon.
Galienus was
Emperor toge-
ther with his
father Vale-
rianus, but after
his father was
taken captive
of the Persians,
he ruled alone.
Esay 43.
Apocal. 21.

MACRINUS after that he had forerunne one of the Emperours, and followed after an other, immediatly he is rooted out with all his kindred, and Galienus is proclaimed and crowned Emperour by the consent of all men, both an auncient and a new Emperour, being before them, but appearing after them. According unto the saying of the Prophet Esay: The things of old are past, and behold new things now come in place. For even as a cloud darkeneth a litle the sun-beames, and shadoweth the Sonne it selfe shining in his spheare, and after the cloud is dissolved and vanished away, the Sonne which rose before the cloud, shineth and taketh his course: so Macrinus, who intruded himselfe before the present raigne of Galienus, is now no Emperour, no more he was not then. But this man like himselfe, as he was then, so is he now. And the Empire it selfe laying aside heavie and wrinkled old age, and purged of the former malice, now flourisheth afresh, is heard and seene further, pierceth and prevaileth over all. Then he sheweth the time of his writing,

ting, saying thus: *It cometh in my mind to consider the yeares of these Emperours raigne. For I see how those most impious were famous, but in a short while after they became obscure. Yet this holy and blessed Emperour having past the seventh, now endeth the * ninth yeare of his raigne, the which we will celebrate for holydaies.* Besides all these, he wrote two books of the promises of God: the occasion whereof was such. One *Nepos* a Bishop of *Egypt* taught, that the promises of God made unto holy men in the Scriptures, were to be understood after the Jewish manner, favouring too much of Iudaisme. He laid downe for good doctrine, that after the resurrection we should leade a life here on earth in corporall pleasures the space of a thousand yeares. And because he supposed he was able to justify this his opinion out of the Revelation of *S. Iohn*, he wrote a book thereof, and entitled it *the reprehensions of Allegorizers*. This book doth *Dionysius* in his workes (entitled of the promises of God) confute. In the first he layeth downe his censure of that doctrine, in the second he intreateth of the Revelation of *S. Iohn* in the beginning of which book he writeth thus of *Nepos*.

CHAP. XXIII.

*Of the booke of Nepos the Chiliaft: the quiet conference and disputation
betweene Dionysius and Coracion the Chiliaft, with
the fruit thereof,*

They alledge (saith *Dionysius*) a certaine booke of *Nepos*, whereupon they ground, that without all peradventure the kingdome of *Christ* to become here on earth, may be proved. * For sundry other his gifts I commend and embrace *Nepos*, partly for his faith, his diligence, and exercise in holy Scriptures, partly also for his pleasant psalmodie, wherewith at this day many of the brethren are delighted. I highly esteeme and reverence the man, specially for such a one as now is departed to rest: yet the truth is our friend, and afore all to be revered. And if any thing be well spoken, it deserveth commendation, and is charitably to be accepted: if ought seeme not soundly to be written, it is to be searched out and refuted. If he were present, and avouched his doctrine by word of mouth, it should suffice without writing to conferre by objections and resolutions to refell and reconcile the adversaries. But in so much as there is extant a booke thereof, as some suppose very probable, and many Doctors set nought by the law and Prophets, take scorne to be tried by the Evangelists, contemne the workes of the Apostles, alleging the doctrine of this writer as a thing most notable and an hid mystery, they suffer not the simpler sort of the brethren to know any high or magnificall thing, neither of the glorious and heavenly coming of our Lord, neither of our resurrection from the dead, our gathering together and uniting with him, but trifling toys and mortall affaires, perswading these present things to be hoped for in the kingdome of God; it is necessary we deale by way of reasoning with our brother *Nepos*, as if he were present. Vnto these he addeth: *When I was at Arsenoita, where as thou knowest this doctrine first sprang, so that schismies and manifest falling away from the Church fell out in those congregations, I called together the Elders and Doctors inhabiting those villages, in presence of as many of the brethren as willingly came, and exhorted them openly to sift out this doctrine. And when as they brought me forth this booke, as an armed fence and invincible fortresse, I sat with them from morning to night whole three daies, discussing those things which therein were written: where I wondred at the constancy, desire of the truth, intelligence or capacity, and the tractableness of the brethren, how orderly, and with what moderation they objected, answered and yeelded, neither endeavored they by any kind of way contentiously to retaine their positions if they were proved false, neither bolted they contradictions, but as much as in them lay, stucke fast and confirmed their purpose: and yet againe where reason required, they changed their opinion, and were not ashamed to confesse the truth together with us, but with good conscience all hypocrisie layd aside, their hearts made manifest unto God, they embraced such things as were proved by demonstrations and doctrine of holy Scripture. And at length the grand captaine and ring-leader of this doctrine, called *Coracion*, in presence of all the auditors then in place, confessed and promised unto us, that thenceforth he would never consent unto this opinion, neither reason of it, neither mentior, neither teach it, for that he was sufficiently convinced with contrary arguments. And the rest of the brethren then present rejoiced at this conference, at this his submission and consent in all things.*

* Anno Domini
266.

Nepos a Chiliaft.

Chiliafte of the Grecians, and *Millenarij* of the Latines were so called because that like heretikes they dreamed that *Christ* should personally raigne as King here on earth a thousand yeares.

Chap. 24. in the Greeke.

Dionysius Bishop of *Alexandria* lib. 2. of the promises of God.

* Here busie-bodies and stinging wasps may learne a lesson which reprehend every thing, and like of nothing

Where the error of the Chiliafts first sprang.

Dionysius disputed with the Chiliafts,

Coracion the Chiliaft was confuted and converted by *Dionysius*.

Chap. 25. after
the Greeke.

CHAP. XXIII.

The censure of Dionysius touching the Revelation of Saint Iohn.
The heresie of Cerinthus.

Dionysius Bi-
shop of Alex-
andria in his
second booke
of the promises
of God.
Some of old
thought the
Revelation to
have beene
written by
Cerinthus.
The heresie
of Cerinthus.
The reverend
judgement
of Dionysius
touching the
Revelation of
S. Iohn.

Apocalyp. 22.

Apocalyp. 1.

1 Iohn 1.
Mat. 16.

Apocalyp. 1.

Apocalyp. 22.

Consequently in discourse he writeth thus of the Revelation of Saint Iohn: Divers of our predecessors have wholly refused and rejected this booke, and by discussing the severall chapters thereof, have found it obscure and void of reasons, and the title forged. They said it was not Iohns, nay it was no revelation which was so covered with so grosse a veile of ignorance, and that there was none, either of the Apostles, or of the Saints, or of them which belonged to the Church, the author of this booke, but Cerinthus the author of the Cerinthian heresie, intitling this as a figment under the name of Iohn, for further credit and authority. The opinion of Cerinthus was this, that the kingdome of Christ should be here on earth, and look what he himselfe being very carnall lusted after for the pampering of his paunch, the same he dreamed should come to passe, to wit, the satisfying of the belly and the things under the belly, with meates, drinckes, mariages, festivall daies, sacrifices and slaughters for oblations, whereby he imagined he should conceive greater joy and pleasure. But I truly durst not presume to reject this booke, because that many of the brethren read it diligently, and conceived a greater opinion thereof, then the understanding of my capacity attained unto. I surmise there is a certaine hid and wonderfull expectation of things to come, contained in the severall Chapters thereof. For where I understand him not, I betinke my selfe the words containe a deeper sense, or more profound understanding: neither doe I sist or pronounce sentence of these after mine owne understanding, but resting rather with faith, doe thinke they are higher then may be understood of me: neither doe I unadvisedly refute the things I perceived not, but rather marvell that I my selfe have not manifestly seene them. After these things Dionysius alloweth of all the doctrine contained in the Revelation, and declareth that it is impossible to understand the meaning thereof by light reading over of the letter, writing thus: When he had finished (as I may so terme it) all the prophesie, the Prophet pronounceth them happy which keepe it, yea himselfe too. Happy (saith he) is he which keepeth the words of the prophesie of this booke: and I Iohn which saw and heard these things. Wherefore I deny not but that his name was Iohn, and that this work is Iohns. I think verily the booke is of some holy man endued with the Holy Ghost: but that it is the Apostles, the sonne of Zebede, the brother of Iames, whose is the Gospell intituled after Iohn, and the Catholike Epistle, I can hardly be brought to grant. For I conjecture by the behaviour of both, by their phrase of writing, and drift of the booke that he was not the same Iohn. The Evangelist laid downe nowhere his name, neither preached he himselfe either by Gospell or Epistle. Again after a few lines he saith: Iohn nowhere made mention as of himselfe, or of any other, but the author of the Revelation forthwith in the beginning of the booke prefixeth his name, saying: The Revelation of Iesus Christ, which he gave him, that he should shew unto his servants things which shortly must be done, which he sent and shewed by his Angell unto his servant Iohn, who bare record of the Word of God, and of the testimony of Iesus Christ, and of all things that he saw. Again. Iohn writeth an Epistle unto the seven Churches in Asia: Grace be with you and peace. The Evangelist prefixed not his name, no not to his Catholike Epistle, but orderly beginneth of the mystery of Gods secrets after this manner: That which we heard, that which we saw with our eyes. For the like revelation the Lord pronounced Peter blessed, saying: Happy art thou Simon Bar Iona, for flesh and blond hath not revealed that unto thee, but my Father which is in heaven. And yet neither in the second, nor in the third Epistles commonly under his name, notwithstanding the shortnesse thereof is his name prefixed, but without name, wrote himselfe an Elder. The author hereof was not content after once naming himselfe to prosecute the matter he had in hand, but againe repeateth and saith: I Iohn your brother and partner in tribulation, and in the kingdome and patience of Iesu, was in the Ile of Pathmos for the Word of God and the testimony of Iesu. And about the end he writeth thus: Happy is he that keepeth the words of the prophesie of this booke, and I Iohn heard and saw these things. Wherefore we have to beleve that one Iohn wrote these things according unto this his saying, but what Iohn he was it is uncertaine. He named not himselfe, as in sundry places of the Gospell, the Disciple beloved of the Lord, neither him which leaned on his breast, neither the brother of Iames, neither himselfe which saw and heard the Lord. No doubt he would have uttered one or other of these,

had

had he been disposed to reveale himselfe. He layed downe not one of these, but called himselfe our brother and partner, the witnesse of Iesu, and happy because of the vision and hearing of the Revelations. I suppose there were many of the same name with the Apostle Iohn, who for the love they bare unto him, and for that they had him in admiration, and imitated his steps, would be loved alike of the Lord, and therefore usurped this name, even as Paul and Peter are often repeated of faithfull writers. There is another Iohn in the Acts of the Apostles, whose surname was Marke, whom Barnabas and Paul tooke together with them, of whom he saith afterwards, they had Iohn to their Minister. And whether this were he that wrote the Revelation, I dare not affirme. For it is not recorded that he came with them into Asia: but when they loosed (saith he) from Paphos, they which accompanied Paul came to Perga in Pamphilia. And Iohn departed from them, and returned to Ierusalem. But I take him to be some other of them which were in Asia, The report goeth, that there are two monuments at Ephesus, and either of them beares the name of Iohn. Againe, if thou consider and weigh the sence, the words, and the phrase of them, not without just cause shall he be found another, and not the Evangelist. The Gospell and the Epistle doe answer one another, their beginnings are alike. The Gospell: In the beginning (saith he) was the Word. The Epistle: That which was (saith he) from the beginning. The Gospell: And the Word (saith he) became flesh and dwelt among us, and we saw the glory thereof, as the glory of the onely begotten of the Father. The Epistle hath the like, but otherwise placed: That which we heard (saith he) that which we saw with our eyes, that which we beheld, and our hands have handled of the Word of life, and the life was made manifest. For to this end he used this preface, as in processe more plainly appeareth, to impugne the heretikes, which affirmed that Christ was not come in the flesh. Wherefore diligently he joyned these together: And we testifie unto you that we saw, and shew unto you the everlasting life which was with the Father, and appeared unto us, which we saw and heard that declare we unto you. Here he stayeth, and swarveth not from the purpose, but throughout all the severall Chapters inculcateth all the names, whereof some briefly I will repeate. He which diligently readeth, shall often find in both, life, often light, dehoring from darknesse, very oft truth, grace, joy, the flesh and bloud of our Lord, judgement, remission of sinnes, the love of God towards us, a commandment to love one another, that all the commandments are to be kept, reprehension of the world, the devil and Antichrist: promise of the Holy Ghost, adoption of God, faith every where required of us, every where the Father and the Sonne: and if throughout all, the character of both were noted, the phrase of the Gospell and Epistle shall be found altogether one. But the Revelation far differeth from both, resembleth not the same, no not in one word, neither hath it any one syllable correspondent to the other writings of Iohn. For the Epistle (I will say nothing of the Gospell) never thought upon, neither made any mention of the Revelation, neither the Revelation on the other side of the Epistle, when as Paul gave us an inkling, or somewhat to understand in his Epistles of his revelations, yet not insisting them so, that he would call them revelations. Moreover by the phrase thereof we may perceive the difference betweene the Gospell, the Epistle, and the Revelation. For they are written so artificially according unto the Greeke phrase, with most exquisite words, sillogismes, and settled expositions, that they seeme farre from offending in any barbarous terme, solæcisme, or ignorant error at all. For the Evangelist had (as it appeareth) both the gift of utterance and the gift of knowledge, forasmuch as the Lord had granted him both the grace of wisdom and science. As for the other, I will not gaine say but that he saw a revelation, and that also he received science and prophecie, yet for all that I see his Greeke not exactly uttered, the dialect and proper phrase not observed, I find him using barbarous phrases, and in some places solæcismes, which presently to repeate, I think it not necessary, neither write I these things finding fault with ought, let no man accuse me thereof, but onely I do weigh the diversity of both workes.

Acts 13.

The difference gathered first by the sence.

2. By the words often repeated in both.

3. No mention in either of each other.

4. By the phrase.

Iohn was both learned and eloquent.

CHAP. XXV.

Chap. 26. after the Greeke.

The Epistles and workes of Dionysius Bishop of Alexandria.

Besides these there are extant other Epistles of Dionysius, whereof some he wrote against Sabellius unto Ammon Bishop of Bernice: afterwards one to Telephorus, one to Euphranor, another to Ammon and Euphorus. Of the same argument he wrote foure books, and dedicated them to Dionysius (of the same name with him) Bishop of Rome. Againe, sundry other Epistles and volumes in forme of Epistles, as his *Thysiks*, dedicated unto his sonne *Timotheus*.

Another tract of *temptations*, the which also he dedicated to *Euphranor*. And writing to *Basilides* Bishop of *Pentapolis* diocese, he reporteth himselfe in the beginning to have published Commentaries upon *Ecclesiastes*. He left behind him sundry epistles for the posterity. But so farre of *Dionysius* workes. Now it remaineth that we deliver unto the posterity the History of this our age.

Chap. 27. after
the Greeke.

CHAP. XXVI.

Of Dionysius Bishop of Rome. Of Paulus Samosatenuus the heretike, denying the divinity of Christ, and the Synod held at Antioch, condemning his heresie.

Dionysius Bi-
shop of Rome.
Paulus Samo-
satenus Bishop
of Antioch and
an heretike.

WHen *Xystus* had governed the Church of *Rome* eleven yeares, *Dionysius* (of the same name with him of *Alexandria*) succeeded him. About that time also when *Demetrianus* Bishop of *Antioch* was departed this life, *Paulus Samosatenuus* came in his place. And because he thought of Christ basely, abjectly, and contrary to the doctrine of the Church, to wit, that he was by nature a common man as we are: *Dionysius* Bishop of *Alexandria* was sent for to the Synod, who by reason of his great age, and the imbecillity of his body, deferred his coming, and in the meane while wrote his censure of the said question in an epistle. The other Bishops, one from one place, another from another place hastened to *Antioch*, and met with the rotten sheepe, which corrupted the flock of Christ.

Chap. 28. after
the Greeke.

CHAP. XXVII.

Of the famous Bishops which were present at the Synod held at Antioch.

Firmilianus.
Gregor. Neo-
caesariensis
Athenodorus.
Elenus.
Nicomachus.
Hymenaeus.
Theotecnus.
Maximus.

Dionysius Bi-
shop of Alex-
andria dieth.
Anno Domini
267.

AMong these as chiefe flourished *Firmilianus* Bishop of *Casarea* in *Cappadocia*: *Gregorius* and *Athenodorus* who were brethren and Bishops of the Churches in *Pontus*. Besides these *Elenus* Bishop of *Tarsus*, and *Nicomachus* Bishop of *Iconium*. Moreover *Hymenaeus* Bishop of *Ierusalem*. *Theotecnus* Bishop of *Casarea* in *Palestina*, and *Maximus* Bishop of *Bosra*. I might have repeated infinite more, both Ministers and Deacons, who met for the same cause at *Antioch*, but these aforementioned were the most famous among them. When all came together, at severall times and sundry sessions they did argue and reason hereof. *Samosatenus* together with his complices endeavoured to cover and conceale the variableness of his opinion: but the rest practised with all might possible to lay bare and set wide open his blasphemy against Christ. In the meane while *Dionysius* Bishop of *Alexandria* departed this life the twelfth yeare of *Galiennus* his raigne, after he had governed the Church of *Alexandria* seventene yeares: and him succeeded *Maximus*.

Chap. 29. after
the Greeke.

CHAP. XXVIII.

Of Claudius the Emperour, and the second Synod held at Antioch, where Malchion confuted Samosatenuus.

Claudius was
created Empe-
rour Anno
Dom. 271.
Aurelianus was
crowned Em-
perour Anno
Dom. 273. un-
der whom was
raised the
ninth persecu-
tion.

VW Hen *Galiennus* had held the regall Scepter the space of fiftene yeares, *Claudius* his successor was created Emperour. This *Claudius* having continued two yeares, committed the empire to *Aurelianus*, under whom was summoned the last and the greatest Synod of all, celebrated of many Bishops, where the author of that heresie and strange doctrine was taken short, publicly condemned of all, severed, banished and excommunicated the Catholike and universall Church under heaven. And among all the rest *Malchion*, a man besides sundry other his gifts, very eloquent and skilfull in sophistry, moderator in morall discipline of the schoole at *Antioch*, and for his sincere faith in Christ made Minister there of the same congregation, reproved him in reasoning, for a slippery, wavering and obscure merchant. He so urged with reasons this *Samosatenus*, and the notaries penned them (which unto our time were extant) that alone of all the rest he was able to toss and wring this dissembling and wily heretike.

CHAP.

CHAP. XXIX.

The Epistle of certaine Bishops, containing the acts of the Synod held at Antioch against Paulus Samosatenus, and of the heretikes life and trade of living.

Chap. 30. after the Greeke.

Vith uniforme consent of all the Bishops then gathered together, they wrote an Epistle unto Dionysius Bishop of Rome and Maximus Bishop of Alexandria, and sent it abroad into all provinces, in the which they revealed unto the world their great labour and industry, the perverse variableness of Paulus, the reprehensions and objections proposed against him, his conversation and trade of living: whereof for memories sake I think it not amisse to alledge some part for the posterity, which is thus written: Unto Dionysius and Maximus, and all our fellow Bishops, Elders and Deacons throughout the world, and to the whole universall and Catholike Church under heaven: Helenus, Hymenæus, Theophilus, Theotecnus, Maximus, Proclus, Nicomas, Emilianus, Paulus, Bolanus, Protegenes, Hierax, Eutychius, Theodorus, Malchion, Lucius, with all the other Bishops, who with us inhabit the bordering cities, and oversee the nations, together with the Elders and Deacons, and holy Churches of God, to the beloved brethren in the Lord send greeting. Unto this salutation after a few lines they added as followeth: We have cited hither many Bishops from farre, to salve and cure this deadly and poysoned doctrine, as Dionysius Bishop of Alexandria, and Firmilianus Bishop of Casarea in Cappadocia, men blessed in the Lord, whereof the one writing hither to Antioch, vouchsafed not once to salute the author of error; for he wrote not to his person, but to the whole congregation the copie whereof we have here annexed. But Firmilianus came wise, and condemned this strange doctrine, as we know very well, and testifie which were present, together with many other besides us: for when Paulus promised to recant, and this man beleevd and hoped he would redresse and prevent this occasion without all contumely and reproch which might redound unto the true doctrine, he deferred and posted over his opinion from time to time, being seduced no doubt by him which denied his God and Lord, and swarved from the faith he held at the beginning. This Firmilianus in his journey to Antioch came as far as Tarsus, having experimēt in Christ of his malicious spine, wherewith he denied God; but whilest we assemble together, whilest we summon him, and waite for his comming, he departed this life. Againe, of the life of Samosatenus and his conversation, they write thus in the same Epistle: After that he forsooke the Ecclesiasticall canon, he fell unto unlawfull and forged doctrine. Neither is it behoveable for us now to judge of an aliene, neither to shew how at the first he was poore, and nothing bequeathed him of his parents, and that neither by art, trade or exercise he attained unto the abundance of wealth which he enjoyed, but with lewd acts and sacriledge, by injurious and tyrannicall oppression of the brethren, whom he made to tremble for feare, with his guilefull gaine and wily promise of hired patronship, by which subtilty and deceit he gained so much, that he procured the givers to be liberall, to the end they might be delivered from their adversaries, and so he turned godlinesse into gaine. Neither need we to declare how that he being puffed up with pride usurped secular dignities, and would rather be called a warlike capitaine then a Bishop of the Church, walking stately through the streets and market place, reading letters, and withall openly inditing, maintaining about him a great troupe to guard his person, some going before and some comming after so that our faith and religion ran to great spite, slander and hatred by reason of his swelling pride and haughty disdain. Neither will we rehearse the monstrous figments which he fained, his glorious brags, the ugly spectacles he devised to amaze the minds of the simpler sort. He made for himselfe a lofty seate and high throne, not like the Disciple of Christ, but severed in shew and title, after the manner of the princes of this world, smiting the thigh with the hand, pouncing the footstoole with his feet. If any extolled him not as the use is upon theaters, with clapping of their hands, with shouting and hurling of their cappes: if any also both of men and women had not skipped to and fro with busie bodies and undecent obeyance: if any as in the house of God had behaved themselves honestly and decently, the same he checked and all to be reviled. He inveied without all reason in the open assemblies against the expositors of holy Scripture, which then were departed to rest; bragging of himselfe more like a sophister and sorcerer then a Bishop. The Psalmes sung in the Church to the laud of our Lord Iesus Christ, he removed, counting them new found figments of late writers; in stead whereof, in the midst of the Church upon the high feast of Easter he suborned certaine women which sounded out sonets to his praise, the which if any now heard, his haire would stand staring on his head. He licenced the Bishops and Ministers of the adjoyning villages and cities,

The Bishops assembled at Antioch, unto Dionysius Bishop of Rome, and Maximus Bishop of Alexandria.

The subtiltie of the heretike

Samosatenus the heretike is here painted in his colours.

1 Tim. 6.

Such a proud preacher was Herod in the Acts 12.

* Paulus Samosatenus was excommunicated by the councell, and Domnus placed in his roome.
 * Aurelianus was not able to subscribe to an edict against the Christians. Tacitus was Emperour six moneths, and Florianus 80 daies, although there is here no mention made of them.
 * Probus was crowned Emperour Anno Dom. 279. Carus began to raigne Anno Dom. 285. Diocletian was chosen Emperour Anno Dom. 287. under whom the tenth persecution of the primitive Church was raised.

cities, which honored him, to preach unto the people. He staggereth at confessing with us, that the Sonne of God descended from heaven. And that we may borrow somewhat of that which hereafter is to be spoken of us, it shall not be barely avouched, but proved out of the commentaries published by us unto the whole world, specially where he saith, that Christ Iesus is of the earth. They which sound out his commendation, and extoll him among the people, affirme this wicked and most detestable varlet to be an Angel that came downe from heaven. Neither forbidde he these things, but standeth arrogantly to the things spoken of him. What shall I speake of his entertainment of associated and closely kept women, as they of Antioch terme them, and of the Elders and Deacons which accompany him, wherewith wittingly he cloaked this and sundry other bairous, incurable and well knowne offences, to the end he may withhold them also faultly together with him in those things, the which both in word and deed he offendeth in daring not to accuse him, inasmuch as they themselves are guilty in their consciences of the same crime. For he enricheth them, wherefore he is both beloved and honored of them that gape after the like gudgeons. We know beloved brethren that a Bishop and the whole order of priesthood ought to be a patterne of good works unto the common people; neither are we ignorant of this, that many are fallen because of the closely kept women, and many againe are subject to suspicion and slander. Wherefore admit that he committed no lewd wantonnesse with them, yet should he have feared the suspicion and surmise which ariseth thereof, lest that either he should offend any, or bolden any to the imitation of so lewd an example. For how can he reprehend and admonish another, that (as it is written) he use no longer the company of another woman, and that he take heed he fall not, which now abstaineth from one, and in steed thereof retaineth two lustier and livelier peeces at home, and if he travell any whither, he leadeb them with him, being also set upon the full and delicate pleasure: for which cause, all do sobbe and sigh secretly, trembling at his power and tyranny, and dare not accuse him. But these things (as we have said before) are of such importance, that they would cause a catholike person, were he never so deare a friend unto us, to be sharply rebuked. As for him which fell from the mystery of our faith, and descried the detestable heresie of Artemas (nothing amisse if now at length we name the father of the child) we thinke him never able to render accounts for his mischievous acts. Againe, about the end of the Epistle they write thus: * Wherefore necessity constraining us so to doe, we excommunicated the sworne adversary of God, which yeelded not a jot, and placed in his roome Domnus, a man bedecked with all gifts required in a Bishop, sonne to Demetrianus of worthy memory, the predecessor of Paulus, and him as we are perswaded by the providence of God, we ordained Bishop, and certified you to write unto him, to the end ye likewise might receive from him againe letters of friendly consent and amity. Now let Paulus write unto Artemas, and let the complices of Artemas communicate with him. But of these things thus farre. Paulus together with his right faith was deprived also of his Bishopricke, and Domnus (as it is written before) succeeded him, being chosen by the Synod Bishop of Antioch. And when Paulus would not depart the Church, neither voide the house, the Emperour Aurelianus being besought, decreed very well, and commanded by edict, the house should be allotted for such as the Bishops of Italy and Rome, with uniforme consent in doctrine appointed for the place. After this sort was Paulus with great shame banished the Church by secular power. And thus was Aurelianus then affected towards us, but in proceffe of time he so estranged himselfe, that welnigh through the lewd motion of some men, he moved persecution against us, and much talke was blazed far and nigh touching him. * But when he had raised persecution against us, and now welnigh subscribed to a publike edict prejudiciall to our affaires, the just judgement of God overtooke him, and hindred his purpose, cramping (as it were) his knuckles, making manifest unto all men, that the princes of this world have never any power to practise ought against the Church of God, unlesse the invincible might of God, for discipline and conversion of his people, according unto his divine and celestially wisdome, grant licence to bring any thing about, in what time it shall please him best. When Aurelianus had held the imperiall Scepter the space of sixe yeares, * Probus succeeded him. And againe, after sixe yeares Carus came in his place together with Carinus and Numerianus his sonnes. Againe, when these had continued scarce three yeares, Diocletianus was chosen Emperour: and by his meanes they were promoted, under whom persecution and the overthrow of the Churches prevailed. A little before the raigne of this Diocletian, Dionysius Bishop of Rome died, when he had governed the Church nine yeares, whom Felix succeeded.

CHAP. XXX.

Of Manes, whereof the Maniches are called, whence he was, his conversation and heresie.

Chap. 31. after the Greeke.

About that time *Manes* (after the etymology of his name) in no better taking then a mad man, was armed and instructed with a divellish opinion, through the perversitie of his mind, the divell and Satan the adversary of God, leading and procuring him to the perdition of many soules. He was in tongue and trade of life very barbarous, by nature possessed and frantick, he practised things correspondent unto his wit and manners, he presumed to represent the person of *Christ*, he proclaimed himselfe to be the comforter and the Holy Ghost, and being puffed up with this frantick pride, chose as if he were *Christ*, twelve partners of his new found doctrine, patching into one heape false and detestable doctrines, of old, rotten and rooted out heresies, the which he brought out of *Persia*, for no other then deadly poison into the world, whence that abominable name of *Maniches* hath had his originall.

About the
yeare 128.
(*Euseb. in
chronic.*) the
hereticke *Ma-
nes* lived.
Manes the he-
reticke chose
12 Apostles.

CHAP. XXXI.

Of the Bishops, Ministers, and other famous men flourishing at that time in the Church of Rome, Antioch, and Laodicea.

Chap. 32. after the Greeke.

Such a fained name of false science sprung up in those times, in the which after *Felix* had governed the Church of *Rome* five yeares, *Eutychianus* succeeded: who continuing scarce ten moneths, committed his Cleargy unto *Cajus*, in this our time; and fifteene yeares after *Marcellinus* followed, whom also the persecution overtooke. In the Church of *Antioch* after *Domnus* succeeded *Timaeus*: after him in our time *Cyrillus* was chosen Bishop, under whom we remember one *Dorotheus* then Minister of the Church of *Antioch* to have beene a very eloquent and singular man. He applied holy Scripture diligently, he studied the Hebrew tongue, so that he read with great skill the holy Scriptures in Hebrew. This man came of a noble race, he was expert in the chiefe discipline of the *Grecians*, by nature an Eunuch, so disposed from his nativity. For which cause the Emperour for rarenesse thereof appropriated him, placing and preferring him to the purple robe in the city of *Tyru*. We heard him our selves expounding holy Scripture with great commendation in the Church of God. *Tyrannus* succeeded *Cyrillus* in the Church of *Antioch*, in whose time the spoile of Churches was very rife, *Eusebius* which came from *Alexandria*, governed the Church of *Laodicea* after *Socrates*. The stirre about *Paulus Samosatenus* was the cause of his removing, for whose sake he went into *Syria*, where of the godly he was hindred that he could not returne home againe, because he was the desired jewell and hoped stay of our religion, as by the testimony of *Dionysius* hereafter alledged shall manifestly appeare. *Anatolius* succeeded him, the good (as they say) after the good, who also was of *Alexandria*. For his eloquence and skill in the *Grecians* discipline and philosophicall literature, he bare the bell among all the famous of our time: he excelled in Arithmetike, Geometry, Astronomy, Logicke, Physicall contemplation, and Rhetoricall exercises: for which his excellency he was chosen moderator of *Aristotiles* Schoole by the citizens of *Alexandria*. They report at *Alexandria* many other famous acts of his, specially his behaviour at the siege of *Pyruchium*, where he obtained a singular prerogative of principality: of whose doings one thing for example sake I will rehearse. When victuall (as they say) failed such as were besieged, and famine pressed them forer then forreine enemies, this same *Anatolius* brought this device to passe. Whereas the one part of the city held with the *Romane* hoast, and therefore out of the danger of the siege, he gave information to *Eusebius*, who then was at *Alexandria* (it was before his departure into *Syria*) & conversant among them which were not besieged, in great estimation & credit with the *Roman* captaine, how that such as were besieged almost perished for famine. He being made privie to their misery by the messengers of *Anatolius*, craved pardon of the *Romane* captaine for such as left and forsooke the enemy: which sute when he had obtained, he communicated with *Anatolius*. He forthwith accepting of his promise, assembleth together the Senate of *Alexandria*, & first requesteth of them all, that they will joyne in league with the *Romans*. When he saw them all set in a rage at this his request, he said: But yet in this I suppose you will not resist, if I counsell you to permit such as stand you in no stead, as

Eutychianus
Bishop of
Rome.
Cajus Bishop
of Rome.
Marcellinus
Bishop of
Rome.
Timaeus.
Cyrillus.
Dorotheus
minister of
Antioch, af-
terwards Bi-
shop of Tyru.
Tyrannus.
Socrates.
Eusebius.

Anatolius Bi-
shop of Laodi-
cea.

The pollicy
devised by
Anatolius.

old

old men, and old women, and children to depart the city, and to repaire whither please them: for to what purpose doe we retaine these among us now ready to yeeld up the ghost? to what purpose doe we presse with famine such as are maimed and wounded in body? when as men onely, and young men, are to be relieved and retained, and provision of necessary foode is to be found for them which keepe the city with continuall watch and ward. When he had perswaded the Senate with these and the like reasons, first of all he rose and pronounced, that all such of what age soever as were not fit for feats of armes, were they men or women, might boldly passe and depart the city, affirming that if they would remaine and linger in the city like unprofitable members, there was no hope of life, they must needs perish with famine. To which saying the whole Senate condescended; so that he delivered from danger of death in manner as many as were besieged, but specially those that were of the Church. Againe, he perswaded to flight all the Christians throughout the city: not onely such as were within the compasse of the decree, but infinite more under colour of these, privily arayed in womens attire: and carefully he provided that in the night season they should convey themselves out at the gates; and flie unto the *Romanes* campe, where *Eusebius* entertained all them that were afflicted with long siege, after the manner of a father and physition, and refreshed them with all care and industry. Such a couple of pastors, orderly succeeding one another, did the Church of *Laodicea* (by the divine providence of God) enjoy, who after the wars were ended came thither from *Alexandria*. We have seene many peeces of *Anatolius* workes, whereby we may gather how eloquent he was, how learned in all kind of knowledge, specially in those his bookes of *Easter*, whereof at this present it may seeme necessary that we alledge some portion of the Canons touching *Easter*: *The new Moone of the first moneth and the first yeare* (saith he) compriseth the originall compasse of nineteene yeares, after the *Egyptians* the sixe and twentieth day of the moneth *Phamenoth*: after the *Macedonians* the two & twentieth day of the moneth *Dystros*: after the *Romanes* before the eleventh of the kalends of *Aprill*. The Sun is found the xxvj. of *Phamenoth* to have ascended not onely the first line, but also to have passed therein the fourth day. This section, the first twelfth part, they terme the *Equinoctiall* spring, the entrance of moneths, the head of the circle, the severing of the planets course. But that section which foregoeth this, they terme the last of the moneth, the twelfth part, the last twelfth part, the end of the planets course. Wherefore they which appointed the first moneth for the same purpose, and celebrated the feast of *Easter* the fourteenth day after the same calculation, have erred in our opinion not a little. And this have we not alledged of our owne braine, yea it was knowne of the *Iewes* of old, and that before the comming of *Christ*, and chiefly by them observed. The same may be gathered by the testimonies of *Philo*, *Iosephus*, *Musaeus*, and yet not onely of them, but of others farre more auncient, to wit, of both the surnamed *Agathobulus*, Schoole-masters unto the famous *Aristobulus*, one of the seventy that were sent to translate the sacred and holy Scripture of the *Hebrewes* unto the gracious princes *Ptolomaeus Philadelphus*, and his father, unto whom he dedicated his expositions upon the law of *Moses*. All these in their resolutions upon *Exodus* have given us to understand that we ought to celebrate the feast of the *Paschall Lambe* proportionally after the *Equinoctiall* spring, the first moneth comming betweene, and this to be found when the Sunne hath passed the first solare section, and as one of them hath termed it, the signifer circle. *Aristobulus* hath added, that it is necessary for the celebration of the feast of *Easter*, that not onely the Sunne but the Moone also have passed the *Equinoctiall* section. Inasmuch as there are two *Equinoctiall* sections, the one in Spring time, the other in *Autumne*, distant diameterwise one from the other, and the day of *Easter* allotted the foureteenth of the moneth after the twilight: without all faile the Moone shall be diameterwise opposite to the Sunne, as ye may easily perceive in the full Moones: so the Sunne shall be in the section of the *Equinoctiall* spring, and the Moone necessarily in the *Equinoctiall* *Autumne*. I remember many other proofes, partly probable, and partly laid downe with auncient assertions, whereby they endeavour to perswade, that the feast of *Easter* and of *Sweet-bread*, ought ever to be celebrated after the *Equinoctiall* space. I passe over sundry their proofes and arguments, whereby they confirme the veile of *Moses* law to be removed and done away, and the face now revealed, *Christ* himselfe, the preaching and passions of *Christ* are to be beheld. *Anatolius* left behind him unto the posterity, sundry expositions and precepts of *Enoch*, shewing that the first moneth after the *Hebrewes*, fell ever about the *Equinoctiall* space. Againe, *Arithmeticall* introductions comprised in ten books, with divers other monuments of his diligence and deepe judgement in holy Scripture. *Theotecnus* Bishop of *Casarea* in *Palestina*

Anatolius Bishop of *Laodicea* in his bookes of *Easter*.

Betweene the 10. and 20. day.

In spring about the eight kalends of *Aprill*: in *Autumne* about the eight kalends of *October*.

stina was the first that created him Bishop, and promised that he should succeed him in that sea after his death, though both they governed that Church but a short while. For he passing to the Synod summoned at *Antioch* against *Paulus*, came to the citie of *Laodicea*, where by reason that *Eusebius* their Bishop was dead, the brethren there stayed him. After the death of *Anatolius*, *Stephanus* was the last Bishop of *Laodicea* of all them that went before the persecution, a man very famous for his philosophy and knowledge in the *Grecians* discipline, yet not like affectionated towards the faith in God, as the heate of persecution in processe of time did prove, shewing this man rather a timorous and fearefull person then a true Philosopher: For when the Ecclesiasticall affaires were like to be in great hazard under him, yet were they upholden by God himselfe the Saviour of the whole world. For as soone as *Theodotus* was proclaimed Bishop of that Sea, he expressed the true etymologie of his name and title of his office. First he practised the physicke of the body, next the cure of the soule, having no peere for the curtesie of his person, sincerity of mind, compassion and care to helpe such as stood in need. His diligence was great about holy discipline, and such a man he was as is described of us. At *Casarea* in *Palestina*, when *Theotecnus* had played the part of a good diligent Bishop, and ended his mortall race, *Agapius* succeeded, whom we have knowne to have laboured diligently, to have governed prudently, and distributed liberally, but especially to the poore. In his time also we have knowne *Pamphilus* a very eloquent man, in life a true philosopher, made Minister of that Church, whose life and lineage if we should declare, a small volume would not suffice. Yet have we penned in a particular and peculiar volume his whole trade of life, in what schoole he was trained, his wrastring and combats suffered at sundry confessions in the time of persecution, and how last of all he received the crowne of martyrdom. He was the famousest man of that time. Of the rare men of our time among the Ministers of *Alexandria*, we knew one *Pierius*: among the Bishops of *Pontus* one *Meletius*. *Pierius* was proved a spare man of life, and singular in Philosophy, spent and worne in the contemplation of heavenly things, famous for his expositions and preaching unto the people. *Meletius*, whom the learned did terme the honey of *Attica*, was such a man as may be counted absolute for all kinde of knowledge. His Rhetoricall eloquence passed, and one may say that by the benefit of nature he was borne a Rhetorician. And if any weigh his other knowledge and skill, and have tasted but a little thereof, besides his profound Logicke, he will count him both passing wittie and most sage. Whose life was also correspondent to his learning. We have knowne this man seven yeares together, for that he came to *Palestina* in the time of persecution. In the Church of *Ierusalem*, after *Hymeneus* (mentioned a little before) *Zambdas* was placed Bishop: after his death *Hermion* the last of them which went before the persecution of our time, who enjoyed the Apostolike sea, which unto this day is there continued. At *Alexandria* after *Maximus* who succeeded *Dionysius* and continued Bishop eightene yeares, followed *Theonas* in whose time *Achillas* was made Minister at *Alexandria* together with *Pierius*, and tooke the schoole of Divinity to his charge, and practised the most rare worke of Philosophy, the lively conditions of Evangelicall conversation. When *Theonas* had beene Bishop of *Alexandria* eleven yeares, *Peter* came in place, and continued there twelve yeares, three yeares before the persecution, the rest of his life he led more strait and severally, but yet generally he cared for the common profit of the Church, and for this cause the ninth yeere of the persecution he was beheaded and crowned a Martyr.

Hitherto have we intreated of the succession of Bishops, from the birth of our Saviour unto the overthrow of the Oratories, which lasted five and thirty yeares: now consequently the conflicts of such as manfully strived in our age for the truth, who and what men they were, as farre forth as came to our knowledge, we mind to pen for the posterity to come.

Stephanus Bishop of *Laodicea*.

Theodotus a Physician and Bishop of *Laodicea*.

Agapius Bishop of *Casarea* in *Palestina*.

Pamphilus a martyr.

Pierius a Minister of *Alexandria*.

Meletius Bishop of *Pontus*.

Zambdas Bishop of *Ierusalem*.

Hermion Bishop of *Ierusalem*.

Theonas Bishop of *Alexandria*.

Achillas and *Pierius* Ministers of *Alexandria*.

Peter Bishop of *Alexandria* beheaded.

The end of the seventh Booke.

THE



THE EIGHT BOOKE OF THE ECCLESIASTICALL History of *Eusebius Pamphilus*, Bishop of *Cæsarea in Palestina.*

CHAP. I.

Of the peace and prosperous successe of Christian affaires, before the persecution raised by Dioclesian.

The Greeke begins with a Proeme, and not with a Chapter. *Eusebius* now beginneth the History of his time.



He succession of Bishops from the Apostles unto our time, we have hitherto comprised in the seven former books, in this eight book presently in hand, we purpose to pen unto the posterity, the famous acts worthy of memory, done in these our daies. And even here let our preamble enter into his purpose. How great, and what manner of glory and liberty, the doctrine of piety due unto Almighty God, preached in this world by Christ, hath obtained before the persecution of our time, among all mortall men both *Grecians & Barbarians*: it requireth a greater labour to declare, then easily for the worthinesse thereof may be accomplished of us. We have sufficient tokens thereof, in that the clemency of the Emperors towards the Christians was so increased, to whom also they committed the government of the *Gentiles*, and for the great favour they bare to our doctrine, they granted liberty and security to the professors of Christian Religion. What shall I say of them, who in the very pällace of the Emperors, and in the presence of Princes lived most familiarly? which esteemed of their Ministers so highly, that they granted them in their presence freely to deale in matters of Religion, both by word and deed, together with their wives and children, and servants: and not only this, but also permitted them to glory and boast of the liberty of their faith; whom also they deemed worthy of more credit and far better estimation then their fellow servants. Of which number *Dorotheus* was one among all the rest best accepted and best trusted, for which cause he was in the greatest credit with Princes and Presidents, and with him also the renowned *Gorgonius*,* and as many other together with these as have beene honoured and revered for the glad tidings of the kingdome of heaven. After which sort a man might then have seene the Bishops of al Churches in great reverence & favour among all sorts of men, & with all Magistrates. Who can worthily describe those innumerable heapes and flocking multitudes throughout all cities and famous assemblies, frequenting the places dedicated unto prayer? because of which circumstances, they not contented with the old and auncient buildings (which could not receive them) have throughout all cities builded them from the foundation wide & ample Churches. These things thus prevailed in proceesse of time, and daily increased farre and nigh, so that no malice could intercept, no spiteful fiend bewitch, no wight with subtle sleight hinder at all, as long as the divine and heavenly hand of God upheld and visited his people, whom as yet he worthily accepted. But after that our affaires through too much liberty, ease and security, degenerated from the naturall rule of piety: and after that one pursued another with open contumely and hatred: and when that we impugned our selves by no other then our selves, with the armour of spite, and sharpe speares of opprobrious words, so that Bishops against Bishops, and people against people, raised sedition: last of all, when that cursed hypocrisie and dissimulation had swomme even to the brimme of malice, the heavy hand of Gods high judgement, after his wonted manner (whilest as yet the Ecclesiasticall companies assembled themselves never the lesse) began softly by a little and a little to visit us, so that the persecution that was raised against us tooke his first originall from the brethren which were under banner in campe. When as we were touched with no sense or feeling thereof, neither went about to pacifie God, we heaped sin upon sin, thinking like carelesse epicures, that God neither cared neither would visite our sinnes. And they which seemed our shepherds, laying aside the rule of piety, practised contention and schisme among themselves, and

Dorotheus.
Gorgonius.
* Chap. I. in
the Greeke.

Anno Domini
301.
Verurius the
Captaine per-
secuted the
souldiers in
campe.

and whilest they aggravated these things, that is, contention, threatnings, mutuall hatred, and enmity, and every one proceeded in ambition much like tyranny it selfe, then, I say, then the Lord, according to the saying of *Jeremy*, *Made the daughter Sion obscure, and overthrew from above the glory of Israel, and remembred not his footstools in the day of his wrath. The Lord hath drowned all the beauty of Israel, and overthrown all his strong holds.* And according unto the Prophecies in the Psalmes: *He hath overthrown and broken the covenant of his servant, and prophaned his Sanctuary, casting it on the ground by the overthrow of his Churches. He hath broken down all his wals, he hath laid all his fortresses in ruine. All they that passed by spoiled him, and therefore he is become a rebuke unto his neighbours. For he lifted up the right hand of his enemies, and turned the edge of his sword, and aided him not in the time of battell, but caused his dignity to decay, and cast his throne down to the ground, the daies of his youth he shortened, and above all this he covered him with shame.* Lam. 2. Psal. 89.

CHAP. II.

How the Temples were destroyed, holy Scripture burned, and the Bishops ill intreated, and of the purpose of Eusebius in this Story.

Al these aforesaid were in us fulfilled, when we saw with our eyes the oratories overthrown down to the ground, yea and the very foundations themselves digged up, the holy and sacred Scriptures burned to ashes in the open market place, and the Pastors of the Churches, some shamefully hid themselves here and there, some other were ignominiously taken and derided of the enemies, and according unto another Prophecy: *Shame is powred upon the pates of their Princes, he made them wander in the crooked and unknown way.* Yet is it not our drift to describe the bitter calamities of these men which at length they suffered, neither is it our intent to record their dissention and insolency, practised among them before the persecution, but only to write so much of them, whereby we may justifie the divine judgement of God. Neither have we purposed to mention them which were tempted sore with persecution, or altogether suffered shipwrack of their salvation, and willingly were swallowed up in the deep gulfs of unconstant waves, but only to graffe in our history such things as first of all may profit our selves, next the posterity in time to come. We will proceed then, and paint forth the happy combats of the blessed Martyrs.

Churches overthrown,
Scriptures burned.
Bishops persecuted.
Psal. 107.

CHAP. III.

A recitall of certaine imperiall Edicts against the Christians. The constancy of certaine faithfull persons. The beginnings of the butcherly slaughter.

IT was the nineteenth yeare of *Dioclesians* raigne, and the moneth *Dystros*, after the Romans, *March*, the feast of *Easter* then being at hand, when the Emperours Proclamations were every where published, in the which it was commanded: That the Churches should be made even with the ground, the holy Scriptures by burning of them should be abolished, such as were in honour and estimation should be contemned, and such as were of families, if they retained the Christian faith, should be deprived of their freedome. And such were the contents of the first Edict. But in the Proclamations which immediately followed after, it was added: That the Pastors throughout all parishes, first should be imprisoned, next, with all meanes possible, constrained to sacrifice. Then, I say, then, many of the chiefe Governours of the Churches induring (and that chearefully) most bitter torments, shewed examples of most valiant and noble conflicts: many others fainting for feare, at the first onset were quite discouraged: all the rest tried the experience of sundry torments: one scourged from top to toe: another tortured and launced with more intolerable paine: some failed of the purposed end: some other were found constant and perfect: one was drawne to the foule and filthy sacrifices, and dismissed as if he had done sacrifice, when as in very deed he had not: another, when he had neither approached nor touched ought of their detestable offerings, and such as were present affirmed, that he had sacrificed, departed with silence; patiently suffering this false accusation: another halfe dead, was born away, being thrown of them for dead. Again, there were some prostrate upon the pavement, trailed and lugged all along by the feet, and recounted for sacrificers. One reclaimed, and with a lowd voice denied that ever he sacrificed: another lifted up his voice and confessed himself to be a Christian, and gloried in the faith of that glad some title:

An. Dom. 306.
the persecution under *Dioclesian* waxed hot when as these cruell Edicts were every where proclaimed.

another againe protested, that he had neither sacrificed, nor ever would do sacrifice. These were beaten on the face, and buffeted on the cheeks, their mouthes were stopped by the soldiers hands, an whole band being appointed for the purpose, which violently thrust them out at the doores. So the enemies of the truth triumphed, if at least wise they might but seem to bring their purpose to effect. But their purpose prevailed not against the blessed Martyrs of God, whose conflicts no tongue can sufficiently declare.

CHAP. IV.

Of the persecution first raised by Veturius the Captaine against the Christian souldiers, at the beginning privily, afterward openly.

Chap. 3. in the Greeke.

The policy of Satans messengers.

There were many to be seene which bare singular good will and affection to the service of almighty God, not onely in the time of persecution, but long before, when peace prevailed. For of late, I say of late, at the first the chiefe Governour starting up, as it were, out of a profound drunkenesse, levelled at the Church privily and obscurely, (since the time which passed after the raigne of *Decius* and *Valerianus*) and waged battell with us, not suddenly, but first assailed only the Christians which were in camp. By this means he thought he could easily snare the rest, if that first he conquered these. And here might you see many of the souldiers desirous to lead a private and solitary life, fearing they should faint in the service of almighty God. For when the Captaine (whosoever he was) first went about to persecute his host, and to try and sift as many as were brought unto him throughout every ward, and to give them in choice either to obey and enjoy their dignity, or to resist, and of the contrary be deprived: many of the souldiers which were of the kingdome of *Christ*, without any delay or doubt, preferred the faith of *Christ* before the favour and felicity they seemed to enjoy. And now one or two of them very heavily not onely contemned their dignities, but also indured bitter death for their constancy in the service of God, because that the Captaine as yet exercised his malice by little and little: and though he durst shed the blood of a few innocents, yet staggered he at the multitude of believers, fearing (as it is most like) suddenly to give battell unto all, and that universally. * But when he took in hand more manifestly to persecute the Church of God, it cannot be told or exprest with tongue, how many, and what manner or sort of Martyrs were to be seen throughout all cities and villages.

CHAP. V.

A noble man of Nicomedia rent in peeces in the presence of many: the wicked Edict of the Emperour published against the Christians.

* Chap. 4. in the Greeke.

One of *Nicomedia*, no obscure person, but according unto the account of the world, of great nobility, who, as soon as the Edict against the Churches of God was published in *Nicomedia*, being moved with zeale to Godwards, and fervency of faith, took into his hands, and tare in peeces the prophane and most impious proclamation, pasted to an open and publike post, in the presence of both the Emperours, and of him which among the rest was most honourable, and was the fourth person in the Empire. But he which first practised this noble act, indured (as it is most like) the penalty of so bold an enterprise, retaining a valiant and invincible mind unto the last gasp.

CHAP. VI.

The martyrdome of certaine Courtiers in Nicomedia, with others both there and in other places.

All the renowned men that ever were either of the *Grecians* or *Barbarians*, commended for noble prowesse and fortitude, are not to be compared to the divine and famous Martyrs of this our age. I speake of them, who, together with *Dorotheus*, being the Emperours pages, in chiefe credit with their Lords, and were no lesse unto them than deare and naturall sonnes, yet counted they those reproaches, calamities, and new-found torments for the truth in *Christ*, greater riches than the glory and pleasure of this present life. Of these for examples sake, I will propound one, with the end he made, that the Reader may conjecture by his hap what befell unto the rest. One of the aforesaid noble men was brought forth at *Nicomedia* into the open assembly, and enjoined to sacrifice, who stoutly refusing, commandement was given that he should be hoisted up on high naked, and his whole body to be scourged, and the flesh rent in peeces with the lash of the whip,

whip, untill he being overcome, should be enforced to yeeld unto their sacrifice. When that he had indured these torments, and persisted constant, and the bones lay all bare, they powred vinegar mixt. with salt into the festred wounds and bruised parts of the body. When he had overcome also these torments, and rejoyced greatly thereat, a greediron with hot burning coales is prepared, and that which remained of his body, was laid thereon to be broiled, a slow fire being made under, to consume it by little and little, lest death should quickly deliver him of his paine. So that they which had the charge of the fire, would releafe him of no part of his paine, unlesse he promised to yeeld in the end unto the Emperours decree. But he holding fast his former opinion, overcame them, and yeelded up the ghost in the midst of those torments. So valiant (as you heare) was the martyrdom of one of the Emperours pages, correspondent unto his name, for he was called *Peter*. The things which happened to the rest were nothing inferiour to these, the which, according to our former promise, we will leave untouched, adding only this to that which went before, how that *Dorotheus* and *Gorgonius*, with many others of the Emperours family, after sundry torments, ended their lives on the gallows, and bare away the garland of victory. At this time also was *Anthemius* Bishop of *Nicomedia* beheaded for the Christian faith, and with him a great multitude of Martyrs. For I wot not how in the Emperours pallace at *Nicomedia*, some part of the house was all on fire, and when the Christians were taken in suspicion to be the authors thereof, by the Emperours commandement the whole troupe generally of all the godly there at that time was executed, whereof some with sword were beheaded, some others burned with fire: where also by the secret and divine providence of God (as the report goeth) both men and women skipped and leaped into the flaming fire. Another company the Sergeants set in a boat, and threw into the deep sea. The Emperours pages, after their death decently buried, and resting in their graves, were digged up, and by the commandement of their Lords cast into the sea, lest any adored them in their sepulchers, and took them for gods, as they dreamed of us. And such were the practises in the beginning of the persecution at *Nicomedia*. But in a while after, when that some in the region called *Melitis*, and againe some others in *Syria* were found ready to rebell, the Emperour commanded all the Pastors throughout every Church to be imprisoned and kept in hold. The spectacle of the practises was so cruell to behold, that it exceeded all that thereof may be spoken. Infinite multitudes were every where inclosed, and the prisons of old appointed and ordained for murderers, diggers up of sepulchers, and risers of graves, were then replenished with Bishops, Ministers, Deacons, Readers, and Exorcists, so that there was no room in the prison for such as were condemned for hainous offences. Again, when the former Edicts had taken place, there followed others, by vertue of which, such as sacrificed were set at liberty, and such as resisted were commanded to be tormented with a thousand kind of torments. But who is able here also to number the multitude of the Martyrs in all places? specially throughout *Africk*, and among the *Moors* throughout *Thebais* and *Egypt*, from whence passing into other cities and provinces, they suffered glorious martyrdom.

CHAP. VII.

The constancy of certaine Martyrs, devoured of wild beasts in Palestina and Phénicia.

WE have knowne diverse of these to have flourished in *Palestina*, and some others in *Tyrus* of *Phénicia*, whose infinite stripes who would not be amazed to behold? And in their stripes marvellous constancy, and after their stripes their sudden bickering with ravening beasts, and in that bickering their valiant courage in withstanding the force of fierce Libbards, the rage of Beares, of wild Boares, and Bulls, provoked with hot burning irons? At the doing of all which we were present our selves, and saw with our eyes the divine power of our Saviour *Iesus Christ* (for whose sake they suffered these things) present and manifestly aiding these Martyrs. Neither durst these ravening beasts of a long time draw nigh and approach unto the bodies of the blessed Saints, but ranged about, and devoured such as set them on without the ring, touching by no meanes among all the rest the blessed champions, though their bodies were bare, though they provoked them with the stretching forth of their hands, as they were commanded. And if sometime violently they fell upon them, they

Peter the Emperours page after sundry torments broiled to death.

Dorotheus hanged.

Gorgonius was hanged.

Anthemius B. of Nicomedia beheaded.

A certaine number beheaded.

A certaine company burned.

A number drowned.

The dead digged up.

All prisons were filled with Christians.

Brute beasts spared such as men would not spare.

The constancy
of young men.

Five Martyrs
after sundry
torments be-
headed and
throwne into
the seas.

they retired back againe, as if they had been repelled by divine power from above: which continuing a long time, brought great admiration unto the beholders. When the first beast ranged about to no purpose, the second and third beast were let loose at one and the same Martyr. The sufferance of those Saints was to be wondred at, and their constancy firm and immoveable in their fresh and green bodies. For then might a man have seene a young stripling under twenty yeares of age, standing still without any holding, stretching forth his hands in forme of a crosse, making earnest supplication unto God with a settled and immoveable mind, not wagging himselfe at all, or pointing any whither from his standing place, yea though the beares and libbards breathed out present death, and were now ready to teare his flesh in peeces with their teeth, yet I wot not how, as if their jawes had beene glued together, they recoyled back againe. Again, ye might have seen others, in number five, thrown at the feet of a fierce bull, which tossed into the ayre, and tore in pieces with his hornes such as stood without the ring, and left them as good as dead: onely the holy Saints he had no power to hurt with his furious and cruell threats, though he threw up the earth with his feet, and fanned the ayre with his hornes, though he were provoked to fiercenesse with searing irons, and fomed out present death, yet by the divine providence of God he was pushed back. When that this beast could nothing prevaile against the holy Martyrs, others were let loose: at length after sundry bitter torments and violence of wild beasts, all were beheaded, and instead of still earth and quiet sepulcher, they were throwne into the surging waves of the seas.

CHAP. VIII.
Of the Martyrs in Egypt.

THe like bickering had they of *Tyrus* in *Egypt*, the which they suffered for the service of God. Then wouldest thou have marvelled at their martyrdomes, suffered upon their owne native soile, where infinite both men, women, and children, for the salvation procured by our Saviour Iesus Christ, contemning this transitory life, have indured fundry kinds of torments: Whereof some after maiming, racking and scourging, and thousands of other vexations (horrible to be heard of) were burned to ashes, others drowned in the seas, others manfully laid their necks to the block, others hanged on the gallows, some as hainous offenders, some other far worse, tied to the tree with their heads downward, and so long beset with a watch till famine had bereaved them of their lives.

CHAP. IX.
The constancy of the Martyrs throughout Thebais.

Martyrs in
Thebais, their
skins razed
and scorched,
tied by the one
leg, and their
heads down-
ward.
Hanged upon
boughs.

10 Martyrs.
20.
30.
60.
100.
Some burned.
Some behea-
ded.

BVt no speech can sufficiently declare the punishments and torments indured of the Martyrs throughout *Thebais*, having their bodies torne in pieces with shels of sea-fish, in stead of the tallants of beasts, the women tied by the one leg were lifted into the ayre, and their heads downewards, with a certaine engine of wood, and there hanged all bare and uncovered, yeelding unto the beholders a fowle, filthy, cruell, and unnaturall spectacle. Again, others ended their lives upon boughs and branches of trees. They linked together with certaine instruments, the tops of the boysterous and mightier boughs, and tied them unto either of the Martyrs thighs, afterwards loosing the boughs to spirt and spring into their growing place, suddenly rent asunder the members of their bodies, for which purpose they invented this paine. All these mischiefs continued not a few dayes, or for a short space, but the terme of many yeares. Sometime more than ten, some other time more than twenty were executed, one while not under thirty, another while welnigh threescore. Again, at another time, an hundred in one day, of men, women, and very young children, after the bitter tast of sundry kinds of torments, were put to death. We our selves, being then present at the execution, saw with our eyes a great multitude, whereof some were burned, others beheaded, untill the sword became blunt, and the tormentors wearied, so that others came in place, and executed by turnes. Where we beheld also the noble cheare and countenance, the divine power and valiantnesse of mind, in such as builded their faith on Iesus Christ our Saviour. As soon as the sentence was pronounced, and judgment given upon the former, there stepped forth others and stood at the barre, protesting their faith, and publishing themselves to be Christians, not fearing at all the bitter-
nesse

ness of manifold and sundry torments, but with invincible minds, laying their whole trust and confidence upon God, joyfully, merrily, and chearfully took the last sentence of condemnation, singing Psalms and hymnes, and thanksgiving unto God, even to the last gaspe. These were truly to be wondred at: but those were especially to be admired, who being renowned for their riches, nobility, honour, eloquence, and Philosophy, yet preferred before all these, the piety and faith in our Lord and Saviour Iesus Christ: of which sort *Philoromus* a governour of *Alexandria* of no small account, put in trust with waighty matters of the Empire, being guarded after the Roman dignity and honour, with a troupe of souldiers to his traine, was daily sifted and examined. Such a one also was *Phileas* Bishop of the people of *Thmuis*, a famous man for the politick government of his countrey, for the oversight of the publike lyturgies and study of Philosophy. These men, though they were intreated of many their kinsfolks, and otherwise their familiar friends, of many of the chief Rulers, and last of all, of the Iudge himself, that they would tender their own case, that they would consider their calling, that they would pitie their wives and children: yet could not they for all the perswasion of such great personages, be brought (by preferring this present life) to contemne the faith of Christ, and to renounce his lawes, but with constant and Philosophicall minds, yea rather divine, induring all the threats and contumelies of the Iudge, ended their lives with the losing of their heads.

Philoromus
governour of
Alexandria
beheaded.
Phileas B. of
Thmuis be-
headed.

CHAP. X.

The testimony of Phileas touching the constancy of the Martyrs of Alexandria, and the cruelty of the enemies.

Forasmuch as we have said that *Phileas* was famous for his skill in prophane literature, let him be brought a witnesse of himselfe to declare what he himselfe was, and withall what Martyrdomes happened in his time at *Alexandria*, who will describe the same more exactly than we use to do, which we will take out of his owne words, writing unto the *Thmuisians* in this manner: For as much as all these things are published in holy Scripture for patternes, examples, and monuments for our learning: the blessed Martyrs which lived among us, lifting up the eye of their mind, and beholding with cleare sight the universall God, setled their minds to indure any kind of death for the service and religion due unto God, and held fast their vocation, knowing that the Lord Iesus for our sake tooke the nature of man upon him, to the end he might cut off wholly all sinne, and aid us to enter into everlasting life. For he thought it no robbery to be equall with God, but made himselfe of no reputation, taking on him the forme of a servant, and was found in his shape as man. He humbled himselfe, and became obedient unto the death, even the death of the crosse. Wherefore the blessed Martyrs of God reposed Christ in their brest, being desirous of more excellent gifts, indured not once, but some of them twice, all paine and punishments that could be invented, and all the threats of souldiers practised against them, either by word or by deed, with an invincible courage, excluding feare, by reason of the fulnesse of love, whose manhood and valiantnesse in all their torments what man is able with mouth to expresse? And because it was permitted and lawfull for every man to torment them as him pleased best: some smote them with clubs and cudgels, some with sharpe twigs, some with whips, some with leatherne thongs, some other with whipcord. The spectacle was pitifull, both for the variety of torment, and superfluity of malice. Some with their hands tied behind them were stretched along, and racked in every joynt throughout the body, and as they hung and lay in the racks, the tormentors were commanded to torment all their bodies over: not plaguing them as theeves are commonly handled, with the only renting of their sides, but they had the skins of their bellies, and their shins, and of their eye lids razed all off with rugged hoofs, with the talents and claws of wild beasts. Some were seen to hang by the one hand at an hollow vault, and to indure that way far more bitter racking of the joynts and members of the body. Some were tied to pillars and their faces writhed backward to behold themselves, their feet standing them in no stead: but they violently wagging by the waight and poysse of their bodies, were thus grievously tormeted, by reason of their stretching and hard binding in bonds. This they suffered not only while they were examined, & whilest the President dealt with them, but throughout the whol day. And when that he passed from the former unto the latter, he gave his ministers charge to over-see them behind, if that peradventure any of them being overcome with the grievous torments, did yeeld. He commanded also if that any were in danger of death by reason of cold, that their fetters & bonds should

Phileas B. of
Thmuis writeth this Epistle out of prison unto his flock.
Philip. 2.

1 Ioh. 4.

Deut. 4.
Exod. 20.

speedily be released, and they to be laid on the ground, to be lugged and trailed all along to get them beat. They had not one sparkle of compassion on us, but thought of duty they should thus be affected, and furiously rage against us, as though we had been no living creatures. Wherefore our adversaries invented this second paine, and added it to the former punishments. After stripes they were laid in the stocks, and their feet stretched foure spaces or holes asunder, so that of necessity they must lie on their backs, having no feeling of their bodies by reason of the wounds which the stripes printed in their members. Others being throwne along upon the pavement, lay powdred in the dust in extreame paine, a more piteous and lamentable spectacle unto the beholders than the torment it selfe, bearing in their bodies diverse wounds diversly invented. The case standing thus, some died in torment, and confounded the adversaries with their patience: some halfe dead and shut in prison, after a few daies died of their paine: the rest by carefull provision were comforted, and after certaine continuance of imprisonment, became more constant. When they had given them in choice, either to touch the detestable sacrifice, and so to be at ease, and enjoy among them their cursed liberty, or not to sacrifice and change life for death, with all speed voluntarily they imbraced death. For they were skilfull in those things which concerned them in holy Scripture. He that sacrificeth to strange gods (saith he) shall be rooted out from among the people: and, Thou shalt have no other gods but me. Such are the words of a true Philosopher and godly Martyr, which he wrote from prison to his parishioners afore the Iudge pronounced the sentence of condemnation upon him, rehearsing unto them the state he stood in, provoking them to march forwards, and to hold fast the profession of faith in Christ after his death, which then was at hand. But to what end do I use many words, and alledge the conflicts of the blessed Martyrs throughout the world, invented one after another, specially of them which were pursued to death, not after the publike lawes, but with deadly hatred?

CHAP. XI.

How a whole city in Phrygia with the inhabitants thereof was burnt to ashes, and of Audactus the Martyr.

WHen the souldiers had besieged a city in Phrygia wholly inhabited of Christians, and compassed in both men, women, and children which called upon the name of the Lord, they set all on fire, and burned them to ashes. For with one consent all the inhabitants thereof, the Lieutenant, the Captaine, the whole Senate, and the people, every one protested themselves to be Christians, and could by no edicts be brought to adore idols or carved images. And there was also another renowned for Roman dignity, whose name was *Audactus*, by lineage coming of a noble house in Italie, and for all his vertue in great credit with the Emperours, so that he governed with great wisdom and uprightnesse the common-wealth, and waightiest matters of the Empire: but above all, he was famous for religion and faith in Christ, so that in the administration and governing of the common-wealth he indured torment, and was crowned with Martyrdome.

CHAP. XII.

Of the regions and countries where the Christians were martyred, and the savagenesse of tyrannicall heathen towards the faithfull.

Martyrs in
Arabia.
Cappadocia.
Mesopotamia.
Alexandria.
Antioch.

TO what end shall I by name recite the rest, or rehearse the multitude of men, or describe the sundry torments of famous Martyrs? whereof some were beheaded, as it happened in Arabia: some tormented with the breaking and bruising of their legs, as it happened in Cappadocia, some hanged by the feet and their heads downwards, with slow fire set under, and smothered to death with choking smoke, as it hapned unto the brethren in Mesopotamia: some others had their nostrils slit, their ears bored, their hands maimed, their members and parts of their bodies drawn asunder and unjoynted, as it happened at Alexandria. To what end shall I renew the memory of them which were burned at Antioch, hot burning coals laid under, not quickly to dispatch them, but with lingring paine to torment them? And of others which chose rather to burn their hands, than they would touch their abominable sacrifices, the experience whereof some going about to avoid, before they were apprehended and fallen into the hands of their adversaries, threw themselves down head-
long

long from the tops of houses, and thought better so to prevent death, than to sustaine the torments of their malicious enemies. A certaine matron also renowned for her vertue and integrity of life, and among all them of Antioch, famous for her great riches, noble lineage, and estimation, had brought up two daughters, that were virgins, in the feare of God, which passed all other in brightnesse of beauty and youthly comlineffe. These, because they were greatly spited and envied, though they hid themselves, yet they were found out, and when at length with much ado they understood of their being among forrainers, they cited them to appeare with speed at *Antioch* in their proper persons, and beset the place of their abode with a band of souldiers, compassing them as it were with a net. This matron seeing her self and her daughters plunged in great perill by no means possible to be avoided, pondered with her selfe the punishments ensuing: and that which was most grievous of all, the abusing of their bodies she admonished in no wise to be suffered, no, not once to sink into their cares, and said further, that if they committed their soules as bondslaves unto Satan, it were a thing more intolerable than any death or destruction: yet there remained one remedy for all, and that (said she) was to sie unto the Lord for refuge. After deliberation, with uniform consent they laid down what was to be done, they apparelled themselves gorgeously, and took their journey towards *Antioch*. In the midst of the way, when their guard severed themselves, as about to serve nature, they cast themselves into the fouds that slided thereby, & drowned themselves. These heathen idolaters threw into the sea another couple of *Antiochian* virgins, renowned for all vertues, true sisters, of noble lineage, of good life, of tender yeares, of goodly beauty, of honest minds, of godly conversation, of wonderfull disposition, as though the earth could no longer beare them. Such were the tragedies at *Antioch*. In *Pontus* they suffered punishments horrible to be heard of, whose fingers of both hands were pricked under the tender nailes with sharp quills: others had hot boyling lead powdered on their backs, the most necessary members of their bodies maimed: others indured shamefull, intolerable, and such torments as may not be told, in their privy members, and in the secret bowels of their bodies, such as these noble and lawfull Iudges excogitated, for tokens of their sharp wit and deep wisdom. Daily also they found out new torments, contending one with another who should excell in spitefull inventions and additions of torment. This calamity was extreame and out of measure cruell. And when as thenceforth they dispaired of increasing their mischiefe, and now were wearied with slaughter, and gotten their fill of bloudshed, voluntarily they mitigate their rage, they practise curtesie: their pleasure (forsooth) is henceforth to punish with death no longer. It is not requisite (say they) that the cities should be stained with bloud, issuing out of our own bowels, that the most noble Empire of the *Casars* should be blemished and defamed with the title of cruelty; the Emperour himself being well known for clemency and benignity; yea rather the gracious goodnesse and clemency of the Emperours highnesse is to be stretched forth and enlarged towards all men, that they be no more punished with death. They deemed their cruelty asswaged, and the Emperours clemency to shine, in that they commanded our eyes to be plucked out, and the left leg to be unjoynted. Such was their clemency and mitigation of cruelty towards us. Wherefore by reason of this cruell curtesie, it may not be told what number and infinite multitude of men having their right eyes pulled out, and the empty places seared with hot burning irons, their left legs sawed asunder in the hams, and seared likewise, were condemned to the quarries and mines throughout the provinces, to the digging of metals, not for commodity and profits sake, but for affliction and misery. And besides all this, they were led forth to sundry kinds of torments which may not be rehearsed, whose valiant acts also cannot be described. When the holy Martyrs shined thus throughout the world in these their afflictions, the beholders wondred at their patience and noble courage: and not without cause; for, they expressed and shewed forth unto the world, speciall and manifest signes of the divine and unspeakable power of our Saviour working by them. It were too long, yea impossible to number them all by their names.

CHAP. XIII.

Of the famous Bishops and Ministers which were martyred.

Touching the chiefe rulers of the Churches, and them which were crowned Martyrs in most famous cities; *Anthymus* Bishop of *Nicomedia* was beheaded, and crowned the first Martyr registred in the catalogue of the Saints in the kingdome of Christ.

A matron of *Antioch* together with her two daughters drowned themselves, rather than their bodies should be abused of the tormentors

The Ethnicks drowned two virgins of *Antioch*. Martyrs in *Pontus*.

The Ethnicks pulled out the right eyes, seared the empty place, sawed off the left leg of the Christians, seared their hammers, condemned them to the mines: all this they counted a gracious pardon.

Anthymus B. of *Nicomedia* beheaded.

*Lucianus a
Martyr.*

*Tyrannion B. of
Tyrus was
drowned at
Antioch.*

*Zenobius of Si-
don scourged
to death.*

*Silvanus B. of
Emisa torne of
wild beasts.*

*Silvanus B. of
Gaza behead-
ed.*

39 beheaded.

Pelcus and

Nilus B. of E-

gypt burned.

Pamphilus.

Peter B. of A-

lexandria.

Of them which suffered at *Antioch*, *Lucianus* Minister of that congregation, leading a ver-
tuous life, preached at *Nicomedia* in presence of the Emperour the celestiall kingdome of
Christ, first unto us in exhortation by way of apology, afterwards in writing unto the po-
sterity. The most famous Martyrs of *Phenicia* were the godly Pastors of the reasonable
flock of Christ: *Tyrannion* Bishop of *Tyrus*, *Zenobius* Minister of *Sidon*, and *Silvanus* Bi-
shop of *Emisa*, who, together with others in *Emisa*, was thrown to feed wild beasts, and is
received into the company of Martyrs. The other two, both at *Antioch* glorified God by
their patient deaths: *Tyrannion* buried in the bottome of the sea, and *Zenobius* an excellent
Physitian, after scourging and bitter torment died most constantly. Amongst the Martyrs in
Palestina, *Silvanus* Bishop of the Churches of *Gaza* was beheaded, together with nine and
thirty others which were committed to the mine-pits in *Phanos*. In Egypt *Pelcus* and
Nylus Egyptian Bishops were burned to ashes. And here let us remember the renowned
pillar of the parish of *Cæsarea*, *Pamphilus* the elder, and the most famous Martyr of our
time: whose life and noble acts we will at time convenient declare. Of them which at *A-*
lexandria throughout Egypt and *Thebais* suffered martyrdom, the most famous was *Peter*
Bishop of *Alexandria*, a pattern of piety in Christ unto the godly Pastors, and together
with him, *Fauftus*, *Didius*, and *Ammonius*, Ministers and perfect Martyrs of Christ. Also *Phi-*
leas, *Hesychius*, *Pachymius*, & *Theodorus*, Bishops of the Churches in Egypt: & besides these,
infinite other famous men, whose names are well known in the congregations throughout
that region. It is not our drift to describe the conflicts of such as strived throughout the
world, (we leave that for others) neither exactly to paint forth unto the posterity all that
happened: but only the things we saw with our eyes, and were done in our presence.

CHAP. XIV.

*The state of the Romane Empire before and after the persecution. And
of the raigne of Constantine.*

Vnto that which went before I will annex the recantation or disanulling of the things
practised against us, yea from the beginning of the persecution, which I suppose very
profitable for the Reader. Before that the Roman Empire waged battell against us,
in the space the Emperours favoured us, and maintained peace, it may not sufficiently be
declared, how prosperously the common wealth flourished and abounded with all good-
nesse, when as the chief Magistrates of the publike weal passed the 10th. and the 20th. yeare
in solemne feasts and celebrated gratulations, in times of most gorgeous and glorious re-
nown, with constant and immoveable peace. When as their Empire, after this sort increa-
sed without offence, & daily was enlarged, they had no sooner removed peace from among
us, but they stirred up such battels as could not be reconciled. Not fully two yeares after this
hurliburly, there was such a change hapned unto the whole Empire, which turned all upside
down. * For no small disease overtook the chief of the aforesaid Emperours, & bereaved him
of his wits, wherfore together with him which was second person in honour, he imbraced
the popular and private life. These things then being not fully ended, the Empire was with-
all divided into two parts, the which was never remembered to have come to passe before
that time. Not long after *Constantius* the Emperour, passing all others throughout his life
time, in clemency & goodnes towards his subjects, singularly affected towards Gods Word,
ended (according unto the law of nature) the common race of his mortall life, leaving be-
hind him his naturall son *Constantine* Emperour & *Cæsar* to supply his room, and was first
referred of them into the number of the gods, enjoying after his death all imperiall honour
and dignity due to his person. In his life he was the most benigne, & of most bountifull
soveraignty among all the Emperours: who alone of all the Emperours in our time governed
most graciously & honourably during the whole term of his raigne, shewing humanity and
bountifulnes unto all men, no partaker, by any means, with any presumptuous sedition raised
against us, he guarded the godly about him in security without sentence of guilt, & without
all contumely, he destroyed no Churches, he practised no impiety that might be prejudiciall
to our religion, he obtained a blessed life & an end thrice happy, he being Emperour alone, en-
ded this life both gloriously & peaceably, in presence of his naturall son & his successor, who
also was most prudent & religious. His son *Constantine*, being proclaimed full Emperour &
Cæsar by the army, and long before by God himself the universall King, became a follower
of his fathers piety in Christian Religion. And such a one was he. But *Licinius* while these
things were a doing, by common consent of the Potentates was also created Emperour
and

As long as the
Emperours did
not persecute
the Church, so
long did their
empire prosper.
* Anno Dom.
307. (*Euseb.*
Chron.) *Dio-*
clesian toge-
ther with
Maximinian
having reigned
20 yeares, de-
posed them-
selves, and li-
ved a private
life.

Constantius
and *Maximi-*
nus rule the
Empire.

Constantius di-
eth at Yorke in
England. Ann.
Dom. 310.

Constantine
magnus was
proclaimed
Emperour. An-
no Dom. 311.

and *Augustus*. Which thing grieved *Maximinus* very fore, who unto that time was alone called *Cesar* of all men, who also being tyrannically disposed, violently of his own mind invaded the Empire, and intituled himselfe *Augustus*. And being attainted of treason, and found to have conspired the death of *Constantine*, and after deposition to have aspired againe unto the imperiall Scepter, died a most shamefull death. He was the first whose titles, pictures, with all that seemed to shew forth his honour, were overthrown, for no other than the armes of an Emperour that was most prophane and impious.

CHAP. XV.

The dissimuled love of Maxentius towards the Christians, his horrible offences and cruelty.

Chap. 14. after the Greeke.

HIs sonne *Maxentius* which exercised tyranny at Rome, in the beginning of his raigne dissembled our faith egregiously, creeping into credit by flattering the people of Rome, and therefore he commanded his commonalty to cease from persecuting of the Christians, whereby he might pretend a shew of piety, and seem tractable and more benigne than his ancestors were before him. But in proesse of time he was not indeed found the same which men took him for, and hoped he would be, for he fell into all kind of enormities, omitting no hainous offence, how detestable and lascivious soever it were, unassayed: committing adultery and all kind of lewd wantonnesse, sending home againe unto their husbands the loving spouses and lawfull wives, taken from them by force, after he had ignominiously abused them. And these presumptuous practises he exercised not only upon the obscurer sort, but dealt thus opprobriously with the most renowned of the Romane Senators. Wherefore all, both high primats and inferior people, trembling for feare of him, were oppressed with his intolerable tyranny, yet neither by silence, neither by suffering this grievous servitude, could they be free from the bloudy slaughter and imbrued murder of this tyrant. Vpon light occasions sundry times delivered he the people unto the souldiers which were in compasse to be slaine, and an innumerable multitude of the Romane people in the midst of the city, he offered to the sword and speares, not of Barbarians and Scythians, but of his own proper foldiers. It may not be recited what slaughter of Senators he procured, craftily seeking after their substance, of whom an infinite number he executed for sundry causes and fained crimes. This was the drift and mark this mischievous tyrant shot at. He applied himselfe unto the study of Magicall arts. For enchantment he opened and ript the bowels of burdened women great with child, he searched the intrailles of new borne babes, he slue lions, and after a secret manner conjured divels, and indeavoured to withstand the wars then approaching. For he fully determined with himselfe to be crowned conquerour by means of these arts. This *Maxentius* therefore practising tyranny at Rome, oppressed the commonalty with such hainous offences as may not be told, so that they were pinched with so great penury of necessary victuall, as the like cannot be remembred in this our age to have happened at Rome.

Maxentius the sonne of Maximinus a tyrant of Rome.
Flattery.
Cruelty.

Lechery.

Tyranny.

Extortion.

Sorcery.
Inchantment.

CHAP. XVI.

The cruell behaviours of Maximinus in the East, and of Maxentius at Rome and otherwhere in the West.

Chap. 15. after the Greeke.

M*aximinus* the Eastern tyrant of a long time used means to conceal his malice against his brother, and his secret friendship towards the Roman tyrant, but in the end he was espied, and suffered punishment due to his desert. It was wonderfull to see how he committed things alike and correspondent unto the practises of the Romane tyrant, nay he far passed him in malice and mischief. The chiefeest enchanters and Magicians were in greatest credit with him, and because he was a man very timerous and wonderfully rooted in superstition, he highly esteemed of the erroneous worship of idols and divels. Without southsaying and answers of oracles he durst not move, no, as it is commonly said, not the breadth of a naile, for which cause he persecuted us without intermission, and more vehemently than his ancestors before him. He erected temples throughout every city, the idolatricall worship of long time defaced and overthrown, he carefully restored againe, and published by Edict that idol-priests should be ordained throughout all countries and cities. Besides this he appointed in every province one for high Priest, of such as were counted famous for

Maximinus hypocritic.

Superstition.

Persecution.

Idolatry.

Oppression.

Prodigality.

Drunkennesse.

Surfetting.

Lecherie:

The tyrant
could not o-
vercome the
Christians.A chaste matron
of *Alexandria*
confounded
the tyrant,
wherefore she
was exiled, and
her goods con-
fiscated.A matron of
Rome flue her
selfe rather
than *Maxenti-
us* should abuse
her.The cause
of the worlds
calamities was
the persecution
of the Christi-
ans.

for politick affaires, being also able with decency to execute that function, whom he furnis-
ed with a great traine and guard of souldiers. To be short, he priviledged all inchanters, as
godly and taken for gods themselves, with primacy, dignities, and chiefest prerogatives. He
went on still and oppressed; not one city or region only, but whole provinces under his do-
minion, exacting gold and silver, and summes of mony, and vexing them with grievous pro-
clamations, one penalty ensuing after another. The wealth and substance which his proge-
nitors had gathered before, he took in great heaps of treasure, and great summes of money,
and bestowed it upon his flattering parasites. He was so drowned with overmuch wine and
drunkennes, that among his cups he would be stark mad and besides himself, and oftentimes
being tipsie, commanded such things, wherof afterwards being restored to his former sobri-
ety, it repented him. He gave place to no man for surfetting and superfluity, but made him-
selfe ring-leader of that vice unto all that were about him, both Prince and people. He effe-
minated his soldiers with all kind of delicacy and lasciviousnes. He permitted his Presidents
and Captains to practise ravenous extortion, and polling of his subjects, whom he entertain-
ed as fit companions of his foul and shamefull tyranny. To what end shall I rehearse his un-
chast life, or recite the adulteries he committed? He could passe no city where he ravished
not wives, and deflowred not virgins. And in these things he prevailed against all sorts of
people, the Christians only excepted, which contemned death, and despised his tyranny. The
men indured burning, beheading, crucifying, ravenous devouring of beasts, drowning in the
sea, maiming and broiling of the members, goring and digging out of the eyes, mangling of
the whole body, moreover famine and imprisonment: to be short, they suffered every kind
of torment for the service of God, rather than they would leave the worship of God, and
embrace the adoration of idols. Women also not inferiour to men through the power of
the Word of God, put on manly courage, whereof some suffered the same torments with
men, some attained unto the like masteries of vertue, other some drawn to be abused, yeeld-
ed sooner their life unto the death, than their bodies to be defiled. For when as others by
reason of the tyrants adultery were polluted, a Christian matron of *Alexandria*, both noble
and renowned, alone overcame the lecherous and lascivious mind of *Maximinus*, with the
presence of her manly courage. This woman for many things was highly esteemed for riches,
for kindred, for learning, yet preferred she chastity before all. Whom when he had earnestly
intreated, yet could not find in his heart to put her to death, who other wise was already pre-
pared to die, being moved more with lust than with anger, exiled and deprived her also of
all her substance. And infinite other matrons not abiding, no not the hearing of the threats of
abusing their bodies, done by the Presidents of every particular nation, indured all kind of
punishments, torments, and deadly paines. These are indeed to be wondred at, but in great-
er admiration is that most noble and most chaste matron of *Rome* to be had in respect of all
the rest, against whom the *Romane* tyrant *Maxentius* (lively resembling *Maximinus*) went
about to rage. When that she understood the ministers of tyrannicall lust to be at hand, and
her husband (she being a Christian) though he were a *Roman* Magistrate, to be in hold among
them, and for feare of execution to have consented thereunto, she craved a little leisure, as if
she went to trim her selfe, and entring into her chamber, and there being alone, she ran up-
on a naked sword, and dispatched her selfe, so immediately by her death she bequeathed her
carkasse unto the tyrants bawds: and by this act of hers, sounding and piercing more than a-
ny shrill voice, she pronounced and printed in the minds of all mortall men both present
and to come, that among the Christians alone, verily, with no money be overcome, nei-
ther be destroyed with any kind of death. This so great a burden of impiety was brought in-
to the world at one and the same time, by two tyrants which held *East* and *West*. If any seek
out the cause of these so great mischiefs, who will doubt to assigne the persecution raised a-
gainst us for cause thereof, specially in as much as this confusion finished before the Chri-
stian liberty was first restored. For during the terme of these ten yeares persecution,
there wanted then nothing, which might tend to mutuall hatred or civill dissention. The
sea was beset with ships; and therefore innavigable; neither was it possible from any
place, for any man to arrive and take land, but he should be sifted with all kind of pu-
nishments, his side scourged, and himselfe tried with sundry torments, whether he were
not sent from the enemy as a spie, and in the end he was either hanged or burned. Moreo-
ver there were prepared for the purpose, targets, brest-plates, darts, speares, with other
warlike armour, gallies also and diverse ordinance for ships were heaped in every place,
neither

neither waited any man for any other than daily invasion by the enemy. After these things ensued famine and pestilence, of the which we will intreat hereafter, when fit opportunity is ministred.

CHAP. XVII.

The end of the persecution, and the finall confusion of the tyrant.

Chap. 16. after the Greeke.

SVch were their preparations during the whole time of persecution, which in the tenth yeare, by the goodnesse of God, wholly ceased; but after the eight yeare it began somewhat to slacke and diminish. For after that the divine and celestiall grace of God beheld us with a placable and mercifull countenance; then our Princes, even they which heretofore warred against us, after a wonderfull manner changed their opinion, sung a contrary song, and quenched that great heat of persecution, with most benigne and mild Edicts and constitutions published every where in our behalfe. The cause of this was not the humanity or compassion (as I may so terme it) or benignity of the Princes, being farre otherwise disposed, (for they invented daily more and more grievous things against us, successively unto that time they found out sundry sleights and new punishments one after another) but the apparent countenance of the divine providence reconciled unto his people, withstood the power of mischief, and quelled the authour of impiety, and the worker of the whole persecution. And yet according unto the judgement of God, it behooved that these things should come to passe, yet woe unto them (saith the Lord) by whom offence doth rise. Wherefore a plague from above lighted on him, first taking root in his flesh, and afterwards proceeding even unto his soule. For there arose suddenly in the secret parts of his body, an impostume or running sore, afterwards in the lower parts of his privities a botchie corrupt bile, with a Fistula, whence issued out corrupt matter, eating up the inward bowels, and an unspeakable multitude of lice swarming out, and breathing a deadly stench, when as the corpulency of the whole body through abundance of meat, before the disease came, was turned into superfluous grosnesse, and then being grown to matter, yeelded an intolerable and horrible spectacle to the beholders. Wherefore of the Physitians, some not able to digest that wonderfull noysome stench, were slaine: some other (when there remained no hope of recovery by reason of the swelling throughout the whole body) being not able to help at all with their physick, were cruelly executed themselves.

CHAP. XVIII.

An Edict in the behalfe of the Christians, the which adversity wrested from Maximinus.

Chap. 17. after the Greeke.

AT length being thus tormented, and lying in this miserable plight, he began to ponder with himselfe the rash enterprises he had practised against the holy worshippers of God. Wherefore returning unto himselfe, first he confesseth his sinnes unto God: next, calling unto him such as then were about him, he gave commandement, that with all speed they should cease from persecuting of the Christians: and that by the decree and commandement of the Emperour they should build againe their Churches: that they should meet often to celebrate their wonted ceremonies, and pray for the life of the Emperour. And immediately that which by word he commanded, was indeed brought to passe. The Proclamations of the Emperour were published throughout the cities, containing a recantation of those things formerly prejudiciall unto us, in this forme: *The Emperour Caesar, Galerius, Maximinus, puissant, magnificient, chiefe Lord, Lord of Thebais, Lord of Sarmatia, five times conquerour of Persia, Lord of Germany, Lord of Egypt, twice conquerour of the Carpians, six times conquerour of the Armenians, Lord of the Medes, Lord of the Adiabeni, 20 times Tribune, 19 times generall Captain, 8 times Consul, Father of the countrey, Proconsul. And the Emperour Caesar, Flavius, Valerius, Constantine, vertuous fortunate, puissant, noble, chiefe Lord, generall Captain, and Tribune 5 times, Consul, Father of the Countrey, Proconsul. Among other things which we have decreed for the commodity and profit of the common-wealth, our pleasure is first of all to order and redresse all things according to the ancient lawes and publicke discipline of the Romans. And withall, to use this proviso, that the Christians which have forsaken the religion of their Ancestours should be brought againe to the right way. For after a certaine humour of singularity such an opinion of excellency puffed them up, that those things*

* Anno Domini 320.

Matth. 18.
Luke 17.
God plagued Maximinus the Tyrant lying at Tarsus; so that he was in a lamentable plight.

The Edict of Maximinus in the behalfe of the Christians: the which his sicknesse constrained him to proclaime.
* In stead of Constantine some do read Constantius, which I find not in the Greek.

which their elders had received and allowed, they rejected and disallowed, devising every man such lawes as they thought good, and observed the same, assembling in diverse places great multitudes of people. Wherefore when as our Edict was proclaimed, that they should returne unto the ordinances of their Elders, diverse standing in great danger, felt the penalty thereof, and many being troubled therefore, indured all kinds of death. And because we perceive many as yet to persist in the same madnesse, neither yeelding due worship unto the celestiall gods, neither regarding the God of the Christians, having respect unto our benignity and godly custome, pardoning all men after our wonted guise, we thought good in this case to extend our gracious and favourable clemency, that the Christians may be tolerated againe, and that they repaire againe the places where they may meet together; so that they do nothing prejudiciall to publike order and discipline. We meane to prescribe unto the Iudges by another Epistle what they shall observe. Wherefore as this our gracious pardon deserveth, let them make intercession unto their God, for our health, for the Common-weale, and for themselves, that in all places the affaires of the publike weale may be safely preserved, and that they themselves may live securely in their owne houses. These things after our abilitie we have translated in this sort out of the Romane language into the Greeke tongue. Now have we duly to consider of those things which followed after.

The censure of the Translatour, touching the Chapters which follow untill the end of this 8. Booke, being found in the Greeke Copie, as a fragment whose Authour was unknowne.



Al that which followeth untill the end of this eight Booke, I have found in the Greeke copie, distinguished from the 18 Chapters which went before: not divided into Chapters, as the rest was, but lying confusedly for a suspected work, whose Author was not known. When that I had translated hitherto, and perceived that the Latine interpreters rested here: I perused by my selfe the whole fragment, to see whether I could gather any just cause to the contrary, but that it should be turned into English: I found the doctrine sound, the history pleasant, the stile artificiall, and far more curious than in the former books. The phrase savoured of the Latine; (and no forced: for Eusebius was well seen in both) the periods long, though not often used throughout his histories, yet in others his works very rise and common. Though this fragment be found more curious and artificiall than the rest, no marvell at all, for mens gifts do not serve them at all times alike. If this rule were observed, and poized in the ballance void of all partiality, there would not be so many peeces, so many Tracts, and so many learned works of ancient Writers, contemned and renounced, by reason that the phrase in some point seemeth to differ or fall from the wonted grace. The learned Clerke Anthonie Guevarra was used to say: That at some times, and at some exercises, his memory would be so ready, his wits so fresh, and his skill so excellent, that he could divide a haire, and sweep a grain: at other times he wished to himself not only five, but ten senses, which we commonly call wits. Some things there are to be misliked withall in this fragment: first, that it is out of order placed: next, that there are sentences and periods written by Eusebius in the former 18 chapters, repeated in this fragment. Touching the repetition, he that is acquainted with Eusebius will confesse, that oftentimes in many places he repeateth one thing, though not upon the self same occasion, neither in the self same order, neither with the same words. He hath made mention of his book of Martyrs, and of the books he wrote of the life of Pamphilus almost in every book. He reporteth the self same martyrdoms in divers books & sundry places. As for the placing, no marvel at all though it be out of order, Eusebius published not his own history, but left it with his familiars. Alexander bishop of Ierusalem gathered here & there the scattered works of the ancient Writers, copied them not as the Authors wrote them, but as he found them, & chained them in the library at Ierusalem. Origen compiled into one volume the translations of the old Testament, and published them in such sort as pleased him best. Pamphilus Martyr builded a library at Caesarea, and gathered the works of Origen and other Writers, placing them as he thought good. Eusebius confesseth that in Caesarea he made Indexes unto the aforesaid Writers, altering the titles, changing the inscriptions, correcting their order, & fitting their places, so it may be that the gatherer of Eusebius works dealt with his histories, not placing this fragment where Eusebius left it. But for mine own part (not minding to conceal any thing from the Reader) here I found it in Greeke, & here I leave it in English. The reasons which move me to think that it is Eusebius doing, are these: First, in this fragment he numbrells the moneths after the Grecians, as c. 20. 21. 26

28. Zanthicus, Desius, Dius, Dystros, Panemus, Apellæus, Audinaus, Peritius, &c. so hath he done in sundry other places of his Works, and namely cap. 3. of this 8. book. Secondly, the Author of this fragment was in Palæstina, & saw with his eyes the martyrdome suffered at Cæsarea, & other places. He was cap. 22. in the company of Apphianus, in one house with him at Palæstina a little before he suffered. He saw cap. 27. the miracle at Cæsarea, when the postes and stones in the street sweat drops of water. He saw and heard cap. 30. John the Martyr, who was a blind man, preach and expound the Scriptures with great commendation. This reason is confirmed by that which Eusebius wrote in the 3. cap. of this 8. book, where he saith: It is not our drift to describe the conflicts of such as strived throughout the world (we leave that for others) neither exactly to paint forth unto the posterity all that happened: but onely the things we saw with our eyes, and were done in our presence. Thirdly, the Author of this fragment was a familiar friend of Pamphilus the Martyr: he writeth of him cap. 25. thus: Of which number was Pamphilus, of all my familiars, my dearest friend. And cap. 29. he extollet him unto the skies. S. Hierome writeth, that because of his familiarity with Pamphilus, he was called Eusebius Pamphilus. Fourthly, the Author of this fragment, as it is cap. 29. wrote the life of Pamphilus in 3. books: so hath Eusebius confessed of himself in sundry places, & S. Hierome in his life writeth the same of him, wherefore Eusebius was the author of this fragment. Fifthly, the said Author cap. 19. maketh mention of that which Eusebius wrote cap. 14. & cap. 30. He maketh mention of that which Eusebius wrote (cap. 2.) as written by himselfe, therefore it is like Eusebius wrote this fragment. The sixth reason that moveth me to annexe this as part of the booke, is the shortnes of the booke: for if we end at the 18. Chapter where the fragment beginneth, the book may seeme to be no booke, but rather an entrance or beginning of a booke. Eusebius in the beginning of this 8. booke, cap. 2. promised to write of Martyrs, thinkest thou (gentle Reade) that he would be so brieft, & make so short a Treatise, where occasion was ministred to write not one booke onely, but rather 3. bookes, if he were disposed (omitting nothing as he promised lib. 1. cap. 1. touching the Martyrs of his time) to write of all the martyrdomes suffered under Diocletian, Maximinian & Maximinus. Last of all this fragment endeth in very good order. He promiseth to discourse of Maximinus the tyrants recantation, the which Eusebius performeth in the booke following. For looke how the 8. booke endeth, with the same the ninth beginneth. Therefore Eusebius was the author of this fragment.

CHAP. XIX.

How the foure Emperors Diocletian, Maximinian, Maximinus & Constantius ended their lives.

THe author of this former Edict not long after his foresaid confession being rid of that his lamentable plight, departed this life. He is reported to have been the chiefe author of the calamity which befell unto the Christians during the time of persecution: and a good while ago, before the hurliburly raised by the rest of the Emperors, to have gone about to pervert the Christians which lived in warfare: but above all, such as were of his own family, to have deprived some of their martiall dignity and renowne: to haue intreated some others reprochfully without all shame. Moreover to have persecuted some of them to the death, and last of all to have provoked the other his fellow Emperors to persecute all Christendome: the ends of which Emperors, if I passed over with silence, I should greatly offend. The Empire being divided into 4. parts, foure severall Princes bearing rule, they two which were first proclaimed Emperors, and preferred in honor before the rest, having not reigned fully two yeares after the persecution, deposed themselves (* as we have said before) and led thenceforth the rest of their lives privately after the vulgar sort of men, having such an end as followeth: the first having gotten the chiefe honour due to the imperiall scepter and primate by creation, after long, great and grievous diseases, consumed and wasted away by little and little, and so died. The second, secondarily ruling the Empire, being privie in conscience to many his lewd and mischievous practises committed in his life time, hanged himselfe by the procurement of a wicked spirit which led him thereunto. The later of them two which immediatly succeeded these, whom we have termed the author and ringleader of the whole persecution, suffered such torments as we have mentioned before. Constantius who went before him, by vertue of his prerogative in the imperiall dignity, being a most benigne, a most mild and curteous Emperour (as I said before) led a worthy life, during his whole raigne, not onely because that in other things he behaved himselfe most courteously and most liberally towards all men, but also in that he was no partner with the enemy in the persecution raised against us, nay rather he maintained and preserved such as were godly under

Maximinus his practises.

* Chap 14.
Dioclesian the Emperor pined and wasted away with diseases unto his end.
Maximinian the Emperor hanged himselfe.
Maximinus tormented to death.
Reade chap. 17
Constantius died godly.

Constantine.

under his dominion. He neither rifled nor destroyed the holy Churches, neither practised any other mischiefe prejudiciall to the Christian affaires: he obtained an end both blessed and thrice happy: he alone in his kingdome (to the comfort of his naturall sonne and successor in the Empire, a Prince in all things both most sage and religious) enjoyed a noble and a glorious death. His son forthwith entring into his raigne was by the souldiers proclaimed chiefe Emperor and *Augustus*, who imitated and that diligently his fathers steps, as a patterne of piety, to the embracing of Christian Religion. Such an end at severall times had the aforesaid foure Emperours. Of the which, he alone mentioned a litle before, together with other his Imperiall associates, published unto the whole world by his written Edict the aforesaid confession.

CHAP. XX.

Of the Martyrs in Palaestina.

Anno Domini
306.

IN the nineteenth yeare of *Diocletians* raigne in the moneth *Zanthicus*, which the *Romanes* call *Aprill*, the Feast of *Easter* then drawing nigh, *Flavianus* being Governor of *Palaestina*, the Emperours Edicts were every where proclaimed, wherein it was commanded, that the Churches should be destroyed, holy Scriptures should be burned, such as were of credit should be contemned, and that such as led a private life, if they retained the Christian profession, should be deprived of their freedome. And such were the contents of the first Edict: but in the proclamation which immediatly followed after, it was added, that the pastors throughout all congregations should first be imprisoned, next, with all meanes possible constrained to sacrifice. To be short, the first of the Martyrs in *Palaestina* was *Procopius*, who before he had been any while imprisoned, stepping forth at the first jumpe before the tribunall seate of the Presidents, and being commanded to do sacrifice unto their gods, made answer: that to his knowledge there was but one only God, to whom (as the selfe same God had commanded) he was bound of duty to sacrifice. And when as they commanded him to offer sacrifice for the prosperous state of the foure Emperours, he recited a certaine verse out of a Poet which pleased them not, for the which immediatly he was beheaded, the verse was this:

Procopius be-
headed.

Not many Lords availe us here, let one beare rule and raigne.

This was the first spectacle exhibited at *Casarea* in *Palaestina*, the 8. day of the moneth *Desius*, before the 7. of the *Ides* of *June* called of the *Romans* the 4. day of the Sabath. After him there suffered many of the inhabitants of the same city, & of the chiefe governors of the Ecclesiasticall affaires, who endured & that chearefully most bitter torments, and gave the adventure of most valiant enterprises. Other some fainting for feare were quite discouraged at the first. All the rest tried the experience of sundry torments. One scourged from top to toe, another racked untill his ribs brake asunder in the squeesing bonds, by reason whereof it fell out that some had their hands struck off, and thus together they enjoyed such an end as befell unto them according unto the secret wisdom and judgement of God. One was led by the hand, & lugged to the altar, & his hands violently stretched to touch their detestable sacrifices, and in the end let go for a sacrificer. Another, when he had neither approached, nor touched, and such as were present affirmed that he had sacrificed, departed with silence. One being halfe dead, was borne away, being thrown of them for dead, the same was tormented with bonds & reckoned among the sacrificers. Another lifted his voice, & protested that he had not yeelded at all; the same was beaten on the mouth, and constrained to keepe silence, by the force of many hands which stopped his breath, and violently excluded him when he had not sacrificed at all. And so it pleased them well, if at leastwise they might seeme to bring their purpose to effect: but for all their mischievous devices the blessed Martyrs of God only bare away the victory. Againe, the 17. day of the moneth *Dius*, after the *Romanes* the 15. of the *Kalends* of *December*, *Alphens* & *Zachaus* after they had beene lashed with whips, & man-gled with razors, after racking & grievous torments therein, after sundry questions demanded of them, after they had lyen in the stocks many daies & nights, their feet stretched foure spaces asunder, last of all when they had freely confessed and boldly pronounced, that there was but one only God and one King & Captaine over all, *Iesus Christ* (as if herein they had uttered blasphemy or treason) they were in like manner beheaded, even as the Martyr mentioned a litle before. Moreover the History touching *Romanus* the martyr, who suffered the same day at *Antioch* is worthy of memory. He was borne in *Palaestina*, he was Deacon and Exorcist of the Church of *Casarea*, & as it fell out being in *Antioch* at the ruine & desolation of the churches, & beholding with his eyes great multitudes both of men, women & childre, flocking

Alphens be-
headed.
Zachaus be-
headed.
Romanus first
had his tongue
pulled out,
next, tormen-
ted and clapt
in prison, last
of all in prison
stilled to death

flocking unto the altars & offering sacrifices to the Idols, supposed it was his duty in no wise to wink thereat: wherefore he being moved with singular zeale of the spirit of God, drew nigh unto them, exclaimed against them, & sharply rebuked them. Who for so bold an enterprise was apprehended, & shewed himselfe a valiant witnesse or testifier (if then there was any such in the world) of the truth in Christ. For when the Iudge threatned him death with flashing fire that consumeth to ashes, he of the contrary embraced his offer most willingly, with chearefull countenance and glad some courage, and withall, is brought unto the place of execution. Being bound to the stake, while the officers threw fagots about him, and such as were appointed to kindle the fire, waited for the Emperors watchword and pleasure (who then was present) he shouted unto them from the stake, saying: where I pray you is the fire? the which he had no sooner spokē, but the Emperor called him unto him, to the end he should suffer a new and strange kind of torment, to wit, that his tongue might be plucked out of his mouth, the which he constantly endured, & thereby declared at large, how that the divine power and grace of God, never faileth them which suffer for godlinesse sake, but alwaies either easeth their labours, & slaketh their griefes, or else granteth courage & might to endure patiently unto the end. This blessed Saint as soone as he had understood of their new devised torment, being valiantly disposed, never staggered thereat, but voluntarily put out his tongue, and yeelded the same, which was fully instructed in the Word of God, unto the tormentors hands. After which torment he was clapt in prison, and there punished a long time: at length when the twentieth yeare of the Emperors raigne was now expired, at what time a generall pardon was proclaimed, that all prisoners should be set at liberty, he alone lying in the stocks, and his feet stretched five spaces asunder, had his necke compassed with a halter, and thus in prison stifled to death: so that hereby according unto his desire, he was crowned with martyrdome. This man although he suffered out of the bounds of his native soyle, yet being a *Palastinian* by birth, is worthy to be canonized among the Martyrs of *Palastina*. Such were the tragicall affaires of the Church in *Palastina* the first yeare of the persecution, which was chiefly bent against the presidents of our doctrine, and Bishops of the Church of God.

CHAP. XXI.

Of the Martyrs which suffered in Casarea the second yeare of the persecution under Diocletian, and of the alteration of the Empire.

THe second yeare now being come, when the persecution raised against us waxed hot, and the proclamations of the Emperours were newly come to the hands of *Vrbanius* the Lieutenant of the Province, wherein it was generally commanded, that both men, women and children throughout every city or village, should be constrained to sacrifice and offer incense to Idols: *Timotheus* of *Gaza* in *Palastina* having endured infinite torments, and last of all being bound to the stake, and environed with a slacke and slow fire, gave forth a worthy tryall of his zeale Godwards through patient sufferance in all the bitter punishments laid upon him, and in the end bare away the garland of victory, usually granted to all the valiant champions which wrastle for piety and the service of God. At the same time *Agapius* and *Thecla* also (which lived in this our age) shewed the worthy constancy of their noble minds, when as at the commandement of the Iudge they were throwne at the feet of wild beasts, to be either devoured or torne in peeces. What man is he that either beholding with his eyes the things which ensued, will not fall into admiration, or lending only the bare eare unto the recitall of them, will not be astonied thereat? For when as the *Ethnicks* solemnized their publike feasts and celebrated their wonted spectacles, amongst other merry newes and glad some wishes, it was commonly noised abroad, that the Christians lately condemned to wild beasts, made all the sport and finished the solemnity. This report being far and nigh, and every where bruted abroad, yong striplings to the number of six, wherof one was of *Pontus*, by name *Timolaps*: the second of *Tripolis* a city in *Phanicia* called *Dionysius*: the third by name *Romulus*, sub-deacon of the Church of *Diospolis*: the fourth *Pausis*: the fift *Alexander*, both *Egyptians*: the sixt *Alexander* (of the same name with him that went before) of the city of *Gaza*, joyning hands and hearts together (signifying thereby the fervent love they owed to martyrdome) went with speed unto *Vrbanius*, who a litle before had let loose the raving beasts to rend the Christians in peeces, and freely protested the Christian faith, declaring by this their promptnesse and willing minds, as it were absolutely furnished to give the onset of what adventure soever, that such as glory in the title, in the worship and service of the great God, Creator of the whole world, have not to tremble at the fierce rage of furious

Timotheus burned.

Agapius and *Thecla*, throwne to wild beasts but not dispatched.

Sixe young men first imprisoned, then beheaded.

Timolaps beheaded.

Dionysius beheaded.

Romulus beheaded.

Pausis beheaded.

Two *Alexanders* beheaded.

*Agapius be-
headed.
Dionysius be-
headed.*

and savage beasts. Whereupon both the President and the people fell into great admiration, and the confessors were forthwith clapt in prison. Not long after there were other two committed to take their lots among them: whereof one by name *Agapius*, had before that time yeelded an accompt of his faith, by suffering of many and grievous torments: the other by name *Dionysius*, who carefully provided for the corporall reliefe of the Martyrs. All these in number eight, were in one day beheaded in the city of *Casarea*, the 24. day of the moneth *Dystros*, that is, the ninth of the Calends of *Aprill*. About that time two of the Emperours, whereof the first enjoyed the prerogative of honor, the second was next which governed the Empire, embraced a private trade of living after the vulgar sort of men, and the state of the publike weale immediatly began to decay. In a while after the *Romane* Empire was divided, the Emperours among themselves one against another fought great and grievous battels, neither was that tumult and sedition ceased, before that first of all peace was restored and established throughout all the parts of the world which were subject to the *Romane* Empire. For when as peace once appeared againe, much like Sun-beames shining after a mistie and darke night, the publike state of the *Romane* Empire was againe established, the bond of amity lin'd againe, mutuall amity and concord retained of old was againe recovered. But of these things we will intreate hereafter more at large, when more fit opportunity shall serve, now let us proceed unto that which followeth.

CHAP. XXII.

Of Apphianus the Martyr.

Apphianus.

Pagas of Lycia

M*aximinus* *Cesar* who by maine force intruded himselfe into the Empire, laying wide open unto the whole world manifest proofes of his deadly hatred and impiety towards God, as it were naturally growing in his flesh and grafted in his bones, persecuted us more vehemently and more generally then the other his superiour Emperours. Wherefore when as trouble and tumult, and no small confusion hanged over our heads, and some were here and there scattered, indeavouring by all meanes possible to avoid the perill ensuing, and that a grievous commotion had now overrun the countrey: no tongue can worthily declare, nor speech sufficiently expresse, the divine love and liberty of faith, wherewith *Apphianus* the blessed Martyr of God yeelded an account of his profession: who shewed unto the citizens of *Casarea*, assembled at their spectacle or sacrifice in the porch of the temple, a lively signe or token of the singular zeale he bare Godwards, when he was not at that time, no not xx. yeares old. He continued a long time at *Berytos* in *Phenicia*, applying his mind to the study of prophane literature, for he came of such parents as flowed in worldly wealth. It is incredible how he overcame all youthly affections, and drowned all his wildotes in so vicious and so corrupt a city: and how that neither by reason of his youthly flower lately flourishing in his greene body, neither by reason of his company and acquaintance with youthly mates, he sucked the juice, neither swallowed the sops of lewd and wanton conversation: but embracing temperance, led a reverend life, peculiar to Christian Religion, in modesty, sobriety and godlinesse. If in case we be constrained to mention his countrey, and to honour the same for bringing forth so valiant a champion to wastle in the campe of this world under the banner of *Christ*, tru'y we will performe the same, neither without good consideration. For whosoever knoweth *Pagas*, no obscure city of *Lycia*, it was there that this young man was borne. He after his returne from schoole, and the study of prophane literature applied at *Berytos*, not pleased with the conversation of his father (who then governed the whole countrey) neither with the conversation of his kinsfolkes with whom he lived, because they framed not their lives after the rule of piety: being pricked with the instinct and motion of the spirit of God, and inflamed with a certaine naturall, nay rather celestially and true love of sincere wisdom, cast in his mind to consider of weightier matters, then this fained and counterfeited glory of the world beareth us in hand. Laying aside therefore all the sweet baits of fleshly pleasure, he forsooke and fled away privily from his friends and familiars, not weying at all the want of necessary provision, but casting his whole care and confidence upon God, was led no doubt by the divine spirit, as it were by a string into the city of *Casarea*, where the crowne of martyrdome, being the reward of godlinesse, was prepared for him. For whilest that he lived among us, he profited in holy Scripture, during that short terme of his life, more then any man could think, and practised such discipline as tended to godly life, preparing a perfect way to die well. But touching the end he made, who it is that beholding

beholding the same with single eye will not be astonied? and howsoever againe he bedisposed, which onely by fame and hearesay attaineth unto the knowledge of his setled mind, his noble courage, his immoveable constancy, and above all, his faithfull trust and indeavour whereby the tokens of unfained godlinesse, and fervent spirit appeared which passed all the reach of mans reason, how can he chuse but wonder thereat? for when as in the third yeare of our persecution under the raigne of *Maximinus*, the second hurliburly was raised against us, and the tyrants letters then first of all were brought to *Vrbannus*, charging all the people of what degree or calling soever, that they should sacrifice unto their gods (the Magistrates also throughout every city busily applying themselves to the same) and that the beadies throughout all the city of *Cæsarea*, should by vertue of the Presidents edict, summon the fathers, the mothers and their children to appeare at the idols temple, and that the *Tribunes* should likewise out of a scrole call every one by his name: (by reason whereof there was no where but heavinessse, sobbing, and sighing,) the aforesaid *Apphianus* (letting not one to understand of his purpose,) unknowing unto us which accompanied with him in one house, unknowing unto the whole band of the captaine, came chearefully unto *Vrbannus* the President as he was a sacrificing, and boldly without any feare at all, took hold on his right hand, and stayed him forthwith from doing sacrifice, exhorting him also both wisely and gravely with a certaine godly protestation and cheerefullnesse of mind, thenceforth to cease and be no more seduced: saying moreover, there was no reason that he should despise the one and the only true God, and offer sacrifice to idols and to divels. Such an enterprize the young man took in hand, being provoked thereunto (as it seemeth unto us) by the divine power of God, sounding in the eares of all mortall men by this his fact: that the Christians which rightly do challenge that name, are farre from falling away from the service due unto God the author of all goodnesse, so that they not only suffer and valiantly endure threatens, and plagues, and punishments, which commonly chance unto them, but thenceforth also pleade more boldly, and yeeld an account of their faith more freely, their tongue neither stutting, nor stammering for feare: yea and if it may any kind of way come to passe, they dare revoke the persecutors and tormentors themselves from their blind ignorance and constrains them to acknowledge and embrace the one only God. Immediately after, he of whom I speake (as it was most like to happen unto so bold an enterprize) was haled of the Presidents traine, as of savage beasts furiously raging against him, and tormented over all his body with infinite stripes, the which he patiently suffered, and for a while was clapt in prison: where for one whole day and night he was piteously tormented, with both his feet in the stocks stretched farre asunder, the third day he was brought forth before the Iudge. And as soone as they enjoined him to sacrifice, he resisted and shewed forth the great patience ingrafted in his mind, for the suffering of all terrors and horrible punishments: so that the executioners rent his sides with the lash of the whip, not once or twice, but often even unto the bone and inward bowels, lashing him also on the face and the neck, untill that his face was swollen with the print of the stripes, so that they which aforetime knew him well, and discerned him by his countenance, thenceforth missed of their mark, and knew him not at all. When they saw he would not yeeld for all these manifold and sundry torments, the executioners at the commandement of the President, wrapped his feet in flaxe oyled all over, and set the same a fire, whereof how great and what grievous paine he suffered, I am not able to expresse. It ranne over his flesh, it consumed the same, and pierced unto the marrow bred within the bones, so that his whole body larded and distilled much like unto dropping and melting wax. Yet there was breath left and life remaining for all those torments, the adversaries and executioners themselves were wearied at his wonderfull patience, which farre exceeded the common nature of man: and after all this the second time he is cast into prison. Three daies after he is brought againe before the Iudge, and being found freely to confesse the same faith as aforetime, although by reason of his wounds he was ready to yeeld up the ghost, yet was he throwne into the surging waves of the seas. If we should make relation of the miracle which immediatly followed, peradventure such as saw it not with their eyes, will give no credit at all thereunto, and though we perswade our selves, that men will hardly beleieve it, yet there is no reason to the contrary, but that we commit to memory, and deliver in writing the History as it was indeed, in so much as in manner all which inhabit *Cæsarea* are witness to the same. There was not a child in *Cæsarea* but was present at this strange spectacle. As soone as they had plunged (as it pleased them best) that holy and blessed Martyr of Christ

The cruell
edict of *Max-
iminus*.

The godly
and bold en-
terprize of
Apphianus.

Apphianus
after often im-
prisoning, and
sundry horri-
ble torments
was throwne
into the sea,
whose carkasse
the water
threw up and
laid at the
gates of *Cæs-
area*.

A cruell tor-
ment.

An Earth-quake.

in the deepe gulphs of the maine sea, there arose upon a sudden such a storme (not after the wonted manner of weather) and such a noise in the ayre (not only over the sea, but over the whole land) which shooke both the earth and the whole city, with the violence and force thereof: and together with this wonderfull and sudden earth-quake, the sea cast up before the gates of the city the Martyrs carcase, as if it had beene of strength not sufficient to beare so holy a burthen. Such were the circumstances touching blessed *Apphianus*, who suffered martyrdom on good Friday, that is, the second day of the moneth *Zanthicus*, the 4. of the *Nones* of *Aprill*.

CHAP. XXIII.

The martyrdom of Vlpianus and Aedius.

Vlpianus wrapped in an oxe hide together with a dog and a snake, is drowned in the sea.

THe same time of the yeare, and in manner on the selfe same daies, in the city of *Tyrrus* there was a young man by name *Vlpianus*, who after most bitter stripes and grievous lashes, was wrapped together with a dogge & a serpent in a greene oxe hide, and cast into the depth of the sea. And therefore I thought good to place him the next Martyr in order of History unto *Apphianus*. Not long after, *Aedius*, not onely brother in God, but also by birth and blood naturall brother by the fathers side unto *Apphianus* suffered like brotherly & in manner the selfe same torments with him: after infinite confessions of his faith, after long fettering and stocking, after sentence pronounced of the President, condemning him to the mine pits and quarries in *Palastina*, after his holy trade of life, led under the Philosophicall habit, being far more profound in prophane literature, and better skilled in Philosophie then his brother, at length hearing the Iudge give sentence upon the Christians in the city of *Alexandria*, and raging against them beyond all reason, shamefully intreating sometimes grave, sage, and sober men, some other times delivering chaste matrons and consecrated virgins to brothell houses, to the end they should be beastly abused: he enterprized the selfe same thing which his brother had done before. And because he could in no wise away with those horrible offences, he went boldly and courageously unto the Iudge, and told him to his face of the filthy and shamefull acts he had done both by word and deed. For which bold reprehension, he suffered sundry bitter torments with great constancy and patience. And last of all he was throwne into the sea, enjoying the like end with his brother. So farre of *Aedius*. And these things (as I said before) ensued not long after.

Aedius the brother of *Apphianus* the martyr is drowned in the sea.

CHAP. XXIIII.

Of Agapius the Martyr.

IN the fourth yeare of the persecution which plagued us sore, and the twelke Calends of *December*, the twentieth day of the moneth *Diuis* being Friday, and in the same city of *Cesarea*, such an act was committed in the presence of *Maximianus* the tyrant (who then celebrated his birth day with royall spectacles and sumptuous masks together with the people) as may be thought worthy of memory, and the printing in marble. And because the custome then prevailed, that sundry shewes (howsoever it fell out at other times) in presence of the Emperors should be exhibited with princely port & majesty, to their great delight & pleasure, and that variety full of new and strange devices besides the common & usuall manner, should then be ministred, so that sometimes beasts which were fet out of *India*, *Aethiopia* and other places were let loose in compasse of the theater: some other times men with lewd & wanton gestures, delighted the beholders wonderfully, & the Emperor also himselfe made sport and pastime: it behoved that a notable spectacle full of admiration should shine in that gorgeous and princely shew. And what thinke you was that? A Martyr and a witness of our Christian Religion, brought to the ring, & ready to wrastle for the sole & sincere service of God, by name *Agapius*, whom (a little before) we have reported to have beene throwne together with *Thecla* at the feet of wild beasts. He being brought out of prison, and linked with malefactors to pastime and sport the people: when that he had openly run the race, and played the man, and that thrice, yea and oftner too, because the Iudge after sundry threats and sundry torments, (either pitying his case, or hoping he would recant) referred him to other new combats: at length he is againe brought forth in presence of the Emperor, no doubt being appointed for that fit time, that the saying of our Saviour foreshewed unto his Disciples (to wit, *They should be brought before Kings and Princes to witnesse of him*) might truly be fulfilled in him. I first of all he is brought forth together with a malefactor and wicked

Mat. 10.

wicked varlet, of whom the report went that he murdered his master. Afterwards this varlet who of right should have been devoured of wild beasts, was pardoned by the bountyfullness and clemency of the Emperor, ever in manner after the example of *Barrabas* the murderer, whom the Jewes begged of *Pilate*, condemning *Christ*, whereat the whole theatre rejoiced & showed, because that he was not only graciously pardoned by the Emperor, but also restored to honour and freedom. But this faithfull and godly champion first of all is called upon of the tyrant, next intreated to revoke his opinion, he is promised to be set at liberty: of the contrary he plainly pronounceth, and that with a loud voice, that he was disposed, and would willingly suffer, and that with all his heart, all the torments and plagues that should be laid upon him, not for any horrible or hainous crime committed by him, but for Gods cause, and in his quarrell who was the Creator of all things. The which he had no sooner spoken, but it came to passe: for there was a Beare let loose at him, the which he met face to face, and yeelded himselfe willingly to be devoured. Last all, while as yet he drew breath he was cast into prison, where he continued one whole day, the third day he had stones tyed to his feet, and himselfe throwne into the depth of the sea. Such was the martyrdom of *Agapius*.

CHAP. XXV.

*The martyrdom of Theodosia a virgin, of Domninus and Auxentius:
the death of Urbanus the President.*

THe persecution being now continued unto the fift yeare, the second day of the moneth *Zanibicus*, to wit, the 4. of the *Nones* of *Aprill*, the selfe same Sunday being the resurrection of our Saviour, and called the feast of *Easter*, againe *Theodosia* a virgin, a modest and Christian maid of *Tyrus*, who had never yet seene the full terme of 18. yeares, came to certaine prisoners in *Casarea* standing at the bar, which with constancy protested the kingdome of *Christ*, both lovingly to salute them, and also (as it is very like) to intreate them to remember her after their departure unto the Lord. The which when she had done (as if hereby she had committed some hainous and horrible offence) the catchpoles hale her, and present her before the President. He forthwith like a mad man bereaved of his wits, scourgeth her bare sides with bitter and grievous lashes, renteth with the whip her white breasts and tender dugs unto the bare bones. In the end this holy virgin hardly drawing breath, yet patient and chearefull enough for all these punishments, was throwne at the commandment of the President into the waves of the surging seas. Afterwards having ended with her, he takes the other confessors in hand, and condemneth them to the digging of mettals in *Phenos* of *Palestina*. After these things the 5. day of the moneth *Dim*, after the *Romanes* in the *Nones* of *November*, the same President in the selfe same city condemned *Silvanus* (who then was Minister, and had freely protested his faith, who also in a while after was chosen Bishop, and died a Martyr) together with other confessors, after their great constancie in defence of Christian Religion, to the same drudgerie and digging of mettals. First he commanded their knees should be unjoynted and sawed off, afterwards seared with hot iron, and then sent to the quarries. The sentence was no sooner pronounced upon these, but he chargeth that *Domninus* (a man very famous among the inhabitants of *Palestina*, for his infinite protestations of the Christian faith, and his liberty of speech in the behalfe of our Religion) should be bound to the stake, and burned to ashes. After whose condemnation, the same Iudge, a subtile inventor of mischief, and deviser of crafty sleights contrary to the doctrine of *Christ*, found out such punishments as never were heard of before, to vex the godly withall. He gave sentence that three of them should buckle, lute, and buffet one another. He delivered *Auxentius* a grave, godly, and good old man, to be torne in peeces of wild beasts. Other some, of mens estate, & of great strength, he gelded, & condemned to the quarries. Againe, others he tormented grievously, & chastised with imprisonment and fetters. Of which number was *Pamphilus*, of all my familiars my dearest friend, a man who among all the Martyrs of our time, excelled for every kind of vertue. First *Urbanus* made a triall of his gift of utterance and skill in Philosophicall discipline, next he enjoined him to sacrifice, whom when he perceived to be altogether unwilling, & not at all to weigh of his thundering speeches, being throughly moved with boyling choler and burning heate of furious rage, commands that forthwith he should be grievously and bitterly tormented. Wherefore the mercilesse and most cruell President, mangled the tender sides of the

Mat. 27.

In the 21.

Chap of this booke *Agapius* is said to have beene beheaded at *Casarea*, and here he is said to have beene drowned: so it might be, first beheaded, then drowned, but there hee saith it was the second yeare of the persecution, and here the fourth, which cannot be. Wherefore he must either be another *Agapius*, or elie the story erreth.

Theodosia
drowned.

Silvanus condemned to the mine pits with 39. others,
chap. 13.

Domnitius burned.

Three Martyrs enjoined to kill one another.

Auxentius torne of wild beasts.

The gelding of Christians. *Pamphilus* had his sides mangled with sharp razors.

blessed

Urbanus for his cruelty fell into great shame and misery, in the end he was put to death.

bleſſed Martyr with the long inciſion of ſharp razors: at length having his fill and as it were aſhamed of his fact, commanded he ſhould be kept in the noyſome ſtinch of the cloſe priſon, where the reſt of the confeſſors remained. But what manner of reward *Urbanus* was like to enjoy after this life, by the juſt judgement of God and vengeance like to light upon him, for ſo great cruelty and tyranny practiſed upon the Saints of God and bleſſed Martyrs of *Jeſus Chriſt*, we may eaſily gather by the plagues which happened unto him in this life, which were entrances or preambles unto eternall puniſhments in the life to come. For not long after this villany exerciſed upon *Pamphilus*, vengeance from above began on a ſudden to take hold upon him (while as yet he governed) in this ſort. He who lately being placed in an high and lofty throne pronounced ſentence and gave judgement: he who a little before was guarded with a troupe of ſouldiers: he who governed all the country of *Paleſtina*: he who was haile mate and lived chéeke by jole with the Emperour: even he who was of his ſecrecie, and companion at meate: the ſame, by the juſt judgement of God, in one night was not only deprived of all ſo great a port and dignity, ſhamefully and reprochfully handled in the preſence of all them which afore time had revered him with princely honour, proved a timorous and a cowardly caytiſſe, ſo that he whined like a child and cryed for helpe of the whole nation which he had ruled: but alſo found *Maximinus* an heaſie friend, a ſore and cruell Iudge (on whom heretofore he boldned himſelf, yea bragged and boated, upon whom he builded, who alſo was in great credit with him, becauſe of the cruelty he ſhewed unto the Chriſtians) ſo that after great ſhame and ignominy (being convinced of hainous crimes and horrible treachery) he was of him condemned to die. But this by the way. Opportunity hereafter will ſerve, with more leaſure largely to intreate of the ends of the other wicked, ſpecially of ſuch as ſtrived againſt us, and alſo of *Maximinus*, together with his adherents.

CHAP. XXVI.

Of divers confeſſors that were tormented. The martyrdom of two women that were virgins, and of Paulus.

A hundred Martyrs tormented and ſent to digging of mettals.

IN the ſixt yeare of the perſecution when the ſtirre was great, and the ſmoke thereof waxed hot in a certaine village of *Thebais* called *Porphyrus* (ſo named by reaſon of the veine of red marble which there did grow) there was a great number of confeſſors, of the which a hundred (three onely excepted) men, women, and children together with their tender ſucklings, were ſent to *Firmilianus* Preſident of *Paleſtina* who lately ſucceeded in the roome of *Urbanus*. The which confeſſors, when they had proteſted their faith in Chriſt, and truſt in God the Creator and author of all goodneſſe, he commanded (and that through the advice of the Emperour) that not onely their left legs ſhould be ſawed aſunder in the knee ſinewes and all, with a hot glowing ſaw, but alſo their right eyes to be ſtickt on the point of a bodkin, the apple, eye-lid and all to be quite digged out, and ſeared to the inner veines with an hot ſcalding iron: laſt of all, they ſhould be condemned to the mine pits and quarries within the ſame province, for further miſery and greater affliction. Neither was it enough for him to behold with his eyes, thoſe which indured ſuch torments, but he would alſo ſee before his face ſuch as out of *Paleſtina* (mentioned a little before) he had enjoyned to luſt one with another, being neither releevd at the Emperours coſt and charges, neither trained in any ſuch triumphant exerciſe, or brought up in any ſuch champion like combat. They ſignified this not onely to the Emperours officers, but alſo to the face of the Emperour *Maximinus* himſelfe, yeelding forth ſignes of their moſt valiant conſtancy in *Chriſt Jeſu*, both by ſuffering of hunger and bitter torments, all which they ſuſtained together with the aforeſaid, and other confeſſors that were allotted unto their number out of the ſaid *Caeſarea*. Immediately after theſe, there were others apprehended which aſſembled themſelves together in the city of *Gaza* to heare a Sermon, of which number ſome were alike tormented in the eye and the leg: ſome others had both their ſides rent in peeces with greater paine. Among the which there was one, by ſex a woman, but in might and valiantneſſe of mind no leſſe then a man, when as in no wiſe ſhe could away with the threats of abuſing her body, (ſuch an inkling had the tyrant given, and committed the government of the Common-wealth to cruell Magiſtrates) firſt ſhe was ſcourged, then tyed to an high tree, yeelding forth a pitifull ſhew of the ſore ſtripes printed in her ſides. When the executioners at the commandement of the Iudge, had grievouſly afflicted her, another woman deſerving farre greater commendation then ſuch as the *Grecians* call *Champions*, (who for valiantneſſe and noble prowefſe are highly praiſed of all men)

men) laying before her the selfe same mark of virginity, to shoot at with the former maidens though in beauty she excelled not, though in countenance shee seemed abject, yet in mind was she valiant, shewing greater courage within, then beauty without: misliking therefore with his cruell dealing, out of the midst of the throng, she cryed out unto the Iudge: How long doest thou thus cruelly torment my sister? He boyling for anger, bids them forthwith lay hold on her: then was she brought to pleade for her selfe, who in plaine words, and freely professing the reverend name of our Saviour *Iesu*, is first with faire speeches allured to sacrifice, the which when she refused, with force they drew her to the altar. Then she behaving her selfe after her valiant courage, falling not a jot from her former mind, stood bolt upright, shouldred the altar, kicked and stamped it with her feet, turned it upside downe, and overthrew the altar, the fire, the fagot, the sacrifice and all downe to the ground. Whereupon the Iudge much like a furious beast, boyling with choler & fierie heate of foming wrath, gave out charge, that she should have more stripes laid on her sides, then any other aforesaid, and could have found in his heart for very madnesse, to teare her flesh in peeces with his teeth. Before this raging tyrant could have his fill, he commanded that this woman together with the other (the which she called her sister) should be throwne into the flashing fire, so that their flesh might broyle, and their bones burne to ashes. Of the which we have to understand, that the first was of *Gaza*, the second of *Cesarea*, by name *Valentina*, and well knowne of many. The martyrdome which immediatly after the holy and thrice happy *Paulus* suffered, I am not able for the worthinesse thereof sufficiently to declare. At the selfe same moment, together with the women, and with the one and the same sentence, he being condemned to die, requested of the executioner (when his head was now going to the blocke, and ready to be chopt off) that he would grant him a litle space to remember himselfe, the which being obtained, first of all with a cleare and audible voice, he prayeth unto God, that his fellow *Gentiles* the *Christians* might be reconciled unto his favour: he humbly requesteth that peace and liberty might be restored unto them: then for the *Jewes* he prayeth, that they might have grace to turne wholly unto God by the meanes of Christ: afterwards going on still in his prayer, he required the same for the *Samaritans*: to be short, he craved that all nations wallowing in error and ignorance, so blinded that they could not see the glorious Gospel of the Son of God, might at length be gathered together into one fold, and embrace true Religion and godlinesse. Neither did he forget (by contemning or depriving them of his prayer) the silly multitude which was round about him. Last of all (O the wonderfull and unspeakable mildnesse and patience of the Martyr) he prayed unto Almighty God, for the Iudge which condemned him to death, for the Emperors also, and for the executioner which was ready to strike off his head, (in the hearing of him, and all such as were present) that this their hainous offence might not be laid to their charge. With these and the like petitions, being innocent, not deserving death at all, he moved all that were about him to sob and sigh, and to shed bitter and salt teares: he for all that, preparing himselfe to die, laying most willingly his head on the blocke, and his bare necke to the sharpe edge of the glistering sword, was martyred the 25. day of the moneth *Panemus*, to wit, the 8. of the Calends of *August*. And such were the happy ends of these blessed Martyrs:

Two women
burned.

Valentina.

The prayer of
Paulus before
his martyr-
dome.

Paulus prayed
for his perfec-
tors.

Paulus behead-
ed.

CHAP. XXVII.

The punishment of an hundred and thirty confessors. The martyrdome of Antonius, Zebinas, Germanus, and Ennathas, a woman. The strange miracle reproving the hardnesse of mans heart.

Not long after there were 130. valiant champions out of the country of *Egypt*, protesting their faith in Christ and Religion Godwards, which at the commandement of *Maximinus*, suffered in *Egypt* the like torments of eyes & legs, with the other mentioned a litle before, of the which number some were condemned to the mine pits and quarries within *Palastina*, the rest to the mettals in *Cilicia*. Wherefore together with these hainous and horrible trecheries practised against the noble and renowned Martyrs of Christ, the great heate of persecution was asswaged, and the flame thereof (as it seemed unto us) by reason of their holy and sacred blood, was quenched, and now pardon, and freedome, and liberty was granted unto the confessors of *Thebais*, who were oppressed with drudgery in the digging of the mettals growing in that region: and we poore silly Christians, went about to recreate our selves in this calme season of quiet peace: but he (as the diuel would) in whose

130. Confessors.

The Edict of
Maximinus a-
gainst the
Christians.

Antonius be-
headed.
Zebinas behea-
ded.
Germanus be-
headed.

Maxis a wic-
ked Tribune.

Ennathas a
virgin burned
quicke.

whose hand it lay to persecute us, I wot not how, neither by what motion, was againe thoroughly and wonderfully incensed against the Christians. Therefore upon a sodaine the letters of *Maximinus* were sent to raise persecution against us, into all and every of the Provinces. Whereupon the Presidents and the grand captaine of the Emperors whole host, gave out commandement, by writs, by epistles, and publike decrees unto the wardens throughout every city, unto the governors and rulers of garrisons, unto auditors, and recorders, that the Emperors edict with all speed might take effect: and charged moreover, that with all celerity they should repaire and build againe the Idoll groves, and temples of divels, lately gone to ruine: and also they should bring to passe, that men and women, their households and families, their sons and their servants, together with the tender sucklings, hanging at their mothers breasts, should sacrifice, and in very deed tast of the sacrifices themselves: that the victuals bought and sold in the market, the meate in the shambles, should be defiled and stained with these impure oblations: and that there should be porters assigned for the bathes, to see that such as purged their filth, and bained themselves within, should afterwards without pollute themselves with those detestable and cursed sacrifices. These things being come to this passe, and the Christians being (as it is most like) altogether dismayed at these sad and sorrowfull plunges wherewith they were held: and the *Gentiles* and *Eshnicks* themselves complained of the intollerable, absurd, and too too shamefull a dealing (for they were cloyed with too much cruelty and tyranny) and this lamentable season hanging every where over our heads: the divine power of our Lord and Saviour againe gave unto these his champions, such valiant courage of mind, and inspired them as it were from above, that (being neither compelled, nor forced to yeeld an account of their faith) they should voluntarily offer themselves, set at nought, tread downe, and stampe under foot, all the terrors and threats which the enemy could devise. Three therefore of the faithfull Christians linked together in one mind, leapt unto the President as he sacrificed, and with a loud voice exhorted him to reforme himselfe, to revoke his error, and to leave his folly, affirming there was none other God but he, who was the author and finisher of all things: and being demanded who and what they were, boldly made answer, that they were Christians. Whereat *Firmilianus* being vehemently moved, without any more adoe or farther punishment, commanded forthwith they should be beheaded. Of the which the first was a Minister by name *Antonius*, the second *Zebinas* of *Eleutheropolis*, the third *Germanus*. These circumstances which concerned them were done the 13. day of the moneth *Dius*, to wit, in the *Ides* of *November*. The selfe same day a certaine woman called *Ennathas* of *Scythopolis*, bedecked with the glistering flower of glorious virginity, came thither together with these Martyrs, she offered not her selfe voluntarily as they did, but was by force drawne and brought before the Iudge. Whereupon after stripes, after grievous and reprochfull torments, which the Iudge enjoyned her to endure, a certaine Tribune by name *Maxis*, whose office and charge was at hand, a man as in appellation, so in condition very wicked: and as otherwise he was impiously and perniciously given, so was he in body big set and wonderfull strong, in behaviour beastly and too too cruell, and among all such as knew him, noted for an infamous person: this wicked Tribune without the authority of the higher power, tooke in hand this blessed virgin, put off all her apparell, so that her whole body (saving from girdle downewards) was seene all bare: this maid he led throughout all the city of *Casarea*, and with great pleasure lashed her with whips (he was delighted with the sound of the lash) throughout all the market place and the open streets. Who standing at the bar (after all those infinite torments) where the President used to pronounce sentence, shewing forth the great constancy of her mind in the defence of her faith, the Iudge commanded she should be burned quicke. But he proceeding in cruelty, and daily increasing his savage woodnesse against the Saints of God, passed the bounds of nature, shamefully forbidding the senselesse carcases of the holy Saints to enjoy solemne buriall, and therefore he commanded that the dead coarces should be kept day and night above ground, to the end wild beasts might rent them in peeces. So that ye might see, for the space of many daies, no small number of men, obeying this cruell and unnaturall commandement. And moreover, some watched diligently, kenning from towers, casements, and high places (as if hereby they had done unto God good service) lest the dead carcases were privily conveyed and stolen away. Wherefore the brutish beasts, the ravenous dogs, and griping fowles of the ayre, tore in peeces mans flesh, lugging here and there their quartered members, and the whole city was every where strowed with the torne bowels and brused

brused bones of the blessed Martyrs, so that they which aforetime were eagerly bent against us, now confessed plainly, that they never saw a more cruell act, or a more horrible sight then this was, and bewailed not onely the misery and lamentable state of such as were thus afflicted, but also their owne case, and the ignominy redounding thereby unto nature, the common parent of all. This spectacle of mans flesh, not in one place devoured, but piteously scattered every where, was subject to every mans eye, round about the wals of the towne, and exceeded all that thereof may be spoken, and every lamentable and tragicall shew. Some reported they saw quarters, whole carcases, and peeces of bowels within the wals of the city. While this continued the space of many daies, such a miracle was seene as followeth. When the weather was calme, and the ayre cleare, and the clouds under heaven (which compassed all) banished away, the pillars of the city upon a sudden, which held up the great and common porches, swet or rather powred out many drops of water much like unto teares: the market place also and the streets (when as there fell not a drop of raine) I wot not how neither whence, soaked with moisture and sprinkled drops of water: so that immediatly the rumor was bruted abroad in every mans mouth, that the earth being not able to away with the hainous and horrible offences of those daies, powred out infinite teares after a wonderfull sort: and that the stones and senselesse creatures bewailed those detestable mischiefes, reproving man most justly, for his stony heart, his cruell mind void of all pity and compassion. But peradventure this Story will seeme fabulous and ridiculous unto the posterity, yet not unto such as then were present, and were fully perswaded with the truth thereof.

A miracle.

CHAP. XXVIII.

The martyrdom of Ares, Promus, Elias, Petrus, Apfelamus, and Asclepius a Bishop of the opinion of Marcion.

THe 14. day of the moneth *Appellens* which next ensued, that is, about the 19. of the *Kalends of January*, certaine godly men, travellers out of *Egypt*, (their journey was into *Cilicia*, minding to find some reliefe at *Cesarea* for the confessors which there abode) were taken of the watch which sat at the gates of the city, and searched incommers. Of which men, some received the selfe same sentence as they had before, whom they went about to relieve, to wit, the pulling out of their eyes, the maiming of their limbs and left legs. Three of them yeelding forth a marvellous constancy at the confession of their faith, ended their lives with divers kinds of torments at *Ascalon* where they were apprehended. One of them whose name was *Ares*, was throwne into a great flaming fire and burned to ashes: the other two, whose names were *Promus* and *Elias*, had their heads stricken off from their shoulders. The 11. day of the moneth *Andinaus*, that is about the third *Iles of January*, *Petrus* called also *Apfelamus*, a worshipper or religious man, borne in the village *Anea* which bordered upon *Eleutheropolis*, being very often intreated by the Iudge and his assistants, to remember himselfe, to pity his case, and to tender his youthfull yeares and flourishing age: contemned their perswasions, and cast his whole care upon Almighty God, preferring that before all other things, yea and before his proper life: and at *Cesarea* tried by fire his faith in Christ Iesu with a noble and valiant courage, much like unto most pure gold. Together with him one *Asclepius* a Bishop (as men said) of the heresie of *Marcion*, with godly zeale (as he thought) but not that which is according unto knowledge, departed this life in the selfe same burning fire. And thus much of them.

Ares burned.
Promus beheaded.
Elias beheaded.

Petrus *Apfelamus* burned.
Asclepius a *Marcionite* burned.

CHAP. XXIX.

Of 12. Martyrs that suffered together in one day with Pamphilus, and of the martyrdom of Adrianus and Eubulus.

TIme now draweth me away to paint forth to the posterity that noble and glorious theater of Martyrs which suffered together with *Pamphilus*, whose name I doe alwaies honour and reverence. They were twelve in number, and thought worthy not only of the prophetical, or rather the Apostolike gift, but also the number of the *Apostles*, of whom *Pamphilus*, Minister of the Church of *Cesarea* was principall: a man very famous, for sundry his vertues throughout the whole race of his life: singular, in despising and contemning this present world: bountifull for liberality bestowed upon the poore: wonderfull, in neglecting the care of transitory things: excelling in behaviour and Philosophicall trade of living: moreover, passing all the men of our age, for fervent zeale and earnest study of holy Scripture:

Pamphilus.

Valens.

Paulus.

Five Martyrs
beheaded.

Gal. 4.

Heb. 12.

Scripture : marvellous constant in all his doings and enterprises, and also very ready to ayde and helpe such as were of his kin and familiar acquaintance. Other his vertues and well doings, because it required a longer Treatise, we have lately and largely published in a peculiar volume, entituled of his life, and divided into three bookes. Therefore such as are desirous more exquisitly to know his vertuous life, wee referre thither, and presently wee mind only to prosecute such things as concerne the Martyrs which suffered persecution together with him. The second after *Pamphilus* that came forth to wrastle was the reverend hoare-headed *Valens*, Deacon of the city of *Ælia*, a grave Father in every mans eye, and greatly skilled in holy Scripture, if then there was any such in the world, he was so expert therein, that if he heard any parcell thereof by any man alledged, forthwith was he able by rote to repeate it, as if he had read it out of a book. The third was *Paulus*, a man wonderfull zealous and fervent in the spirit, borne in the city *Iamnia* where he grew to great fame, before martyrdome he endured the scorching & searing of his flesh with hot irons, and passed through a worthy combat at the confession of his faith : the martyrdome of these was deferred by reason of their continuance in prison two whole daies. In the meane while came the brethren of *Egypt* which suffered martyrdome together with them. These *Egyptians* when they had accompanied the confessors of *Cilicia* unto the place appointed for the digging of met-tals, returned home againe. In their returne they were raken of the watch which kept the gates of *Cæsarea* (which were barbarous and rude groomes) and examined who they were, and whence they came. When they could not conceale the truth they were laid in hold, as if they had been hainous trespassers, and had committed some horrible crime. In number they were five, which were brought before the tyrant, and after examination, clapt in prison. The third day being the sixteenth of the moneth *Peritius* after the *Romanes*, about the fourteenth of the Calends of *March*, these together with *Pamphilus* and the rest of his companions (mentioned a litle before) by commandemēt were brought before the Iudge. This Iudge first of all trieth with sundry and manifold torments, with new and strange devices, the invincible constancy, and valiant mind of the *Egyptians*: and withall he demanded of the chiefe and principall in this combat, what his name was then, when as in stead of his proper name, he had named himselfe unto him, after some Prophet or other (for this was their manner, in stead of the idolatrous names which their parents had given them, to chuse them new names, they called themselves after the name of *Elias*, *Ieremias*, *Esay*, *Samuel*, and *Daniel*, and expressed not onely in word, but in works themselves, the very true God of *Israel*, hid from the Iewes according unto the proper etymology of their names.) *Firmilianus* hearing such an appellation of the Martyr, weighed not at all the fence and signification of the word, but secundarily asketh of him what countrieman he was. He satisfying the interrogatory, giveth a fit name unto the former answer, that his countrey was *Ierusalem*, meaning in very deed the selfe same whereof *Paul* spake : *That Ierusalem which is above is free, which is the mother of us all*. Again, in another place : *Ye are come unto the mount Sion, and to the city of the living God, the celestially Ierusalem* : for it was this that the Martyr understood. *Firmilianus* being earthly minded, enquireth earnestly and curiously where this city was, in what country it lay, and withall tormented him grievously, to the end he should confesse the truth. This Martyr having his hands wrested, and tyed behind him, his feet with certaine new and strange kinde of engines stretched asunder, avouched constantly that he told him the truth. Afterwards when the Iudge demanded of him againe, what he was, and where that city was situated, made answer : that it was a countrey which only belonged to the godly : that none other should be partaker thereof save the godly alone: and that it was situate eastward, where the Sun in the morning spreadeth abroad the bright beames of his light. In uttering these words he entred into so divine a cogitation within himselfe, that he forgot the tormentors which laid him on on every side, and seemed to perceive no sense or feeling of the paine and punishment, as if he had beene a ghost without flesh, blood, or bone. The Iudge casting doubts with himselfe, and greatly disquieted in mind, thought the Christians would bring to passe, that the city mentioned by the Martyr, should rebell and become enemy unto the *Romanes*: he began to search and diligently to enquire, where the region (by report Eastward) should be. Last of all, when he saw this young man after bitter & grievous torments, with immutable constancy to persevere stedfastly in his former saying : he gave sentence that his head should be stricken off from his shoulders. Such was the mortall race of this miserable life, which this blessed Martyr did run. The rest of his companions, after the like torments,

ments, ended their lives with laying their heads on the block. In the end *Firmilianus* though in manner wearied, and frustrated of his purpose, yet not satisfied to the full with these infinite torments, and their terrible execution, turned himselfe unto *Pamphilus* and his companions. And though he had experience sufficient heretofore of their invincible constancy in defence of their faith, yet againe he demandeth whether at length they would obey and yeeld unto him. When he was resolved of their last answer, which tended to martyrdom, he gave sentence they should be tormented and punished alike with the former martyrs. Which being done, a young man, one of the servants of *Pamphilus*, so well brought up and instructed, that he might very well seeme worthy the discipline and education of so worthy a man, as soone as he perceived that sentence was past upon his master, crieth out in the midst of the throng and requesteth that his masters carcasle together with his companions, after the breath was departed their body, might quietly be buried in their graves. The Iudge being affected not like unto a man, but to a most savage beast, tendered not at all the young mans youthly yeares, but forthwith demanded of him whether he were a Christian, who when he affirmed plainly that he was, boiled with anger, as if his heart had beene stickt with a knife and charged the tormentors they should lay on him the weight of their hands, and the might of their strength. After that he was enjoined to sacrifice, and had refused, the Iudge commanded that without all compassion he should be scourged unto the bare bone, unto the inner and secret bowels, not as if he were a man covered with flesh and compassed in a skin, but a picture made of stone or wood, or some senselesse metall. In which kind of torment, continued a long time, when the Iudge perceived that he uttered no language, neither gave forth to understand that he felt any paine, and saw that (his body being in manner senselesse, spent with lashes and consumed away) he tormented him in vaine, he continued still hard hearted and void of all humanity, and decreed forthwith that his body should be burned by a litle and a litle with a slow and slacke fire. This young man being the last of them which afore the martyrdom of *Pamphilus* (who was his bodily master) entred into this dangerous skirmish, departed this life before him, because the tormentors which executed the rest seemed to bee very slow. Then might a man have seene *Porphyrius* (for that was the young mans name) after triall in every kind of exercise, earnestly and wholly bent with a wonderfull desire, as the manner is of men, to obtaine the valiant and sacred victory: his body all powdred with dust, yet gracious in faith and countenance, hastening to the place of execution for all his affections with upright and noble courage, replenished no doubt with the spirit of God: attired in the philosophicall habit, after his wonted guise, to wit, wearing a garment after the manner of a cloake which covered onely his shoulders, telling his mind to his familiars by signes with a modest and mild spirit, continuing still, yea when he was bound to the stake, his glorious and glad some countenance: and moreover when the fire flashed about with great distance, and waxed extreme hot round about him, ye might have seene him with his breath on either side drawing the flame unto him: and after these words when as the flame first of all touched his body, which with loud voice he sounded out (*Jesus thou Son of God succour and helpe me*) to have suffered constantly without any murmuring at all, all those marvellous and extreme torments, even to the last gaspe. Such was the affliction of *Porphyrius*, whose end *Seleuchus* a confessor and a souldier signified unto *Pamphilus*, who as the author of such a message deserved, was without delay thought worthy to take the same chance together with those Martyrs. For as soone as he had certified him of *Porphyrius* death, and taken his leave and farewell of one of the Martyrs, certaine souldiers lay hands upon him, and bring him before the President. He as if he went about to hasten his journey, and to joyne him a wayfaring companion with *Porphyrius* unto the celestially Paradise, commandeth forthwith that he should be beheaded. This *Seleuchus* was borne in *Cappadocia*, and preferred to this great honor before all the youth of the *Romane* band, and before them which were of great credit and estimation among the *Romanes*, he excelled all the rest of the souldiers in youthly favour, in strength, and goodly stature of body, his countenance was gracious, his speech amiable, he passed for comely making, for big setting, for faire liking & fit proportion of the whole body: he was famous at the beginning of the persecution for his patient suffering of stripes in the defence of the faith, and being deprived of the warlike dignity which he enjoyed, became a zealous follower of the worshippers or religious men, he succoured & provided with fatherly care and oversight for the fatherlesse, the succorlesse, the widowes, & such men as were visited with great

Porphyrius the servant of *Pamphilus* after torment was burned to death.

Seleuchus beheaded.

Theodulus crucified.

Julianus burned.

Adrianus beheaded.
Eubulus beheaded.

Firmilianus the wicked tyrant was beheaded.

misery and affliction. Wherefore God being rather delighted with such like sacrifices of mercy, and workes of charity, then with smokie incense and bloody oblations, called him of his goodnesse, unto this glorious and renowned garland of martyrdom. This was the tenth champion of the number mentioned before, which suffered death in one and the selfe same day, whereby (as it appeareth) the great and beautifull gate of the kingdome of heaven being set wide open by the meanes of *Pamphilus* his martyrdom, made an easie passage both unto him and the other his companions, to the attaining of perfect pleasure in the celestiall paradise. *Theodulus* also a grave and a zealous father, one of *Firmilianus* the Presidents family, and in greater credit with him then all the rest of his household partly for his hore head and great yeares (for he was a great grandfather) and partly for the singular good will and affection borne alwaies towards him, treading the same steps *Seleuchus* had done before him, and committing the like crime with him, is brought before his master *Firmilianus* the President to pleade for himselfe: who being incensed with greater rage towards him then the rest of the Martyrs, delivered him in the end to be crucified, which kind of martyrdom after the example of our Saviour he suffered most willingly. Yet because there wanted one which might supply the twelfth roome among the Martyrs rehearsed before, *Julianus* came forth. Who coming from farre, and as yet not entred into the wrestling place, as soone as hee had heard by the way as he came of their death and happy ends, forthwith he conveyed him straight unto the noble spectacle and theater of Martyrs, and as soone as he saw with his eyes the blessed bodies of the Saints lying all along upon the ground, he was tickled with inward joy, he embraced them severally, and saluted them after the best manner: which when he had done, the catchpoles and executioners apprehended him, and presented him before *Firmilianus*, who after he had executed such things as were correspondent unto his cruell nature, commanded he should be laid upon a slow and slacke fire, and so burned to death. *Julianus* triumphed and leapt for joy, and with a loud voice gave great thanks unto God, who vouchsafed him worthy so great a glory and reward, and in the end he was crowned with martyrdom. He was by birth of *Cappadocia*, in life and conversation holy, faithfull and very religious, and besides his fame in other things, he was abundantly inspired with the Spirit of God. Such was the traine of them which were tormented, and by the goodnesse of God crowned Martyrs in the company of *Pamphilus*. Their holy and happy carcases were kept above ground by the decree of the wicked President, foure daies and foure nights to be devoured of the beasts of the field, and of the fowles of the aire. But when as miraculously neither beast, neither bird, neither dog drue nigh unto them, againe by the grace and goodnesse of Almighty God, they were carried away safe and sound, and committed to their graves with solemne buriall after the Christian manner. Furthermore when the cruelty practised against us was bruted abroad and rise in every mans mouth, *Adrianus* and *Eubulus* of the country *Manganas*, taking their journey towards *Casarea*, to visit the rest of the confessors, were taken at the gates of the City, and examined concerning the cause of their voyage into that country. Afterwards freely confessing the truth, they were brought before *Firmilianus*, who without any more ado or farther deliberation, after many torments and infinite stripes, gave sentence that they should be torne in peeces of wild beasts. Within two daies after, being the fifth day of the moneth *Dystros*, about the third *Nones* of *March*, when the citizens of *Casarea* celebrated their wakes, upon the day of revels *Adrianus* was throwne at the feet of a fierce Lyon, afterwards slaine with the edge of the sword, and so died. *Eubulus* the third day after, about noone, in the selfe same *Nones* of *March*, being the seventh day of the moneth *Dystros*, when the Iudge intreated him earnestly to sacrifice unto the Idols, whereby he might enjoy their freedome according unto law and order, he preferred a glorious death for godlinesse sake, before this fraile and transitory life: after he was torne and mangled of wild beasts, he was slaine (as his fellowes before him) with the edge of the sword, and being the last, he sealed with his blood all the happy conflicts of the blessed Martyrs of *Casarea*. But it shall seeme worthy the noting, if at length we remember after what sort (and that not long after) the heavie hand of God lighted upon those wicked Magistrates, together with the tyrants themselves. For *Firmilianus* who frowardly and contumeliously raged against the Martyrs of Christ, suffering extreame punishment together with the other his partners in horrible practises, ended his life with the sword. And these were the martyrdomes suffered at *Casarea* during the whole persecution.

CHAP. XXX.

The pastors of the Churches for their negligence in executing of their office, were punished from above. The martyrdom of Peleus, Nilus, Patermythius. The punishment of Silvanus and Iohn. The beheading of nine and thirty Martyrs in one day.

VVhat in the meane time was seene to fall out against the Presidents and pastors of Churches, and after what sort the just judgement of God revenger of sin (in stead of shepheards over sheep, & the reasonable flock of Christ the which they should have wisely & advisedly governed) made them not only keepers of Camels, a kind of beast void of reason, by nature crooked and ill shapen: but also the Emperors horsekeepers, & this he did for a punishment due to their deserts: moreover what contumelies, what reproches, what diversity of torments they suffered of the Emperors Presidents & Magistrates at sundry times for the holy ornaments and treasure of the Church, what pride and ambition raigned in many of them, how rashly and unlawfully they handled divers of the brethren: what schismes were raised among the confessors themselves, what mischief certaine seditious persons of late stirred up against the members of the Church which were remnants, whilst that daily with might and maine (as commonly we say) they indeavoured to excogitate new devices one after another: how that unmercifully they destroyed and brought all to nought with the lamentable estate of bitter persecution, and to be short, heaped mischief upon mischief: all these aforesaid I mind to passe over with silence, supposing it not to be our part (as I have said in the beginning of this book) either to rehearse or record them, in as much as I am wholly bent & carefully minded to overslip & conceale the memorial of them. Yet if there be any laudable things, any thing that may seeme to set forth the Word of God, any worthy act, or famous doings flourishing in the Church, I take it to be my speciall & bounden duty to discourse of these, to write these, often to inculcate these in the patient eares of faithfull Christians, and to shut up this book with the noble acts of the renowned Martyrs, and with the peace which afterwards appeared and shined unto us from above. When the seventh yeare of the persecution raised against us was now almost at an end, and our affaires began by a litle and as it were by stealth, to grow unto some quiet state, ease and security, and now leaned unto the eight yeare, in which no small multitude of confessors assembled themselves together at the mine pits in *Palastina*, who freely occupied themselves in the rites and ceremonies of Christian Religion, so that they transformed their houses into Churches: the President of the Province being a cruell and a wicked man (as his mischievous practises against the Martyrs of Christ do prove him for no other) made a voiage thither in all the hast, and hearing of their doings, their trade of life and conversation, made the Emperour by his letters privie thereunto, painting forth in the same, such things as he thought would disgrace, discredit and defame the good name of those blessed confessors. Whereupon the master of the mine pits & metals came thither, and by vertue of the Emperors commandement, separateth the multitude of confessors, so that thenceforth some should continue at *Cyprus*, some other at *Libanus*, and others also in other places of *Palastina*, and cammanded that all should be wearied and vexed with sundry toiles and labour. Afterwards he picked out foure of the chiefe of them, and sent them unto the Iudge, of the which two of them were called *Peleus* and *Nilus*, Bishops of *Egypt*, the third was a Minister, the fourth annexed unto these was *Patermythius*, a man wonderfully beloved for his singular zeale towards all men on Gods behalfe. All which the Iudge requested to renounce Christ and his Religion, who when they obeyed not, and seeing himself frustrated of his purpose, gave sentence that they should be tied to a stake and burned to ashes. Other some againe of the confessors being not fit for that labour & service, by reason either of their heaveie old age, or unprofitable members, or other infirmities of the body, were released and charged to dwell in a severall & solitary place. Of which number *Silvanus* Bishop of *Gaza* was the chiefe, who lively expressed unto all the world, a godly shew of vertue, & a notable patterne of Christianity. This man from the first day of the persecution, & in manner unto the last, during all the space, was famous for the sundry and manifold conflicts he suffered after infinite examinations, and reserved unto that very moment, to the end he being the last, might seale up with his bloud all the conflicts of the Martyrs blaine in *Palestina*. There were released, and partakers with him of the same affliction, many *Egyptians*, one was *Iohn*: who also in fame and renowne excelled all the men of our time: who although he was blind before,

Chap. 3.

Peleus burned.
Nilus burned.
A Minister
burned.
Patermythius
burned.

Silvanus.

John a blind
man of a sin-
gular memory
and rare gifts.

39. Martyrs
beheaded.

yet the tormentors were so cruell, so fierce, and so rigorous, that for his great constancy in professing the name of Christ, they maimed his left leg with a burning saw (as the other confessors were used before) and feared the apple of the eye bereaved already of sight, with an hot scalding iron. Let no man marvell at all at his good conversation and godly life though he were blind, because his manners deserved not such admiration as his gift of memory, where he had printed whole books of holy Scripture, not in tables made of stone (as the holy Apostle saith) neither in the hides of beasts, parchment or paper, which moth corrupteth and the time weareth away, but in the fleshy tables of the heart, that is, in the prudent memory and sincere understanding of the mind: so that when it seemed good unto him, he was able out of the closet of his mind, as it were out of a certaine treasury of good learning, to alledge and repeat the *Law* and the *Prophets*, sometimes the *Histories*, at other times the *Evangelists* and works of the *Apostles*. I confesse truly that when I first saw the man stand in the midst of the congregation and assembly, and heard him recite certaine places of holy Scripture, I wondred at him. For as long as I heard his voice sound in mine eares, so long thought I (as the manner is at solemne meetings) that one read out of a booke: but when I came nearer unto him, and saw the truth as it was, all others standing about him with whole, open and sound eyes, and him using none other but only the eye and sight of the mind, and in very deed uttering many things much like unto a Prophet, and excelling in many things many of them which enjoyed their senses sound and perfect, I could not chuse but magnifie God therefore, and marvell greatly thereat. Me thought I saw lively tokens and evident arguments, that he was a man indeed not after the outward appearance, or fleshy eye of man, but according unto the inner sense and secret understanding of the mind, the which expressed in this man, though his body were maimed and out of fashion, greater power of his inward gifts. God him selfe reaching unto these men (mentioned before, and continuing in severall places, executing their wonted trade of life in prayer and fasting, with the rest of their godly exercises) the right hand of his mercy and succour, granted them through martyrdom to attaine unto an happy and blessed end. But the divell, enemy and sworne adversary of mankind, could no longer away with them, for that they were armed and fenced against him with prayers continually powred unto God, but went about (as he imagined) to vex them, and to cut them off from the face of the earth. For God had granted him that might and power, that neither he in no wise could be kept back from his wilfull malice and wickednesse: neither these men for their manifold and sundry conflicts should be deprived of their reward and glory. Wherefore by the decree of the most wicked Emperor *Maximinus*, there were in one day nine and thirty martyrs beheaded. These were the martyrdomes suffered in *Palastina* during the whole terme of eight yeares, and such was the persecution raised against us, which first began with the ruine and overthrow of the Churches, and increased daily more and more by reason the Emperors at sundry times renewed the same, whereupon also it fell out that there were manifold and sundry torments of valiant champions wrastring for the truth in Christ, and an innumerable multitude of martyrs in every province, reaching from *Lybia* throughout all *Egypt*, *Syria* and the Easterne countries, and every where even unto the confines of *Illyricum*, and the coasts adjoyning to the foresaid countries, as all *Italy*, *Sicilia*, *France*, and the *Westerne* countries, and such as reach unto *Spaine*, *Mauritania*, and *Affricke*: where they were not persecuted fully two yeares, but quickly through the mercy and goodnesse of God obtained peace and tranquillity, because the divine providence of Almighty God, for their faith and innocencies sake, pitied their lamentable estate. For that which from the beginning was not remembred to happen in the *Romane* Empire, came now in the end to passe amongst us, beyond all hope and expectation. The Empire was divided into two parts because of the persecution raised against us. And though in some part of the world the brethren enjoyed peace, yet in other regions and countries they endured infinite conflicts and torments. But when at length the grace of God shewed his loving, mercifull and favourable countenance, and watchfull care over us, then I say, then the governors and Magistrates, even they which aforetime raised persecution against us, remembred themselves somewhat better, altered their mind, and sung a recantation, quenching the fiery flame of persecution flashing among us, with more circumspect decrees and milder constitutions in the Christians behalfe. Now let us record unto the posterity the recantation of *Maximinus* the tyrant.

The end of the eight Booke.

THE



THE NINTH BOOKE OF THE ECCLESIASTICALL

History of *Eusebius Pamphilus*, Bishop of
Cæsarea in Palestina.

CHAP. I.

Though Maximinus went not seriously about to succour the Christians and to mitigate the persecution, yet it profited, and Sabinus published abroad his letters in the behalfe of the Christians, so that peace was restored.



His recantation being set forth by the commandement of the Emperors, was published every where throughout *Asia* and all the provinces thereof, which being so done, *Maximinus* the Easterne tyrant, most impious of all, and chiefe enemy to the service of God, not pleased with these proclamations, instead of the written edict, commanded his Lieutenants by word of mouth, that they should cease the warres against the Christians. And because he durst no other way contradict the higher power, he began to imagine how to conceale the decree already proclaimed, and to provide lest it were made manifest unto the countries of his dominion, and by this advice commanded his inferior magistrates by word and not by writing, that henceforth they should persecute us no more. But they certified one another of this commandement by letters, and *Sabinus* who then among them was in highest dignity, certified by epistle written in the Latine tongue, the severall Presidents throughout the provinces, of the Emperors decree, by translation thus: *The majesty of our Lords and most noble Emperors hath decreed now a good while ago with great care and devotion, to induce the minds of all mortall men unto the holy and right trade of living, to the end these also which have alienated themselves from the Romane manner, should exhibit due worship unto the immortall gods: but the stubbornnesse of some, & their most obstinate mind so far resisted, that they could not be withdrawne from their purpose by any just reason, nor terrified with any torment that was laid upon them. Forasmuch therefore as it fell out by this meanes that many put themselves in great peril, the majesty of our Lieges and most puissant Emperors, after their noble piety (judging it a thing far from their most noble purpose, for such a cause to cast men into so great danger) gave me in charge, that with diligence I should write unto your wisdom: That if any of the Christians be found to use the religion of his own sect, you neither grieve nor molest him at all, neither think any man for this cause worthy of punishment, when as it appeareth in so long a tract of time, they can by no meanes be induced to surcease from such a pertinacie. Your industry hath therefore to write to the Lieutenants, Captaines and Constables of every city and village, that they passe not the bounds of this Edict, to presume any thing contrary to the same. The Presidents throughout the provinces, having received these letters, thinking this to be the true meaning of the Emperor in these letters contained, declare forthwith by their epistles the Emperors decree unto the Lieutenants, Captaines, and such as governed the country people. Neither were they satisfied with sending of letters only, but rather by doing the deed it selfe to bring about the Emperors will, brought forth and set at liberty, such as they held captives in prison for the confession of Christian Religion, yea releasing them also which for punishments sake were committed to the mine pits, and digging of mettals, for they being deceived thought this would please the Emperour. These things being thus brought to passe, immediatly after the sun-beames of peace shined brightly, as if it had been after a dark or misty night. Then might a man have seene throughout every city, congregations gathered together, often Synods & their wonted meeting celebrated. At these things the incredulous heathen were much dismayed, and wondring at the marvellous strangenes of so great a change, cried out, that the God of the Christians was the great and onely true God. Some of our men which faithfully & manfully endured the combat of persecution, enjoyed againe their liberty among all men: but other some weake in faith, of abject minds in the storme of persecution, greedily hastened unto their salve, and sought of such as were strong &*

Sabinus unto the Presidents throughout the dominions of Maximinus.

Such as fell in persecution repented them of their fall.

found, the right hand of salvation, and desired the Lord to be mercifull unto them. Again the noble champions of godlines being set at liberty from the affliction they suffered in the mine pits, returned to their own home, passing throughout every city with valiant and cheerefull courage, with unspeakable joy, & replenished with inexplicable liberty of mind. So that both in their voyage and returne they went on lauding God in songs & Psalmes throughout the highwaies, market places and frequented assemblies. There mightest thou have seene them who a litle before after most grievous punishments were fettered and banished their native soile, to receive and enjoy their proper houses, with a cheerefull and merry countenance, in so much that they which afore time cried out against us, now rejoyced together with us at this wonderfull sight, happening beyond all mans expectation.

CHAP. II.

Maximinus againe shewing his hatred against the Christians forbiddeth the assemblies in Churchyards, and goeth about to banish them Antioch.

THe tyrant enemy to all honesty, and chiefe adversary of all the godly, whom we said to have borne rule in the Easterne parts, not well brooking these things, permitted them not to continue in the same state, no not sixe whole moneths. Wherefore he putreth in ure every mischievous practise to the overthrow of peace and tranquillity: first by a certaine pretence he goeth about to barre us our liberty of meeting in Churchyards, next by sending certaine malicious men, he incited and provoked against us the citizens of *Antioch*, that they should beg of him for a great benefit, that he would permit no Christian at all to dwell within his dominions. This he assayed to effect by others, the author of all which mischief was *Theotecnus*, who solicited the cause, and egged them of *Antioch* forwards: a man he was of authority, an inchanter, very spitefull, and farre from the signification of his name, who then was Lieutenant of that City.

CHAP. III.

Theotecnus goeth about to mischiefe the Christians: he incenseth the tyrant against them, and setteth up an Idoll at Antioch.

Jupiter Philius

THis *Theotecnus* therefore when he had vehemently impugned us, and procured every kind of way that the Christians should diligently be sought out of their dens, and apprehended as hainous robbers: and had devised all meanes to the end we should be charged and accused, and had beene the cause of death to an infinite number: at length he erecteth an Idoll of *Jupiter*, as of the god of friendship, with certaine enchantments and sorceries, and inventeth thereunto impure ceremonies, execrable sacrifices, and detestable oblations, and causeth report to be made unto the Emperor of the strange things the Oracle seemed to utter. This *Theotecnus* also being a flatterer (which he saw pleased the Emperour) raised a wicked spirit against the Christians, and said, God so commanded, that the Christians should be banished out of the City and the liberties thereof, for that they were rebels and traitors to the crowne.

CHAP. IIII.

Maximinus againe raiseth persecution by his decrees.

When that *Theotecnus* first of all had done this of his own accord, all the other Magistrates inhabiting the cities of his dominion promulgated the like sentence: and when as the Presidents throughout the provinces saw this pleased the Emperour, they egged the subjects also to do the like: and the tyrant very promptly consented by his rescript unto their ordinances, so that againe the heat of persecution was blowne against us, and Idoll priests were ordained by the decree of *Maximinus* throughout every City and village, and moreover high priests which specially excelled in policies, and passed others in all things, who also were zealous followers of their religion, and bestowed great labour about the service of them whom they worshipped. Wherefore the Emperours superstition and idolatricall mind was againe as it were fresh incensed against us: and that I may utter the whole in few words, he brought all his dominion, both Magistrates and inferiour subjects, to practise every kind of mischief for his sake against us, and to thinke they required him fully, and should have great favour as many as desired to obtaine any benefit at his hand, if they oppressed us with slaughter, and executed certaine new mischiefs against us.

CHAP.

CHAP. V.

The heathens goe about to defame Christian Religion, sayning blasphemies against the acts of Christ and Pilate, and with certaine womens confession extorted from them by the governours of Damascus.

Again they forge certaine acts as of *Pilate* and our Saviour, full of blasphemy against Christ, the which by consent of the Emperor they send abroad throughout his dominions, commanding by their letters, that the same throughout all places both city and country should be expounded, & delivered to the youth by Schoolemasters, to be committed to memory in stead of their theames. These things being thus brought to passe, a certaine ruler of the host, whom the *Romanes* call a Captaine, drew from the market place of *Damascus* in *Phœnicia*, certaine infamous women, and brought them by threats of torments to that passe, that after a register of record was shewed, they should confesse themselves sometimes to have beene Christians, and privie to the wicked and lascivious acts which the Christians committed among themselves at their solempne meeting on the Sundaies: and what other things soever it pleased him they should utter to the slander of our Religion, the which words were registred, copied, and sent to the Emperor, who also commanded the same to be published every where, in every place and city.

CHAP. VI.

The confusion of the Captaine of Damascus: the commendation of certaine Martyrs, and the places where they flourished.

BUt this Captaine in a while after procured his own death with his proper hand, & suffered punishment due for his malicious desert. Then againe banishment & grievous persecution was raised against the Christians, and againe the Presidents of severall provinces began cruelly to stirre against us, so that divers of them which excelled in the doctrine of Christ Iesu, bare away the inevitable sentence of death. Of which number were three Christians in *Emisa* a city of *Phœnicia*, who of their own accord professed Christianity, and were delivered to be devoured of ravening beasts. Among these also was *Silvanus* a Bishop, farre stricken in yeares, having executed the function of the Ecclesiasticall ministry the space of forty yeares full. About that time *Petrus* who notably governed the Churches of *Alexandria*, excelling all other godly Bishops for his vertuous life and godly exercise of preaching, for no other cause then you heare, without hope of any reward, suddenly and unadvisedly by the commandement of *Maximinus* was beheaded: and together with him after the same manner, many *Egyptian* Bishops were executed. Againe *Lucianus* a notable man, for his continency of life, and for his skill in holy Scripture highly commended, being an Elder of the Church of *Antioch*, was brought to *Nicomedia*, in which city the Emperor then abode. And after he had exhibited unto the Emperor (enemy to all goodnes) an *Apology* in defence of the doctrine which he taught, and according to the which he governed, was cast into prison, and shortly after executed. This *Maximinus* in short space exercised so great tyranny & cruelty towards us, that the latter persecution seemed farre more grievous then the former.

Three Christians devoured of beasts.

Silvanus martyred.

Petrus Bishop of *Alexandria* beheaded.

Lucianus martyred.

CHAP. VII.

The Edict of Maximinus against the Christians, and the calamities which ensued after the publishing thereof, and daunted the braggerie of the tyrant.

IN the midst of every towne (which before was never scene) the decrees of cities and besides them the copies of the imperiall edicts engraven in brasen tables were nailed up. And children in schooles founded every day *Iesus* and *Pilate*, and other things, which for farther contumely were invented. It seemeth very expedient for this place to annexe the copy of the edict which *Maximinus* nailed to pillars, so that the insolent and arrogant temerity of this man, his spite towards God, his evident contumacy, and againe the vigilant justice of God against impious persons, which immediatly overtooke him, according to the celestiall wisdom, may be revealed: wherewith he being prouoked, though he imagined not mischiefs very long against us, yet at that time he confirmed them with publike edicts: the copy whereof was thus:

The copy of the Rescript of Maximinus, ratifying the decrees published against us, and borrowed of that which was nailed to a post at Tyrus.

At length the weak resistance of mans mind, laying aside and scattering all obscurity and mist

Maximinus against the Christians.

He commen-
deth the super-
stition of the
Tyrians, and
their cruelty a-
gainst the
Christians.

A slander.

Matth. 24.

of error which hitherto possessed the wits as well of the impious as of miserable men, wrapped in the pernicious darknesse of ignorance, hath beene able to discern, that the same is governed by the providence of the immortall gods, embracing goodnes, which thing may not be expressed, how acceptable, how pleasing and gratefull it was unto us, and how great a triall it shewed of your godly will, when as also afore time every man knew your disposed diligence and piety towards the immortall gods, whose faith is made manifest, not by naked and fruitlesse words, but by firme and wonderfull works: wherefore your city may justly be called the seate of the immortall gods, and by many examples it is apparent how she flourisheth having the celestially gods present with her. For behold, your city laying aside all the things which specially concerned her, and despising the things that chiefly should have beene sought for her wealth, when as she perceived that cursed vanity againe to creep, and like contemned and covered sparkles of fire, by blowing againe to send forth mighty flames, immediately without further deliberation you having recourse unto our grace, as unto the metropolitane of all divine worship, have made supplication for remedy and aid: the which sound mind, it is manifest, the gods for your trusty service have ingrafted in you. He therefore, I meane the most high and mighty love, who ruleth your most renowned city, to the end he might deliver your country gods, your wives, your children, your households, goods and houses from all corruption, hath inspired your minds with this wholesome counsell, shewing and declaring how excellent and notable a thing it is to embrace the religion and sacred service of the immortall gods with due worship. Who may be found so bereaved of al his wits, which cannot understand this thing to happen unto us by the favourable care of the gods, that neither the earth denieth the seed shee received frustrating the hope of the husbandman by vaine expectation: neither is that shew of wicked warre on earth strengthened without offence: neither doth the noisome temperature of the aire dispatch with death the corrupt bodies: neither is the sea (swolne with importunate winds) overflowne the banks: neither do the stormes which fall downe unlooked for, stirre up pernicious tempests: neither is the earth which is fosterer and mother of all, drowned in her owne bottomelesse gulfes by terrible earthquakes: neither the mountains setled on earth swallowed up by rending of the earth asunder: all which evils, yea greater then these, who knoweth not often to have hapned heretofore? Yet all these things came to passe, because of the meere folly of those wicked men, when as that shamefull spot overshadowed their minds, and welnigh as I may so say, prevailed every where. Againe a little after he addeth: Let them behold the wide and broad field, the flourishing corne, and overflowing eares, the pleasant medowes clothed with herbes and floures, moistened with showers from heaven, and the weather become temperate and calme. Againe, let all rejoyce, because the might of the most potent and sturdy Mars is pacified through your service, sacrifices and worship. Let them rejoyce, because that therefore constantly we enjoy quiet peace, and as many as left that blind error, and returned unto the right and best mind, may the rather be glad for that they are delivered from that sudden storme and grievous disease, & henceforth attained unto the sweetnesse of a pleasant life. But if they persist in that execrable vanity, our will & pleasure is (according to your request) that they be severed and banished farre from your city and the bordering regions, that your city by this meanes after your laudable industry being made free from all impurity, may busily occupie her selfe according unto her disposed mind, in offering of sacrifices with due honour of the immortall gods. And that you may thoroughly understand how gratefull your request in this behalfe hath beene unto us (yea without intreaty or great sute) our most prompt mind to promote good indeavors hath voluntarily granted unto your devotion, that what gift soever of our bountinesse ye list, ye crave it of us in consideration of this your godly purpose: and that this thing may be accomplished forthwith, aske and have, which being done, shall be a perpetuall testimony unto your city of piety towards the immortall gods, and shall be a prooffe unto your sonnes and posterity, how that you have beene worthily rewarded by our goodnesse, for this your desire to leade a right life. When these things were nailed to pillars throughout every province, they bereaved us of all hope of better successe as much as lieth in man, so that wellnigh according unto the divine saying of Christ. The elect themselves (if it could possibly) had beene offended at these things. But when as in manner the hope of many lay for dead, immediately while they were yet in their journey which were authorised to publish in certaine places the foresaid Edict, God the defender of his Church, not only resisted the insolent outrage of this tyrant, but shewed unto the world his celestially aide in our behalfe. For showers & raine in winter season ceased from their wonted streames in watering the earth: and famine unlooked for oppressed them: after this ensued the pestilence, and a certaine grievous disease in forme of a botch, termed for the fervent burning thereof a Carbuncle. This spreading it selfe over the whole body, brought such

such as were therewith infected into doubtfull danger of their lives, but specially taking them about the eyes, it blinded an infinite number, both of men, women and children. Moreover there arose warre betwixt the tyrant and the *Armenians*, who unto that time from the beginning were friends and fellowes of the *Romanes*. These *Armenians* when as they were Christians, and carefull about the service of God, the tyrant (enemy to God) endeavoured to constraîne them to do sacrifice unto Idols and divels, and in stead of friends he made them foes, in stead of fellowes enemies. These things sodainely meeting together in one and the same time, have quelled the boasting of the presumptuous tyrant against God, wherewith he gloried that neither famine, nor pestilence, nor warre, fell in his time, for that he carefully worshipped idols, and impugned the Christians.

CHAP. VIII.

Of the grievous famine and pestilence in the time of Maximinus, and of the godly affection which the Christians shewed to their heathen enemies.

These things running in a heape and together, contained foresignes of his death. For he together with his army was sore vexed with the wars against the *Armenians*, and the rest I meane the inhabitants of his cities, sore pined away with famine and pestilence, so that one measure of wheate was sold for two thousand and fifty Attikes. An infinite number died throughout the Cities, but more throughout the countries and villages, so that now the sundry and ancient demaines of husband men were in manner quite done away, for that all sodainly through want of food and grievous malady of the pestilence were perished. Many therefore sought to sell unto the wealthier sort, for most slender food, the dearest things they enjoyed. Others selling their possessions by peeces, fell at length into the miserable perill of extreme poverty: others gnawing the small shreded tops of greene grasse, and withall confusely feeding on certaine venomous herbes, used them for food, whereby the healthy constitution of the body was perished and turned to poyson. Divers noble women throughout the cities, driven to extreme need and necessity, went a begging into the countrey, shewing forth by their reverend countenance and more gorgeous apparell, an example of that ancient and free manner of feeding: certaine others whose strength was dried up, tottering too and fro, nodding and sliding much like carved pictures without life, being not able to stand, fell downe flat in the midst of the streets, groveling upon the ground, with their faces upward and stretched out armes, making humble supplication that some one would reach them a little peece of bread: and thus lying in extremity, ready to yeeld up the ghost, cryed out that they were hungry, being onely able to utter these words. Others which seemed to be of the wealthier sort, amazed at the multitude of beggers, after they had distributed infinitely, they put on an unmercifull and sturdy mind, fearing least they shortly should suffer the like need with them that craved. Wherefore in the midst of the market place and throughout narrow lanes, the dead and bare carkasses lay many daies unburied and cast along, which yeelded a miserable spectacle to the beholders. Yea many became food unto dogs, for which cause chiefly such as lived, turned themselves to kill dogs, fearing lest they should become mad, and turne themselves to teare in peeces and devoure men. And no lesse truly did the plague spoile every house and age, but specially devouring them whom famine through want of food could not destroy. Therefore the rich, the Princes, the Presidents, and many of the Magistrates, as fit people for a pestilent disease (because they were not pinched with penurie) suffered a sharpe and most swift death. All sounded of lamentation, throughout every narrow lane, the market places and streets, there was nothing to be seene but weeping together with their wonted pipes and the rest of minstrels noise. Death after this sort waging battell with double armour, to wit, with famine and pestilence, destroyed in short space whole families, so that the dead carkasses of two or three were seene borne to the grave at one funerall. These were recompences for the bragging of *Maximinus* and the Edicts which he published against the Christians throughout the cities, when as by manifest tokens it appeared unto all men how serviceable and godly the Christians were in all things. For they alone in so great an overflowing of mischiefe, shewed forth true compassion and studious curtesie, every day some busily occupied themselves in caring and burying the dead, whereas infinite were otherwise despised of their owne friends: others gathering together

The Christians alone were endued with compassion.

together throughout the whole city into one heape and place, the multitude of the m which were in great danger by reason of famine, distributed bread unto all : to the end they might make that benefit manifest and famous unto all men, whereby they might glorifie the God of the Christians, and confesse that they alone were godly indeed, and found by their works to be the only worshippers of God. These things being thus brought to passe, the great and celestiall God defender of the Christians, which by the aforesaid calamities shewed his wrath and indignation against mortall men, because they had vexed us above measure, made the bright countenance of his providence towards us, placable and comfortable, so that thereby peace shined with great admiration unto us, like light unto such as sate in darke- nesse, and made manifest unto all men that God himselfe is the continuall overseere of our affaires, which chastiseth his people and exerciseth them with calamities for a season, yet after sufficient correction appeareth againe tractable and mercifull unto such as trust in him.

CHAP. IX.

The victory of Constantine against Maxentius, the Edict of Maximinus in the behalfe of the Christians.

VV Herefore *Constantine* whom we have termed Emperor, sonne of an Emperor, godly of a most godly man, and gracious in all things, being raised up by the highest king the God and Saviour of all, against these most impious tyrants, waging battell with them by law of armes, and assisted with the aid of God, overthrew miraculously *Maxentius* at *Rome*, and foiled him utterly. *Maximinus* also in the East living a little after *Maxentius*, died a most shamefull death, which was procured by *Licinius*, who as yet had not raged against us. But the foresaid *Constantine*, who was chiefe in honour and possession of the Empire, tendering the *Romanes* estate, whom the tyrant oppressed, made supplication unto the celestiall God and his word, even to Iesus Christ the Saviour of the world; for aide and succour, to the end he might deliver unto the *Romanes* the liberty they enjoyed from their forefathers, and girded himselfe to battell together with his whole host, while that *Maxentius* in the meane space trusting more in his magickall arts, then in the good will of his subjects, durst not march forwards to meete him, no not out of the towne wals, but fortified every place, every coast and citie with innumerable multitudes of armed souldiers, infinite garrisons full of sleight placed here and there on every side throughout all *Italy* and the other countries of his dominion. Wherefore *Constantine* the Emperor being aided from above, set upon the first, the second and third band of the tyrants host, valiantly overcame all, and so conquering the chiefe part of *Italy*, draweth now nigh to *Rome*. And lest he should be constrained for the tyrants sake to assault the *Romanes*, God brought forth the tyrant himselfe very farre without the gates of the City, as if he had beene bound with certaine chaines, againe confirming and manifesting that ancient power of his against wicked men (which many accounted fabulous and incredible, but the faithfull esteemed certaine, and by Scripture warrantable) visibly to be seene both of the faithfull and infidels after a wonderfull manner. Even as therefore in the time of *Moses* and that ancient and godly nation of the *Hebrewes*, he overthrew the chariots of *Pharaoh* and his host in the sea, and drowned the chosen horsemen and souldiers in the running streames of the red sea: so *Maxentius* and his armed souldiers and whole troope, descended like a stone plunging into the depth of the water, when as he went about to fly away from the power of God (by whom *Constantine* was assisted) and to passe over the water, the which he had carefully overlaid with cockboats like bridges, linked together and prepared to his own destruction. Wherefore then also it might have beene said, *He hath made a pit and digged it, and is fallen into the pit that he made. His mischief shall be upon his own head, and his cruelty shall fall upon his owne pate.* For the bridge which was made upon the river being overthrowne, the passage was hindred, and the boats forthwith together with the men in them sunk to the bottome : and first of all the most impious tyrant himselfe, next his guard which were with him, according to the foresaying of holy Scripture, plunged like lead into the depth of the running streame. So that this victory being happily obtained by the helping hand of God, the selfe same which of old was said by them which were with *Moses* the great servant of God, against the impious tyrant, (though not in word, yet in deed) might have been sung & said after this sort: *Let us sing unto the Lord, he is gloriously magnified, he hath overthrowne the horse & rider*

Exod. 14.

Psal. 7.

Exod. 15.

rider in the sea, he is become my helper and defender so that I perish not. And who is like unto thee
 o Lord among the gods, who is like unto thee? Glorified in the Saints, wonderfull, and gloriously
 bringing strange things to passe. When Constantine for these and such like things had given
 thanks to God the chiefe prince and author of victory in these his travels, he came conqueror
 to Rome, where immediatly he was joyfully received of all the people, both men, women &
 children, Senators and other noble personages, with great honour and shouting. But he as one
 having the service of God engrafted within him, not moved with these triumphant accla-
 mations, neither puffed up with praises, yet privie well inough to the aid of God, comman-
 ded immediatly that the banner of the Lords passion shoud be set upon the right hand of his
 picture: so they set it up in the most famous place of Rome, holding in his right hand the
 wholesome signe of the Crosse, in the which he commanded this superscription to be ingra-
 ven in *Romane* letters: *In this wholsome signe, the true cognisance of fortitude, I have delivered*
our City from under the tyrants yoke, and have set the Senate and people of Rome at liberty, re-
storing them to their ancient honour and renowne. Moreover when as Constantine himselve and
 also Licinnius the Emperour together with him, (who as yet was not fallen to tyranny
 and madnesse, whereof afterwards he was guilty) both together pacified God the author of
 all goodnesse: with one mind and will they make a law in most absolute and ample wise in
 the behalfe of the Christians: they send notice also unto Maximinus who as yet ruled in the
 East, how wonderfully God wrought with them, and of the victory against the tyrant and
 the law it selfe, and the friendship hypocritically he pretended towards them. But he like a
 tyrant when he knew these things, became very sorrowfull: and lest he should seeme to
 yeeld unto others, or be thought to dissemble, for feare of them which had ordained this
 law, as of his owne accord and authority he gave forth unto the Presidents of his dominion
 this edict necessarily in the behalfe of the Christians, wherein craftily against himselve hee
 faineth the things that never were done by him.

A copy of Maximinus the tyrants Epistle in the behalfe of the Christians.

Iovius Maximinus Augustus unto Sabinus sendeth greeting. I hope it is well knowne unto your
 wisdom, and to all mortall men, our lieges and Lords Diocletian and Maximinian, our fathers,
 to have notably decreed, when as they saw in manner all men laying aside the service of the gods, &
 joyning themselves to the Christian nation: that as many as severed themselves from the service
 of the immortall gods, should be called againe to the religion of the gods with undoubted paines
 and punishments. When first of all I happily came into the East, and understood of many men
 which might have profited the Common-wealth, and were banished by the Images for the aforesaid
 cause, I gave this to every Iudge in charge: that none of them thenceforth should deale severely
 with them of their provinces, but call them hacke with faire speeches and exhortations unto the
 worship of the gods. When these things then according unto our will were accomplished, it fell
 out that none of the Easterne parts was either banished or found obstinate, but by reason that no-
 thing was grievously or severely practised against them, they might be revoked unto the service
 of the gods. When at the last yeare prosperously I came to Nicomedia, and there made my abode,
 the citizens of Nicomedia came unto me, together with the images of their gods, craving earnest-
 ly that in no case I should permit such a nation to inhabit their countrey. But forasmuch as I knew
 very many men of that religion to dwell in those parts, I framed them an answer in this sort: that
 I liked well of their petition, but I saw that all did not request the same. Wherefore if any continued
 in that superstition, (our will was) that every one should be left to follow the free purpose of his
 will, so that if they would acknowledge the service of the gods, in like sort they should enjoy the
 same City together with the citizens of Nicomedia, and the other Cities also which made the
 like request unto me, that not one of the Christians might dwell among them. It was needfull that
 I should answer them friendly and lovingly, the which all the ancient Emperours observed, and is
 of the gods themselves approved, through whom all mortall men and the government it selfe of
 the Common-wealth doth stand. It pleased us then to ratifie so great a request made unto us in the
 behalfe of the service of their high god. Wherefore though chiefly heretofore also we have writ-
 ten unto your wisdom and commanded the like, that nothing severely were done against them
 of the province which went about to succour such a nation, but should patiently be obeyed, and
 that they should suffer contumelies & vexations neither of the officials, neither of any other what-
 soever.

Maximinus in
 the behalfe of
 the Christians.

An impudent
 lie. He shewed
 no such curte-
 sie.

soever. I have thought good by these my letters to admonish your prompt mind, that with faire speeches and exhortations you bring them of our dominions to acknowledge the carefull providence of the gods. Wherefore if any of his owne accord thinke good to acknowledge the service of the gods, such a one is worthy to be embraced: but if some will cleave to their peculiar religion, let them do it at their free will and pleasure. Your wisdom hath therefore to observe that which is decreed of us, that none henceforth have this power given to oppresse with contumelies, railing speeches and shaking troubles, our loving subjects, sithens as it is written before, it becometh us rather with faire speeches and mild exhortations to revoke them unto the service of the immortall gods. And to the end this our commandment be knowne of all our provincials, our will is, that you publish by proclamation directed from your selfe, that which is commanded by us. When Maximinus being constrained of necessity and not of his owne accord, had commanded these things, for all this he was not of all men thought true in his dealing, or worthy of trust, because that aforetime after the like grant, he had shewed himselfe a turne-coate and of a deceitfull heart. Therefore none of us durst gather a Synod together, or meddle with publike affaires, for these letters licenced not this, but commanded that we should not be afflicted with any violence or contumely, it commanded not that conventicles should be made, that Churches should be built, or the rest of our wonted ceremonies should be retained, although Constantine and Licinnius princes of peace and piety, had written unto Maximinus that he should grant these things, and permitted the same unto all their subjects by Edicts and decrees. But this most wicked man would not thus much have remitted his tyranny, had he not by divine judgement beene compelled and brought at length against his will to this passe. For such a trouble befell unto him as followeth.

CHAP. X.

Maximinus wagem battell with Licinnius, and is overcome, he rageth against his enchanters, becometh an Edict in the behalfe of the Christians, at length dieth miserably.

WHEN as he was no longer able to sustaine the greatnesse of the Empire, which unworthily he had challenged unto himselfe, but went about his affaires otherwise then became him, through want of skill, being void of a moderate mind required in an Emperour, and unadvisedly puffed in mind with overflowing arrogancie and pride, he presumed to waxe stately against his fellow Emperours, farre excelling him in linage and learning, in worthinesse and wisdom, but specially against him which passed all other in wisdom and piety towards the true God, and to challenge unto himselfe the majesty of the chiefe Emperour. He became so furious and mad, that he broke the league made with Licinnius, and raised an irreconcilable war. In short space therefore, with all might he molested in manner every city, and having gathered all his host together, and mustred a multitude of many* myriads of souldiers, he marcheth to battell, and directeth the forefront of his band against him, trusting in divels whom he took for gods, and was arrogant because of his infinite multitude of armed souldiers. But in the skirmish it selfe he is destitute of Gods helpe, and God the one and, the onely aider and succourer of all men, giveth the victory to Licinnius: and first of all the force of armed souldiers wherein he trusted faileth him, afterwards being left alone, destitute of all company, forsaken of his souldiers, which fled unto the conqueror, the unhappy man put off quickly the imperiall attire, indeed not becoming his person, being timorous, cowardly, & effeminate, and joyning himselfe to the multitude flieth away, and hiding himselfe in fields and villages, he hardly escaped the hand of the enemy, while by all meanes he sought to save his life, herein notably approving the holy Scripture, and shewing that to be the truth where it is said: *There is no king that can be saved by the multitude of an host, neither is any mighty man delivered by much strength. A horse is counted but a vaine thing to save a man, neither shall he deliver any man by his great strength. Behold the eye of the Lord is upon them that feare him, and upon such as trust in his mercy, that he may deliver their soules from death.* After this sort the tyrant subject to most vile shame and reproch, came to his own coasts and dominions, and first of all being stricken with rage and madnesse, he slue many priests and prophets of their gods, whom before he had suspected, and by the procurement & trust of whose oracles he had taken armour upon him to wage battell, as inchanters and deceivers, which also had villanously betrayed his person. Afterwards when he had glorified the God of the Christians,

Maximinus
wagem battell
with Licinnius.
* A myriad is
ten thousand.

Psal. 33.

Christians, and ordained a most perfect and absolute decree in the behalfe of their liberty, suddenly vexation ended his life, so that there remained no time afterwards for him to deliberate: the law which he published was thus:

The Copy of Maximinus the tyrants constitution in the behalfe of the Christians, translated from the Latine into the Greeke tongue.

The Emperor Caesar Cajus Valerius, mighty, Lord of Germany, Lord of Samaria, gracious, fortunate, puissant, Augustus. It is requisite that without ceassing we provide for the profit of our Provincials, and by all meanes that we be willing to exhibit those things unto them, whereby they may obtaine such things as may chiefly profit them. The things which availe for publike profit and commodity, the advantage of the Common-wealth, and pleasing unto every man, we are well perswaded that there is none but knoweth them very well, that every one hath recourse unto that which is done, and that every might in the world understandeth of our affaires. When as a foretime it came to our knowledge, that for the same cause (for the which it was commanded by Diocletian and Maximinian, our progenitors of famous memory, the Synods and assemblies of the Christians should be cut short) many were troubled and spoiled by the Officials, and the same as yet we perceive to be further practised against our loving subjects, whom chiefly, as reason requireth, we ought to provide for, whose substance was taken away, by our letters sent unto the Presidents throughout every Province of our dominions the last yeare we have decreed: That if any were disposed to cleave unto such ceremonies, or to addict themselves unto the observation of that religion, it might be lawfull for them without offence to follow their owne will, and that they should be kindred or forbidden by no man. Our pleasure was moreover, that without feare and suspicion, they should use that service which pleased every man best. Neverthelesse ye cannot be ignorant of this, that certaine Iudges despised our decrees, and made our subjects uncertaine of our Edicts, and to have done it of set purpose, that they might the longer abide in those rites which pleased them better. That therefore hereafter all suspicion, doubt, and feare may be remooved, we have decreed to publish this Edict, whereby it may appeare manifest unto all men, that it may be lawfull for them as many as will follow that opinion and religion, by this our gracious gift and letters patents, as every one lusteth and is delighted, so to use that religion which him pleaseth, and after his owne manner to exercise the same. Besides this also is permitted unto them, that they may build places of prayer for the Lord. Last of all that this our gift may be the greater, we have vouchsafed to decree that also: that if any house or mannors heretofore belonging unto the Christians title, by the commandement of our auncestors have passed unto the Crowne, either presently enjoyed by any city or otherwise sold or given to any man for a reward, all these we have commanded they should be revoked to the ancient right of the Christians, whereby all may have experience of our piety and providence in this behalfe. These words of the tyrant, not one yeare being fully past, followed the edicts which against the Christians were ingraven in pillars. And to whom a little before we seemed prophane, impious, and the plague of all mankind, so that he forbade us to dwell not only in the cities, but also in the fields, yea in the desert, by the same man, Edicts and Injunctions are decreed now in the behalfe of the Christians: and they which of late were in perill of fire and sword, and the ravenous devouring of beasts and foules of the ayre before the tyrants face, and suffered all sorts of paines and punishments, and miserable ends of this life, as prophane and impious persons: unto them now it is permitted openly to exercise and use the Christian Religion, and to build places for prayer unto the Lord: againe, the tyrant affirmeth this unto them, that they may enjoy certaine rights and privileges. When he had proclaimed this his protestation, therefore in the end he received this in stead of recompence, that enduring the lesser torment which by right he should have suffered, he being stricken of God with a sudden plague from above, should die in the second skirmish of the battell. He died not as Captaines in war, who fighting manfully in battell for their country, for vertue & their friends, are commonly wont to endure courageously a glorious death: but like an impious person and a rebell against God, (his army as yet lying in the field, and he tarrying at home and in secret) he suffereth due punishment, being stricken with a sudden plague of God over all his body, so that he was vexed with great torments and griefes, pined away with hunger, fell downe from his bed, his flesh altogether wasted by invisible fire sent from above, so that it consumed, dropped away, and lost all the fashion of the old forme, when as there remained nothing unto him save only the bare bones like a painted

Chap. 10. in the Greeke. Maximinus in the behalfe of the Christians. He dissembleth with his subjects.

The death of Maximinus the tyrant. God plagued Maximinus. Famine. Inward burning flames.

Image,

His last confession.

Image, dried up of a long time. Neither did the beholders take his body for other, then the sepulcher of the soule, buried in a body that was now dead and altogether consumed. When that as yet he burned more vehemently then the boyling baths are wont, out of the inward closets of the marrow, his eyes leapt forth, and passing their bounds left him blind. But he breathing as yet in these torments, making his confession unto the Lord, called for death, and at length confessing himselfe to have suffered these things justly, and instead of revengement for the madnesse he presumed and practised against *Christ Iesus*, gave up the Ghost.

CHAP. XI.

After the death of Maximinus, the Christian affaires began to be in better estate. The executors of Maximinus tyranny are punished. Constantine and Licinnius are proclaimed Emperours.

The ignominy that befell Maximinus after his death.

The executors of tyranny are plagued.

Peucetius a wicked magistrate.
Culcianus a wicked magistrate.

Theotecnus.

Inchanters & idolaters punished.

Maximinus children and kinsmen received their deserts
Psal 146.

Constantine & *Licinnius* Emperors.

When *Maximinus* had thus departed this life, who alone remained of all the tyrants, the utter enemy to all piety and godlinesse: the Churches through the grace of Almighty God were builded againe and erected from the foundations: the Gospell of *Christ Iesus* shining unto the glory of the universall God, received greater liberty then aforetime: but the impiety of the enemies to godlinesse was subject to extreame shame and ignominy. For the said *Maximinus* of all the Emperors was declared by publike edicts to be the chiefe and most deadly enemy, the most impious, the most ignominious, and a tyrant that was abhorred before the face of God. And what monument soever of letters stood throughout every city to his or his childrens honour, they were partly rubbed out and throwne from aloft unto the pavement, and partly so slubbered and darkened with a blacke colour, that they became unprofitable for publike sight. Likewise the pictures, as many as were erected to his honour, being throwne downe after the same sort, and defaced, were exposed to the laughter and derision of such as would use them ignominiously and contemptuously. Afterwards all the ensignes also of others that were enemies to piety and Christian Religion were taken downe, all the persecutors as many as favoured *Maximinus* were executed, specially such as by him were honoured in the head cities, and to the end they might flatter him, hated more deadly our doctrine and religion: of which sort of people *Peucetius* was one, whom before all other he esteemed for most honorable, most reverend, and of all his friends best beloved, twice and the third time Consull, and had appointed him the chiefe governour in all his affaires: next was *Culcianus* enjoying the authority of every degree and office, who also having shed throughout *Egypt* the blood of an infinite number of Christians, was of great fame: besides many others, through whom chiefly the tyranny of *Maximinus* prevailed and took increase. Moreover vengeance lighted upon *Theotecnus*, not forgetfull of the things he had committed against the Christians, who became famous because of the image and idoll he erected at *Antioch*, and was also made president by *Maximinus*. *Licinnius* after his coming to *Antioch*, to the end he might find out the enchanters which had foully deceived him, punished with torments the Prophets and Priests of the late erected image, and made inquisition in what sort they cloked that deceit. When as they being driven by torment could not conceale the truth, they revealed the whole mystery to be a deceit wrought by the subtilty of *Theotecnus*. Wherefore he rewarded all with punishment due for their desert, and first of all *Theotecnus* himselfe, afterwards the other companions of enchantments, when he had first diversly tormented them, he executed to death. After all these the next turne lighted upon the children of *Maximinus*, whom he had made companions of the imperiall honor, of the pictures and publike ensignes. Last of all the kinsmen of the tyrant, who aforetime by their insolency oppressed all men, together with the aforesaid tyrant now suffered punishment with utter shame. For they received not the discipline, neither knew they nor understood the admonition which in holy Scripture saith: *Put not your trust in Princes, nor in any child of man for there is no helpe in them. When the breath of man goeth forth he shall retorne againe to his earth, in that day all his thoughts and devices shall perish.* The impious persons after this sort being taken away, the Empire stood very stable and void of all envie unto *Constantine* and *Licinnius* alone. These men (when as before all things they had wiped out of this life the enemies of God) joyfully possessing benefits and graces from above, shewed forth the study of vertue and of godlinesse, piety and thankfullnesse of mind towards God, by a constitution published in the behalfe of the Christians.

The end of the ninth Booke.

THE



THE TENTH BOOKE OF THE ECCLESIASTICALL

History of *Eusebius Pamphilus*, Bishop of
Cæsarea in Palestina.

CHAP. I.

*The thankfullnesse of the Christians for the peace granted unto them from
above after the great storme of persecution.*



Great thanks in all things be given unto God Almighty and king of all, and to Iesus Christ the Saviour and Redeemer of our soules, through whom wee with unto our selves continually the firme and immoveable preservation of such things as concerne peace, both from out ward vexations, and also inwardly in our minds. Having finished nine booke of the Ecclesiasticall History, (being furthered by the prayers, most holy *Paulinus*) we annexe the tenth, and dedicate it unto thee, shutting up the whole worke under thy patronage. Not unfitly therefore do we place here that absolute and solemne Sermon gratulatory of the repairing of the Churches, obeying no doubt herein the Holy Ghost, commanding after this sort: *Sing unto the Lord a new song, because he hath done marvellous things. With his owne right hand, and with his holy arme hath he gotten himselfe the victory. The Lord hath shewed his salvation: in the sight of the heathen hath he openly declared his righteousness.* In so much that these words of the Prophet require a new song, of duty then we must have a song in our mouth, because that after ugly and darke spectacles, after thundring and terrible threats, we have bene thought worthy now to see such things, and to celebrate such solemnities, such I say, as before us many just men & martyrs of God have desired to see upon earth, and have not seene, to heare and have not heard. But they passing very speedily, have possessed far better joyes, being taken away into the heavens themselves, unto the celestiaall Paradise, and to divine dainties: but we confessing these present things to be greater then we deserved, do honour above measure the grace of Gods divine Majesty. We honour him justly, reverencing him with all the might of our minds, and testifying truly according to the prophecies written, where it is said: *Come and see the works of the Lord, what marvellous things he hath done upon earth, he maketh warres to cease unto the ends of the world. He breaketh the bow, briseth their armour, and burneth their chariots with fire.* Rejoycing therefore together in this sort because of these things which in us manifestly are fulfilled, we will joyne this booke to the other Treatises. For the whole rable of the hatefull persons and enemies of God was wiped away, and so suddenly taken out of the sight of men, that againe the Word of God was fulfilled saying: *I saw the wicked lifted up, and exalted like the Cedars of Libanus and I passed by and behold he was not. I sought his place and it could not be found.* This day being lightsome and cleare, overcast with no darke clouds, hath shined to all the Churches of Christ throughout the world, with the sun beames of celestiaall brightnesse. Neither did any forreiner envie at our joyfull assemblies, or at the enjoying of the same gracious benefits, but all mortall men being delivered from tyrannicall oppression, had liberty to communicate with us in the things given us from above.

He beginneth
with thankes
unto God for
the peace after
persecution.

Psal. 98.

Psal. 46.

Psal. 37.

CHAP. II.

*The heathens are glad of the Christians successe, the Churches are repaired, and the
Emperors shew themselves liberall and bountifull.*

THe heathen being delivered & rid of the former mischiefs, confessed diversly, that the only true God was the defender of the godly Christians. But unto us there was an unspeakable joy, which with incessant hope did depend of Christ the annointed of God. Yet a certaine divine gladnesse inspired all, seeing the places a little before destroyed by the

The temples
builded againe

impiety of the tyrants, to be raised up as it were out of a long and deadly calamity, and the temples againe from the foundations to be erected unto an unmeasurable height, and to receive greater beauty then ever they enjoyed before their subversion. Moreover the most puissant Emperours by their often constitutions published in the behalfe of the Christians, have amplified and enlarged the things granted us by the free bountifullnesse of God: unto the Bishops also there came favourable letters from the Emperour; dignities were bestowed, summes of mony and presents were sent them. The copy of which letters translated out of the *Romane* into the *Greeke* tongue, it shall not be amisse in his proper place to annexe unto this present History, as unto a certaine pillar, to the end it may be committed to the memory of all posterity.

CHAP. III.

*Of the dedication of the Temples then every where celebrated, and their
solemne Orations and Sermons.*

Consecrations
and the dedi-
cations of tem-
ples.

Ezek. 37.
An uniforme
consent of the
Christians.

Then the wished and desired sight was scene of us, to wit, the celebrating of the dedications throughout the cities, and consecrations of oratories lately builded: the meeting of Bishops, the comming together of them which being farre severed atunder, dwelt in forreine countries, the love of nation towards nation, the knitting together of the members of Christ meeting together in one harmony. So that according to the foresheewing of the Prophet, signifying mystically before the thing which should come: *Bone was joyned to bone, joint to joint*, and whatsoever other thing the saying of the Prophet, though darkly yet truly, foretold us. One power of the divine spirit wrought in all the members: all had one mind, and the same readinesse of faith: the celebration of the divinity among all was one. Moreover the orderly service of such as governed the Churches and publike ministration of the holy things appointed of them for the purpose: comely rites and ceremonies of the Churches were celebrated, here with psalmodies and other songs of praise delivered us from above, there with divine and mysticall ministration, as the secret pledges of the Lords passion were solemnized, and with all men and women of every age, with all their power, with cheerefull mind and will, in prayer and thanksgiving, honoured God the author of all goodnesse. To be short, the governours of the Churches as many as were present, with solemne Sermons every one as much as in him lay, set forth and extolled the solemne meeting and assemblies. There went up into the pulpit one among all the rest, counted very sage, expert in the Word of God, well exercised in preaching, who chose a parcell of Scripture, discoursed at large as it were in the gathering together of the members and uniting of the congregations, whom many learned clerkes and famous Bishops heard with quiet and attentive eare. This preacher therefore in the presence of *Paulinus* a Bishop that passed all other for rare and singular gifts, by whose meanes and procurement also the famous temple of *Tirus* in *Phoenicia* was built with most gorgeous furniture, uttered this Sermon in such sort as followeth.

CHAP. IIII.

*A solemne Sermon in praise of the building of the Churches, but expressly
directed unto Paulinus Bishop of Tyrus.*

He praiseth
Paulinus the
Bishop.

Beseleel.
Salomon.
Zorobabel.

O Ye friends and priests of the most high God, which are beautified with holy robes, & the heavenly crowne of glory, with the sacred ointment & priestly attire of the Holy Ghost: and thou the ornament of the new holy temple of God, which art honored of God himselfe with wisdom of ancient yeares, yet hast brought to passe noble deeds and enterprises with fresh and flourishing vertue, to whom God himselfe preserver of the whole world hath granted this great honour, that thou shouldst build & repaire on earth this house unto Christ the only and first begotten word, unto his holy and noble Spouse, whom one may very well call either a new *Beseleel*, chiefe builder of Gods tabernacle, or *Salomon*, king of a new and more mighty *Ierusalem*, or else a new *Zorobabel*, who hast purchased far greater glory unto the temple of God then it had before: and O you the sucklings of the holy flocke

flock of Christ, the house of good literature, the schoole of wisdom, the honest and godly audience of piety: it was lawfull for us of old to laud God with hymnes and songs, which have heard out of holy Scripture, the marvellous wonders of God, and the miraculous bountifullnesse of the Lord shewed towards mankind, being to this end instructed, that we should say: *O God we have heard with our eares, our fathers have declared unto us the workes thou hast wrought in their daies of old: but now have we learned it not by hearing, neither by rehear-* fall and rumor of the high arme and heavenly hand of our God and high king, but by deedes, and (as I may say) with the eyes themselves, beholding the things written of old to be certaine and true, we may sing another hymne of victory, and to good purpose shout and say: *Like as we have heard so have we seene, in the city of the Lord of hosts, in the city of our God:* in which city (not this lately builded and erected unto God) which is the Church of the living God, the pillar and ground of all truth, whereof a certaine other testimony of holy Scripture reporteth thus: *Glorious things are spoken of thee, O thou citie of God.* In so much as then we are gathered by the benefit of Almighty God, through the grace of the only begotten, unto this Church, let every one of us here presently assembled together, praise and laud God, and withall cry and say: *I was glad when they said unto me, we will goe up into the house of the Lord.* And againe: *Lord I have loved the beauty of thy house, and the place where thine honor dwelleth.* And not onely he which sitteth, but altogether, with one spirit and with one mind honouring the Lord, let us sing and say: *Great is the Lord and worthy to be praised in the city of our God, even upon his holy hill.* For he truly is great, and his house great, high, wide and beautifull in comparison of the sonnes of men. *Great is the Lord which alone doth wonderfull things, great is the Lord doing great things, unsearchable things, glorious and excellent things, whereof there is no number. He is great changing moments and times, removing and ordaining things, raising the poore out of the dust, and lifting the needy out of the mire, he hath deposed the mighty from their seates, and exalted the meeke out of the earth, he hath filled the hungry with good things, and hath broken the armes of the proud.* And thus (not onely to the faithfull, but also to Infidels) hath he confirmed the memory of things rehearsed of old, who is Lord of all, the maker of the whole world, the Almighty, the most excellent, the one and the only God, which doth wonderfull and great things, unto whom we obediently do sing a new song, even unto him which alone doth marvellous things, because his mercy endureth for ever: which smote great kings, and slue mighty kings, because his mercy endureth for ever: because that when wee were brought low, the Lord was mindfull of us, and delivered us from our enemies. With these praises let us not cease to celebrate God the universall Father, but also the second Person, author of all goodnes exhibited unto us, the bringer of the knowledge of God, the teacher of true piety, the rooter out of the wicked, the dispatcher of all tyrants, the governor of our whole life, let us (whose case was lamentable) honour him, founding continually with mouth and mind, I meane our Saviour Iesu. For he alone the onely most excellent Sonne of the most excellent Father, according unto the will of his Father, where with he loved man, most willingly like a cunning Phisition, for the health of the patients, tooke upon him our nature, which lay as it were in a bottomelesse pit of perdition, the beholding of whom in this case was very grievous, and the handling unpleasant: and of the miseries of other he heaped unto himselfe great miseries; he saved not onely such as were sicke with fore botches and festred wounds, but also such as lay among the dead, he himselfe by himselfe hath delivered us from the most darke dungeons of death. There was not so much power given to any other in heaven, which could without let, and undoubtedly minister salvation to so many castawaies, but he alone tooke upon him our perdition, subject to many grievous passions, he alone tooke upon him our troubles, hee alone tooke upon him the punishments due for our impiety, and when he found us not onely halfe dead, but already even stinking in the graves and sepulchers themselves, preserved us heretofore, and now also by the carefulnesse of his good will, beyond all other mens expectation, yea and ours too, and by the great abundance of his fatherly goodnesse is become our quickner, our Day-starre, our great Phisition, our King and Lord, the Christ of God. When all mankind was buried in the cloudy night of profound darknesse, by the wilnesse of seducing divels, and the working of spirits hatefull to God, he alone appearing unto us with the Sunne beames of his heavenly light, loosed the knotty fetters of our sins: but now after that for so great favour and bountifullnesse, spite being grieved with all goodnesse, and the divell himselfe busily going about all mischiefes, ready to burst for griefe, hath raised cruell war against us with all his deadly might,

Psal. 44.

Psal. 48.

1 Tim. 3.

Psal. 87.

Psal. 122.

Psal. 26.

Psal. 113.

Luke 1.

Psal. 106.

Psal. 107.

Psal. 136.

Psal. 105.

Esay 53.

Satan the enemy of mankind, and worker of all mischiefes.

Christ aideth
the comfort-
lesse.

The orna-
ments of the
Temple, and
the meaning
thereof.
Psal. 35.
Psal. 148.

and first after the manner of a madde dogge, which gnaweth with his teeth the stones flung at him, and poureth out the rage of revengement upon those dead things: hee set upon the stones of the oratories and the senslesse building of the houses with savage woodnesse, to the end he might bring in (as he supposed) a desolation of Churches: againe, he sent out cruell murmures and poysoned speeches, partly by the threatens of wicked tyrants, and partly by the degrees of prophane Princes: moreover, foming out his death, he hath infected with his venomous and deadly poison the soules which he caught in his snare, and slue them with the damnable sacrifices of dead images, and raised against us all sorts of beasts covered with mans skinne, and all kind of cruelty: againe, the Angell of great counsell, the great Arch-captaine of God, after sufficient wrastling, the which the most valiant souldiers of his kingdome endured throughly with invincible patience and sufferance, had esfoones shewed himselfe, he destroyed the hurtfull and noysome things, and brought all to nought, as if they never had beene named, but unto himselfe he made all acceptable and peculiar above all glory, not onely among all men, but among the heavenly powers themselves, the Sonne, the Moone, the Starres, all heaven and earth together. So that now, which otherwise never any where came to passe, the most excellent Emperours, considering the honour they receive of him, have detested the sight of dead images, and troden under foot the unlawfull service of divels: they have set at nought the seducing of old time received of the Elders: they have knowne one only God, the common benefactor of all: they of themselves confessed Christ the Sonne of God supream King of all: upon pillars they have intituled him a Saviour: for everlasting memory they fastened his vertues and victories against the wicked in the midst of the city which had dominion upon earth unto the imperiall armes, that Iesus Christ our Saviour alone of all the men from the beginning of the world, yea of the head Princes of the whole world was honoured not as a common king crowned of men, but adored as the naturall Sonne of the universall God, and God himselfe. And not without just cause. For what Prince of all them that ever were, brought so much power, that by the appellation of his name he should fill the eares and mouthes of all mortall men throughout the whole world? What King hath ratified so godly and so wise lawes decreed by him, that they might sufficiently and durably bee read to the hearing of all men from the ends of the earth to the bounds of the whole world? Who hath wiped away the barbarous and savage manners of the Gentiles with his loving and tractable lawes? Who ever since the beginning of the whole world, being impugned of all men hath shewed power passing the reach and strength of man, so that he seemed daily to flourish and throughout all his whole life to waxe young? Who hath ordained and planted a nation not heard of from the first beginning, not secret in some corner of the earth, but throughout the whole compasse under heaven? Who hath so fenced his souldiers with the bright armor of godlinesse, that they were found in their fighting against their adversaries of courage harder then the Adamant stone? What King after his decease so governeth, and warreth, and erecteth signes of victories against the enemies, and filleth every place, coast, and countrey, as well of the Grecians as Barbarians, with his princely palaces and consecrated temples? as these ornaments and dedicated Jewels of this temple are gorgeous, which being royall and notable indeed, are worthy of wondering and admiration, and as it were certaine and manifest tokens of our Saviour (for now also, *hee spake the word and they were done, he commanded and they were created*, for who will withstand the beckning of the Word of God the supreme King and governor of all?) which require speciall rest and convenient leasure, that they may diligently be considered and expounded, whereof also proportionally the readinesse of the workemen is to be weighed, in presence of him whom we celebrate with divine praises, which considereth the spirituall temple of us all, and beholdeth the house builded with lively and growing stones, which being soundly and securely laid upon the foundations of the Apostles and Prophets, *hath Iesus Christ himselfe to the corner stone*, whom the wicked head builders of mischief have rejected, not onely of that building which now is ancient and hath no longer continuance, but also of that which presently consisteth of many men. But the Father hath allowed him for head of the corner of our common Church, both then and now also. Therefore this lively Church of the living God builded of our selves, I doe call the chiefe vestrie serving for the Word of God, whose inward chancels not seene of many, holy in deed

deed and most holy places, who by beholding of them ever durst presume to explicate? yea who could behold the inner parts of the hallowed porches, but the onely great High-Priest of all, to whom onely it is lawfull to search the secrets of every reasonable soule? Peradventure it may bee possible for some one or other of his equals to enjoy the second place next after him, to wit, for the President and Captaine of this warfare, whom the chiefe and great High-Priest himselfe hath ordained a shepheard of this your holy flocke, enjoying the second honour of these holy things, taking in charge your people by lot and appointment of the Father as his servant and interpreter, like a new *Aaron* or *Melchisedech*, likened unto the Sonne of God remaining and preserved by him for ever by the prayers in common of you all. Vnto this man therefore onely be it lawfull next after the chiefe and greatest High-Priest, to see and to behold, if not the chiefe things, at leastwise the second closet of the inner contemplation of your soules, when he hath exactly sifted every one of you by experience and prolixity of time, and when as with his owne industry and care he hath instructed you all in honesty and the doctrine which is according unto godlinesse, and hath beene made mighty above all others to set forth with workes agreeable to his calling, that doctrine which by ayde of the divine power hee hath gotten. The chiefe therefore and our great High-Priest, *the things which hee seeth the Father doe, the same likewise* (saith hee) *doth the Sonne*: but this man secondarily even himselfe beholding with the cleare eyes of the mind, the first as a teacher whatsoever things he saw him doe, using as it were the first framed patternes, the portraiture of them as much as lay in him to the like resemblance, as a workman he wrought the things which you see with your eyes, differing not a jot from that *Beseleel*, whom God himselfe endued with the spirit of wisdom and understanding, and other industrie and skilfull knowledge, whom he called and ordained the workman of the building of the Temple by formes of the celestiall types. After this sort this man, garnishing and beautifying whole Christ, the Word, the wisdom and light in his mind, it may not be told with what courage of mind, with what plenteous and unsatiable power of the mind, and with what great liberality of you all, and earnestly contending with largenesse of gifts, least by any meanes you should slide away from his purpose: he hath ordained this most renowned and most excellent Temple of the high God, as a visible patternne agreeable with nature, resembling the better invisible Temple. This Quire, worthie to bee spoken of, though first of all it were covered through the wiles of the adversaries, with the sinke of all filthinesse, he despised not, neither yeilded he unto the cruell spite of them which were authors of that mischief, for if his pleasure had beene to have passed unto some other place, (a thousand others had beene easily sought in this city) he had found great ease of his labour, and had beene ridde of so much businesse. But first of all he stirred up himselfe to this work, next, all the whole people being settled with readinesse, and made of all as it were one will, first he tooke this labour in hand, to the end that he might specially restore her that was destroyed by the enemy, which aforetime had endured great travels, and before our time the same persecution which we suffered, I meane the Church like a mother deprived of her children, he thought good that she altogether with us should enjoy the magnificencie of our gracious God. For as much as the great shepheard hath vouchsafed to gather into one fold his children, the beasts and wolues being driven away, and every sort of cruell savage creatures put to flight, *the James of the Lyons he hath broken*, as the holy Scripture doth testifie, hee hath also most justly restored againe the very fold of his flocke, *that hee might still the enemy and avenger*, and resist the rebellious enterprises of the wicked against God. And now they are not hated of God, no more were they then. But after that in short space they molested, and were also molested themselves, they suffered punishment due for their desert, and were utterly destroyed themselves, their friends and families, so that the Prophecies written of old in holy Scripture they have in very deed confirmed, where among other things the holy Scripture truly pronounceth these things of them: *The wicked have drawne their sword, bended their bow that they may shoot at the poore and needy, and slay the pure of heart. Their sword shall pierce their owne heart, and their bow shall bee broken.* And againe: *The remembrance of them is perished with a sound, and their name hast thou wiped away for ever and ever. And when they were in misery they cryed unto the Lord, but there was none to deliver them, and he heard them not. They stumbled and fell, but we rose and stand up.* And this that

Ioan. 5.

Beseleel.

The cleansing
of the polluted
Temple.

Psal. 35.

Psal. 8.

Psal. 37.

Psal. 9.

Psal. 18.

Psal. 73.

Esay 35.

Psal. 74.

Psal. 80.

Pro. 3.

Heb. 12.

Esay 35.

The wall of
the Church.
The porch.A space be-
twene the
Sanctuary and
the porch.

that was foretold of them (*Lord in thy city thou shalt bring their likeness to nought,*) is now in all mens sight found true, but they after the manner of the gyants, going about to warre with God, purchased unto themselves such an end as bereaved them of their lives: but shee that was desolate and bewailed among men, obtained such an end of her patience in God, as is now to be seene, that according unto the Prophecie of *Esay* it may be cryed unto her: *Rejoyce thou drye desert, let the wildernesse be glad and flourish like the Lillie, the waste places shall bring forth and rejoyce. You loose hands, and dissolute knees ye shall be strengthened. Comfort your selves, you faint hearted, you shall be strengthened, feare not. Behold, our God hath restored judgement and will requite. He will come and save you. For (saith he) the waters shall flow in the desert, and the vallies in a thirsty land, and the drie land shall be turned into marish, and the fountaines of waters into drie land.* And these things of old time foretold by words were graffed in holy Scripture, but the things now brought to passe, are not onely delivered unto us by heare-say, but by workes themselves. This desert destitute of water, this widow and desolate (whose gates with axes like timber in the woods they have hewed downe: *For they have broken her in peeces with axes and hammers: Whose bookes they have destroyed, And burned with fire the Sanctuary of God: for they have throwne to the ground the Tabernacle of his name: whose grapes they have gathered as many as passed this way, and throwne downe her hedges, the which the wild bore out of the wood hath rooted up, and the wild beast of the field devoured,*) by the wonderfull workes of Christ, presently where it pleased him, is become like the Lilly. For then by his commandement according unto the providence of the Father she was chastised (*Whom the Lord loveth he chastiseth, he scourgeth every child whom he receiveth*) and after due measure being converted, she is commanded to rejoyce from above, and now flourisheth like the Lilly, and breatheth unto all men an holy sweet smelling savour. For (saith he) *the water shall flow in the desert, they (to wit) which are holy, of the saving fountaine of new birth.* And now that which a while ago was desert, is turned to marish, and the wel-spring of the water of life issued out into thirsty land. And to say the truth, the hands before loose are strengthened, these workes also which we presently behold, are great and famous tokens of the wonderfull power and handy work of God. Moreover the knees of old withered and weakened, having recovered their strength and wonted paces, do enter the right and high way of divine knowledge, and hasten unto the flocke of the high shepheard. But if their mindes have beene amazed with the threatens of sundry tyrants, neither hath the word of salvation contemned the cure of them, but healing them notably, leadeth them unto heavenly comfort, saying, *Comfort your selves ye faint hearted, be strong and feare not.* And because it behoved this wildernesse wrought for God to enjoy these benefits, this our new and passing *Zorobabel*, indued with that readinesse of mind he is of, to give eare, obeying the sayings of the Prophets, after that bitter captivity and abomination of desolation, despised not this dead carcase, but before all things pacifying God the Father with prayers and supplications together with the consent of you all: and taking him for a helper and fellow worker which alone quickneth the dead, raised her being fallen, after that he had purged and cured the mischiefes which were wrought: and gave her a stole, not wherewith she was clad of old, but that which she learned againe of holy Scripture, which testifieth thus: *And the latter glory of his house shall passe the former.* Wherefore enlarging this quire with farre greater roome, he hath fortified the outer compasse of the whole building with a wall, that it might be a most safe hedge of all the whole worke: next he hath erected a great porch, reaching very high eastwards unto the Sun beames, so that unto them which stand a far off without the hallowed wals, it yeeldeth a cleere shew of the artificiall worke contained within them, and withall turning, or entising the countenance of forrainers touching the faith unto the first entrance, so that none passe by, which is not pricked in mind first with the remembrance of the former desolation past, next with the sight of this wonderfull worke (unto such as were hoped and wished for) a pricke peradventure to draw men, and by the beholding thereof to entice men to enter in: them also who already are entred within the gates he suffereth not with foule and unwashed feet to draw nigh unto the inner parts of the most holy places. For making a separation with great distance betweene the temple it selfe and the first entrance, he hath beautified this place on every side with foure overthwart porches, and after the forme of a quadrangle hee compassed them about on every side with high pillars, the distance betweene he hath shut with lattice like
nets,

nets, made of wood and measured after the breadth of the place, the middle he left void, that the bright shie might be seene, and that it might yeeld the aire tempered with the bright beames of the Sunne. Hither hath he brought pledges of holy purgations, to wit, fountaines lying over against the temple, which with great plenty of water give meanes of washing unto such as enter into the holy cloisters. And this place in which all that goe in stay first to wash themselves, as it yeeldeth beauty and glory, so is it a fit mansion for them to rest in who are to be instructed in the principles of faith. Moreover to beautifie these things with great variety of workes to delight the eyes, hee made large doores into the temple, with many galleries made within. And againe he placed three gates on the South side, whose middle distance on both sides he made to excell, both by reason of the bignesse and breadth thereof, the which also he notably set forth with bowes of brasse, linked with iron and sundry kinds of carved worke, and substituted them unto it as guarding souldiers unto a queene. After this manner he added the same number of porches unto the galleries on either side of the whole temple, and over from above he invented sundry falls of greater lights unto the whole house, and the setting out or front of them he hath diversly wrought over with carved timber. But the princely pallace he hath fortified with more precious and more gorgeous stuffe, using for this more plenteous liberality of expences. It seemeth unto me herein a thing superfluous, to describe the length and bredth of this house, these gorgeous ornaments, the unspeakable greatnesse, the glistering shew of the worke, the height reaching unto the heavens, and to extoll with speech the precious Cedar trees of *Libanus* hanging over, the which holy Scripture hath not passed over with silence, saying: *The trees of the Lord will rejoyce, and the Cedars of Libanus which the Lord hath planted.* To what end shall I intreate more curiously of the most wise and chiefe devised disposition of the building, and againe of the excellent ornature of every severall part, when as the testimony of the eyes themselves passeth and excludeth that knowledge which pierceth the eare? But this man having finished the temple, and the most high seates for the Presidents honour, againe having placed the underseates in a passing good order, and last of all the most holy place, the Altar being set in the midst: againe he so compassed these things with wodden railes wrought up to the top with artificiall carving, that too many might not come therein, yeelding a wonderfull beauty to the beholders. Neither hath he negligently paved the floore. This he gorgeously bedecked with marble stone, and now consequently he tooke in hand the utter parts of the temple, he builded seates and goodly yles on either side very artificially, and joyned them to the temples side: he beat out windowes and coupled them to the doores of the middle temple, the which things also our *Salomon* an earnest maintainer of peace and builder of this temple hath brought to passe, for such as yet want the sacrifice and sprinkling done by water and the Holy Ghost. So that the prophecy above mentioned, consisteth no longer in words, but is accomplished in deed it selfe. For now, as it is most true, *The latter glory of this house passeth the former.* For it behoved and most meete it was, in so much that the Lord had beene in agony and had once embraced death for her, and after his passion, the foule body (which for her sake he put on) being translated unto brightnesse and glory, and the flesh it selfe after dissolution, led from corruption to incorruption: that she in like manner should enjoy the gracious goodnesse of our Saviour. Although she had promises of the Lord himselfe of farre more excellent gifts, and desireth incessantly to obtaine a greater glory of new birth at the resurrection of the incorruptible body, together with the glistering brightnesse of the Angelicall quire above in the heavens and pallaces of God, with Iesus Christ himselfe the chiefe benefactor and Saviour in the world to come: yet in the meane space, in this present life, she which of old was a widow and solitary, now adorned by the grace of God with these floures, and become indeed like the lillie, according to the saying of the Prophet, she hath put on her wedding robe, and is compassed about with a crowne of beauty, and as it were instructed by *Esay* to dance for joy. Let us heare of her how she offereth with reverence, thanksgiving unto God the king, with the voice of praise, when she saith: *Let my soule rejoyce in the Lord. For he hath put upon me the garment of salvation, and covered me with the mantle of righteousness. He hath bedecked me like a bridegroom with a crowne, and like a bride with ornaments. For even as the earth multiplieth her flowers, and like as the garden sheweth forth her seeds, so hath God caused righteousness and praises to flourish before all the heathen.* With such sayings doth she triumph, but heare with what words the bridegroom, the celestiall

Wellsprings,
cockes, or
conduits.

Gates.

Porches,
Windowes.

Psal. 104.

The floore or
pavement.

Esay 61.

The Church
rejoyceth.

Esay 54.

Esay 51.

Esay 52.

Esay 49.

2 Cor. 6.

celestiall word, Iesus Christ himselfe doth answer her, the Lord himselfe saying: *Fear not because thou wast confounded, neither be thou ashamed because thou hast beene set at naught. The Lord hath not called thee as a woman forsaken and faint hearted, neither as a woman hated from her youth up, saith thy God. A little while have I forsaken thee, and in great mercies will I pitie thee: when I was a little while angry I turned my face from thee, but in great mercies will I pardon thee, saith the Lord thy Redeemer. Awake, awake, thou that from the hand of the Lord hast drunke the cup of his wrath. Thou hast drunke off and emptied cleane the cup of destruction, the cup of my wrath. There was not of all thy sonnes whom thou hast begotten, not one left to comfort thee, not one which might hold thee up with the hand. Behold I have taken the cup of destruction out of thy hand, even the cup of my wrath, and henceforth see thou drinke of it no more, and I will put it into their hand which wrongfully troubled thee, and which have humbled thee to the dust, awake, awake. Put on thy strength: put on thy glory. Shake from thee the dust, arise and sit up. Plucke out thy necke from the collar. Lift up thine eyes and looke about thee, and see thy sonnes gathered about thee. Behold they are gathered together and come unto thee. As truly as I live saith the Lord, thou shalt put them all upon thee as apparell, and gird them unto thee as a bride doth her jewels. As for thy land that hath lien desolare, wasted and destroyed, it shall be frequented of thine inhabitants, and they which have devoured thee shall be farre off. For the sonnes which thou hast lost shall say in thine eares: this place is narrow for me, provide a place where I may dwell, and thou wilt say in thine heart: who hath begotten me these? I was barren and a widow, but who hath nourished these for me? I was left alone, but whence come these unto me? These things hath Esay prophecied. These things of old were inserted in the Scripture concerning us, and requisite it was that somewhere we should behold the truth thereof shewed in workes themselves. Wherefore because the bridegroom, the Word of God hath thus spoken unto the Spouse his most holy Church, very well hath this chiefe solemnizer of the mariage raised and restored this desert, lying after the manner of a dead carcase, destitute of all hope of man, by the common prayers of you all, and true hands stretched forth at the commandement of the universall King, and by manifestation of the power of Iesus Christ: and being raised, hath ordained her such a one as he had learned by the description of holy Scripture. This miracle then passeth, and is above measure to be wondred at, of them specially which only make shew of outward things. For the renewings of that divine and reasonable structure in the soules of men, which the Sonne of God himselfe according to his owne image made like unto God in all things, that is, a nature incorruptible, incorporeall, reasonable, free from earthly matter, in it selfe a spirituall essence, exceeds all the chiefe and first spirituall types belonging unto God. Which at the beginning ordained, that it should be of that which was not, and made unto himselfe and to the Father, an holy Spouse, and a most sacred temple, which he sheweth manifestly when he saith: *I will dwell in them and walke among them. I will be their God, and they shall be my people.* And indeed the mind of man was perfect and purged, and so prepared from the beginning, that it might beautifie the heavenly word, and fructifie in it selfe: but by envie and the motion of the malicious divell, of it owne accord it became subject to passions and set on malice, so that being forsaken of God, and destitute of his helpe, and unarmed, it was exposed and left to the snares of them which of old envied the salvation thereof: and overthrowne by the terrors and sleights of invisible and spirituall enemies, hath fallen with such a fall as may not be recovered, so that not one stone of vertue cleaved to another in it, but lay al prostrate upon the earth and dead, bereft of the naturall understanding of God. And that being fallen which was made after the likenesse of God, no visible wild boare out of the wood rooted it up, but some pernicious divell and spirituall wild beasts, which have set it on fire with passions, as with fierie darts of their malice, and burned with fire the true Sanctuary of God, and throwne to the earth the dwelling place of his name, and troden it, thus miserably lying overcast with a great heape of earth, without any hope of salvation. But the holy word of salvation, carefull hereof, according to the goodness of his most gracious Father, revenged him of the sinners with punishment due for their desert. First therefore by taking away the lives of the most impious and pernicious of all, the most grievous tyrants hated of God, he purged the whole world, by the industry of the most godly Princes: next, he brought into the open face of the world, men well knowne of him, dedicated and consecrated unto him of old in godly life, and protected by him, though in secret, (the troublesome times drawing nigh) and honoured them sufficiently*

ciently with plenteousnesse of his spirit, and by meanes of these hath clenfed the soules a litle before infected and oppressed with all kind of impious decrees, with reprehensive lessons of Discipline, as it were with delving instruments, and all your minds being garnished and made glorious he hath delivered unto this most wise captaine and beloved God: who otherwise prevailing in judgement and industry of invention, knowing and discerning the disposition of the soules committed to his charge, from the first day, as I may say, that he began to build, hath not as yet rested, one while framing in you al glittering gold, another while tried and purified silver, and precious stones, to the end he may accomplish afresh in you by works themselves the sacred and mysticall prophetic which is thus read: *Behold I will make thy walls of precious stone, and thy foundations of Saphyres, thy bulwarks of Iasper, thy gates of Christall, and thy borders of chosen stones. Thy children shall be taught of God. I will give all thy children plenteousnesse of peace, and in righteousnesse shalt thou be grounded.* Therefore building in righteousnesse, he hath aptly severed the power of the whole people, by some comprising the onely outward wall, he hath fortified the sincere faith. But this people being many and great, is not sufficient to the building of a more excellent work. Vnto some he committed the entrances of the house giving them in charge to watch the doores, and to guide such as enter in, who not unworthily are shewed to be the porches of the temple. Some he hath firmly set about the inner court with chiefe pillars, after the manner of a quadrangle, and to the chiefe bulwarks he hath referred the Scripture of the foure Evangelists. Againe, some he hath coupled with fortresses on either side about the princely pallace, which as yet are novices in the faith, they both increase and prosper, yet set farther off from the inward holy contemplation of the faithfull. Of these hath he taken the incorrupt soules, purified with the divine fountaine after the manner of gold, and others hath he set up with pillars, far mightier then those outward, out of the inner writings of mysticall Scripture, and set them forth lively to minister light. The glorious doctrine of the high and supreme king, that is, of the one & only God, hath adorned the whole temple with one porch, and the same very notable. Hee hath attributed the second beautifull brightnesse unto the power of Christ, and to the power of the Holy Ghost, and every where vnto the power of the Father, as for the rest he hath expressed the excellency of every truth both plentiful and manifold throughout the whole house, and on every side he hath builded a great, a princely and a noble house full of light throughout, with lively, seasoned, sure, and chosen stones of the soules. He hath beautified the inner and utter parts with the most flourishing attire of continency and temperance, inso-much as they consist not only of soule and mind, but also of body. There are also in this temple thrones & infinite underseates and receptacles in all those soules wherein the graces of the Holy Ghost have their abode, such as of old appeared unto them which had their conversation with the holy *Apostles*, of whom also *cloven tongues were seene as if they had beene fire, and rested upon each one of them.* But whole Christ himself hath fastened his seat in him which governeth all, in others secondarily next after him placed, rateably as every ones capacity can comprise the divisions of the power of Christ and his holy spirit. The under-seats are both Angels and soules of certaine men, even of such as are committed unto every one for institution and custodies sake. The noble, the great and onely altar, what other thing is it, then the most holy place & the sincerity of the Priests soule which is common to all, at the right hand of which altar standeth the great High-Priest of all, *Jesus* himselfe the only begotten Son of God, which directeth unto the Father of heaven & the universall God, that sweet smelling perfume, the unbloudy & spirituall sacrifices of prayers, received of all with swift eyes and stretched out armes, & first of al he himself with adoration, & alone exhibiteth due honor unto the Father, & next prayeth that he will be unto us all pacified & gentle, firmly & for ever. This great temple, which is in the whole world under the sun, the great workmā of all, even the word of God hath ordained, & againe he hath finished upon earth this spiritual likenes of them which clime over the same circular forme of the heavens, that the Father might be honored & worshipped through him of every creature & reasonable thing on this earth: again, he hath made the supercelestiall host and the shewes of these things there to be seene: to be short, that *Jerusalem* which they cal new, & *Sion* the celestial mount & supernatural city of the living God, in which infinite troupes of Angels, & the Church of the first begotten which are written in heaven, do honor with secret & unsearchable praises, our maker and the generall prince of all, whom no mortall man can worthily set forth: *For the eye hath not seene, and the eare hath not heard, neither hath the heart of man conceived the things which God prepared for them*

Esay 54.

Acts 2.

1 Cor. 2.

them that love him. Whereof we now partly being thought worthy, both men, women, and children, all together as well small as great, with one spirit and with one soule, let us not cease with thankes giving, to celebrate the author of so great benefits bestowed upon us, *Which hath mercy on all our sinnes, and cureth all our maladies, which hath redeemed our life from destruction, he crowneth us in love and mercies, and filleth our desire with goodnesse. For he hath not dealt with us according unto our sinnes, neither rewarded us according unto our iniquities. For looke how farre the East is from the West, so farre hath he set our sinnes from us. And even as a father tendereth his sonnes, so hath the Lord tendered such as feare him.* Pondering therefore in our minds these things alwaies hereafter, and setting before our mind the author and solemnizer of this present feast, of this joyfull and renowned day, yea day and night, every houre, and as I may say, unto the last gaspe, embracing and reverencing him with all the might of our mind, and now rising, let us humbly beseech him with the great voice of our earnest desires, that he keepe and defend us in his sheepe-fold unto the end, and that he alwaies governe the peace which he himselfe hath granted, never to be broken, alwaies immoveable, in Christ Iesu our Saviour, to whom be glory world without end. Amen.

CHAP. V.

The Edicts of Constantine and Licinnius touching Christian Religion and the liberty thereof.

The copie of the Imperiall Edicts translated out of the Latine into the Greeke and out of the Greeke into English.

GO too now, let us proceed on and annexe the copies of the imperiall Edicts of *Constantine & Licinnius* translated out of the *Romane* into the *Greek* tongue, as followeth: *Weying with our selves, that of old the liberty of Religion was not to be kindred, and that every one had licence after his mind and will, we have presently commanded that every one shall handle the holy affaires at his pleasure, and that the Christians shall retaine the faith of their former opinion and wonted service. But in as much as manifold and different opinions do rise by reason of that Edict in the which such a licence and liberty was granted, we have thought good to lay downe plainely the things whereby peradventure divers of them were restrained from such an observation. When as with prosperous successe I Constantine Emperor, and I Licinnius Emperour, came to Millaine, and enquired of the things which made for the commodity and profit of the Common-wealth, these amongst many other things seemed expedient, yea before all other we purposed to decree, wherein the reverence and service due to God is comprised, that is to say, by the which we might grant unto the Christians altogether free choice to embrace what service and ceremonies pleased them best, to the end the divinity of the celestiall affaires now every where received, might in some part be pleasing unto us and to all our subjects. Then according unto this our pleasure we have decreed with sound and most right judgement, that licence and liberty be henceforth denied unto none at all, of chusing or following the Christian service or Religion, but that this liberty be granted unto every one, to addist his mind unto that Religion which he thinketh fit for him, to the end that God may grant unto us his wonted care and goodnesse. It was necessary for us to signifie unto thee this our pleasure, to the end the opinions contained in our former letters sent unto thy wisdom in the behalfe of the Christians, may altogether be taken away, and that the opinions which seeme very foolish and farre from our clemencies liking may be cut off. And now whosoever freely and firmly is thus disposed to retaine the Christian religion, let him do it without all molestation or grievance. These things have we determined to signifie fully unto thy carefulnesse, that thou maist know us to have granted unto the Christians free and absolute licence to retaine their owne religion: and because that we have granted absolute liberty to use their observance and religion, if so please any, it manifestly availeth for the tranquillity of our times, that every one have liberty to chuse and worship what God pleaseth him best. This have we done, lest ought of our doings seeme prejudiciall unto any service or religion: and this, besides other specially we thought good to decree concerning the Christians, that they enjoy their places where afore time they were accustomed to frequent, whereof in our former letters sent unto thy wisdom, there was another order concerning the former time: that if any had bought them either of our treasury, or of any other, they should without all delaies or doubts restore them unto the Christians, without silver, and without any other demand in recompence for it. And if any (having obtained the same by gift graciously bestowed upon him by our goodnesse) demaund ought*

in their names for recompence, let them have recourse unto the Lieutenant and Iudge of the place, that consideration be had of them by our benignity: all which, without any delay thou shalt by thine industry require to be granted unto the Christian society. And because the said Christians are knowne, not only to have enjoyed the place of their meetings and assemblies, but also certaine others peculiar, not to every one privately, but belonging by right unto their whole society: see that thou command all those according unto the decree mentioned before, to be restored unto the Christians, that is to every their society and Synod, all delay set apart, observing in the meane time the aforesaid manner, that if any (as we have said) restore them without receiving of reward, they may assure themselves to suffer no damage through our gracious bountifullnesse. In all these aforesaid see thou employ great industry in the behalfe of the said Christian society, to the end this our Decree may speedily take place, and that in this behalfe ye provide by our clemency for the common and publike peace and tranquillity. By this meanes as is aforesaid, the goodnesse of God towards us the which we have diversly tried already, shall continue at all times immoveable. And to the end the drift of this our constitution and goodnesse may be made manifest unto all men, it shall be expedient that these our writings be every where proclaimed, and brought unto the knowledge of all our loving subjects, lest that that the constitution of this our gracious goodnesse be hid from any man.

The copie of another Imperiall constitution by the which it is signified that this gift concerneth the Catholike Church.

We greete thee welbeloved Anilinus. The order of our gracious goodnesse is this. We will that the things which belong unto others by right be not onely not hindered, but also with speed restored. Wherefore our pleasure is, that as soone as thou hast received these letters, if any of the things which belong unto the Catholique Church of the Christians throughout every city or in any other place, be occupied by the citizens or by any others, thou see the same immediately restored unto their Churches. We have already heretofore decreed the same: that the possessions belonging unto the Churches aforesaid should be restored to their right. In as much then as thy wisdom perceiveth this to be the manifest commandement of our constitution, provide that if either gardens, or houses, or other possessions whatsoever have belonged unto the title of their Churches, all the same be speedily restored unto them againe, to the end we may understand that thou hast diligently obeyed this our commandement. Farewell most honorable and our deare friend Anilinus.

Constantine
and Licinius
the Emperors
unto Anilinus
proconsull of
Asiaticke.

The copy of the Emperors Epistle by the which he summoned a Synod of Bishops to meete at Rome for the uniting and reconciling of the Churches.

Constantine the Emperour unto Miltiades Bishop of Rome and Marcus sendeth greeting. In so much as many such Epistles are brought unto me from Alininus Lieutenant of Aphricke, in the which it is said that Cecilianus Bishop of Carthage is reprehended in many things of divers his colleagues abiding in Aphricke, and this seemeth unto me very grievous, that there should be found in these provinces (the which the providence of God hath allotted peculiarly unto my discretion) a great multitude of people prone unto the worse, and disagreeing, and that among Bishops there should be variance: it seemed good unto me that Cecilianus himselfe together with the tenne Bishops which seems to reprehend him, and ten others whom he thought expedient in the behalfe of his cause, do sayle unto Rome: that there in presence of you all, together with Reticus, Maternus, and Marcus, your colleagues, whom therefore I commanded to hasten to Rome, he may be heard, to the end you may be instructed what things agree best with the most religious law. And that you may have full intelligence touching all these things, I have sent underneath my letters unto your said colleagues, the copie of the letters sent from Anilinus unto me. The which being read, your fidelity may prove how the aforesaid matter may exquisitely be sifted and ended after the rule of equity. Your industry is not ignorant but that I attribute so much reverence unto the Catholique Church, that I would have you suffer in any place no schisme or dissention at all. The divinity of the great God keepe you (most honorable) many yeares.

Constantine
the Emperour
unto Miltiades
Bishop of
Rome.

The copie of the Emperours epistle, by the which he commanded a second Synod to be summoned for the removing of the dissention and debate risen betweene the Bishops.

Constantine the Emperour unto Crestus Bishop of Syracusa.

Constantine the Emperour unto Crestus Bishop of Syracusa sendeth greeting. Heretofore when as some wickedly and perversly went about to sever themselves from the religion of the sacred and celestiall power, and from the catholike opinion, I purposing that such contentions of theirs should be cut off, have written and ordained, that certaine Bishops should be cited from France, and againe that they should be called from Aphricke which of the other part contentiously and stily strive among themselves (the Bishop of Rome also being present) to the end whatsoever this dissention now raised seemeth to be, it might in their presence with great industry and diligence be sifted out and redressed. But in so much as (as it commonly commeth to passe) divers of them, being negligent, forgetfull of their owne salvation, and the reverence due unto the most holy opinion, cease not as yet to dilate their enmitie, and being altogether unwilling to consent unto the sentence already given, they definitively affirme that few of them brought forth their sentences and judgements, and before they had narrowly sifted out all that was to be enquired, to have stepped too swiftly and too hastily to give judgement. Of all these things this came to passe, that they whose part it was to maintaine brotherly unity and concord, shamefully yea wickedly disagree among themselves, and minister an occasion of mockage unto men whose minds are farre alienated from the most sacred religion. Wherefore I must be carefull that that which should voluntarily have bene appeased after that judgement was given, now at length in the presence of many be ended and finished. Because that we have commanded diverse Bishops out of sundry provinces to meet in the Calends of August at the City of Orleance, we thought good to write unto thee that thou (taking of the famous Latronianus lieutenant of Sicilia an ordinary waggon, and together with some two of them of the second order, whom thou shalt thinke good to chuse, moreover with three servants which shall be able to serve thee in thy journey) hasten within the compasse of the same daies unto the said place, that by the meanes of thy faithfull industry, with the peaceable and uniforme wisdom of the rest which there shall meete, this dissention which hitherto wickedly endured with a certaine shamefull winching and repining (all being heard which may be said of either parts varying among themselves, whom we have likewise commanded to be present) may now at length be closed up with religion, and faith, and brotherly concord that ought to be required of us all. The Almighty God keepe thee in health many yeares.

CHAP. VI.

A copie of the Emperours epistle, by the which he granted money unto the Churches.

Constantine unto Cecilianus Bishop of Carthage. Pholes according unto Epiphanius is a weight otherwise called Talentum, and the same is two fold, the one containing 312. pounds and six ounces: the other weighing 208. pence, it is used of Suidas and Augustine de Civit. Dei, lib. 22. c. 8. for a halfe peny.

Constantine the Emperour unto Cecilianus Bishop of Carthage sendeth greeting. In so much as it pleased us to minister some thing for expences sake, unto some certaine Ministers of the approved and most holy religion throughout every the provinces of Aphricke, Numidia and Mauritania: I have sent letters unto Vrsus the renowned lieutenant of Aphricke, and signified unto him that he should cause three thousand pholes of silver to be sold unto thy fidelity. Therefore as soone as thou hast received the said summe of money, see the same distributed unto all the aforesaid, according unto our writ sent by Osius. If thou perceive ought to be wanting, so that our will herein towards all may not be accomplished, demand of Heraclas our treasurer as much as assuredly thou thinkest lacking. This I gave him in charge when he was present, that if thy fidelity required any money of him, he should without any more adoe deliver the same unto thee. And forasmuch as I understand that some troublesome persons were disposed to pervert by some lewde corruption the people of the most holy and Catholique Church: I give thee to understand, that I gave forth such injunctions in presence of Anilinus the Lieutenant and Patricius the governors Vicegerent, that among all other things they should specially have due regard hereof, & that they should in no wise permit such a thing to fall out. Wherefore if thou perceive some such men to persist in this their folly, without any more adoe have recourse unto the said Judges, and make them privie thereof, that they consider of these as I charged them when they were present. The divinity of the great God long preserve thee.

CHAP.

CHAP. VII.

*A copy of the Epistle by the which he freed the Bishops from paying of
taxe or tribute.*

WE greete you most honourable Anilinus. Because it appeareth diversly, that if the religion wherein great estimation of holinesse is maintained be set at nought, great dangers will ensue to the publike affaires: and againe if the same be orderly handled and maintained, great prosperity and speciall felicity will follow unto the Romane Empire and the affaires of all men, the goodnesse of God exhibiting the same: it seemed good unto us, that those men which labour in this godly Religion, with due holinesse and diligent observation of this law, shall receive recompence of their travells. Wherefore our pleasure is, that they of the Province committed to thy charge, which in the Catholike Church where Cecilianus governeth, Minister in this holy Religion, whom we commonly terme Clergy men, be wholly free and exempt from all publique burthens, lest by any error or cursed swarving they be withdrawne from the service due unto God, but rather may occupie themselves about their profession without any molesting at all; who while they performe the great Ministry of the holy worship, doe seeme to profit very much the publike affaires. Farewell most honourable Anilinus. Such things hath the divine and celestiall grace of our Saviour at the appearing thereof granted unto us: and such great benefits were bestowed upon all men by reason of our peace: and thus went our affaires in joy and solemnities.

Constantinus
unto Anilinus
governour of
Aphricke.

CHAP. VIII.

*The ingratitude of Licinnius towards Constantine, and his cruelty
towards the Christians.*

THe sight of these things was intollerable for the divell, enemy of honesty, and worker of malice. Neither in like sort did the things which happened unto the foresaid tyrants suffice Licinnius better to advise himselfe. Who while he enjoyed a prosperous raigne, and the second honour next after the Emperour Constantine the Great, and was highly revered for his affinity and kinred with Constantine, laying aside the example of good Princes, he imitated the wickednesse and impiety of cruell tyrants: and whose tragicall lives he saw ended before his face, these mens manners would he follow, rather then continue in the favour and friendship of the better. Wherefore being moved against his deare friend in all things with the prickles of envy, he raised against him a wicked and grievous warre, neither tendering the lawes of nature, nor mindfull of protested othes, neither of bloud, nor of the covenants passed betweene them. Yet the renowned Emperour, that he might shew him the tokens of true friendship and hearty good will, disdained not at his kinred, neither denied his company in honorable wedlocke with his sister: yea he vouchsafed to make him partaker of his fathers kinred and imperiall bloud: and to be short, he had granted him as to his alliance and fellow Emperour, authority over the whole Empire, and committed unto him no small part of the nations subject to the Romane Empire for to governe and rule. But he practising the contrary, invented daily all kind of wiles against him that was of higher power, and devised all subtle sleights to recompence his deare friend evill for good. Wherefore in the beginning to cloke his conspiracie, he fained friendship, and often in the meane space guilefully and deceitfully by his laying of waite he hoped easily to bring to passe that which he desired. But God being the friend, favourer and keeper of Constantine, brought to light the waite laid for him in secret. For the power and strong armour of piety is of great force, both to revenge the enemy, and to preserve it selfe: so that the most godly Emperour being strengthened therewith, escaped the manifold sleights of the cursed enemy. But Licinnius when he perceived that his secret conspiracy framed not after his mind, for that God revealed unto the godly Emperour all his guile and deceit, when he could no longer cloke his rebellion, he raised open warres: and withall when he purposed to give battell unto Constantine, he went about to impugne Almighty God himselfe, whom he knew to be worshipped of Constantine. Afterward he endeavoured secretly and by litle and litle to impugne the Saints under his dominion, who never molested nor endamaged his Empire, neither hurt him any kind of way at all. And to bring

Licinnius had
married Con-
stantinus sister;

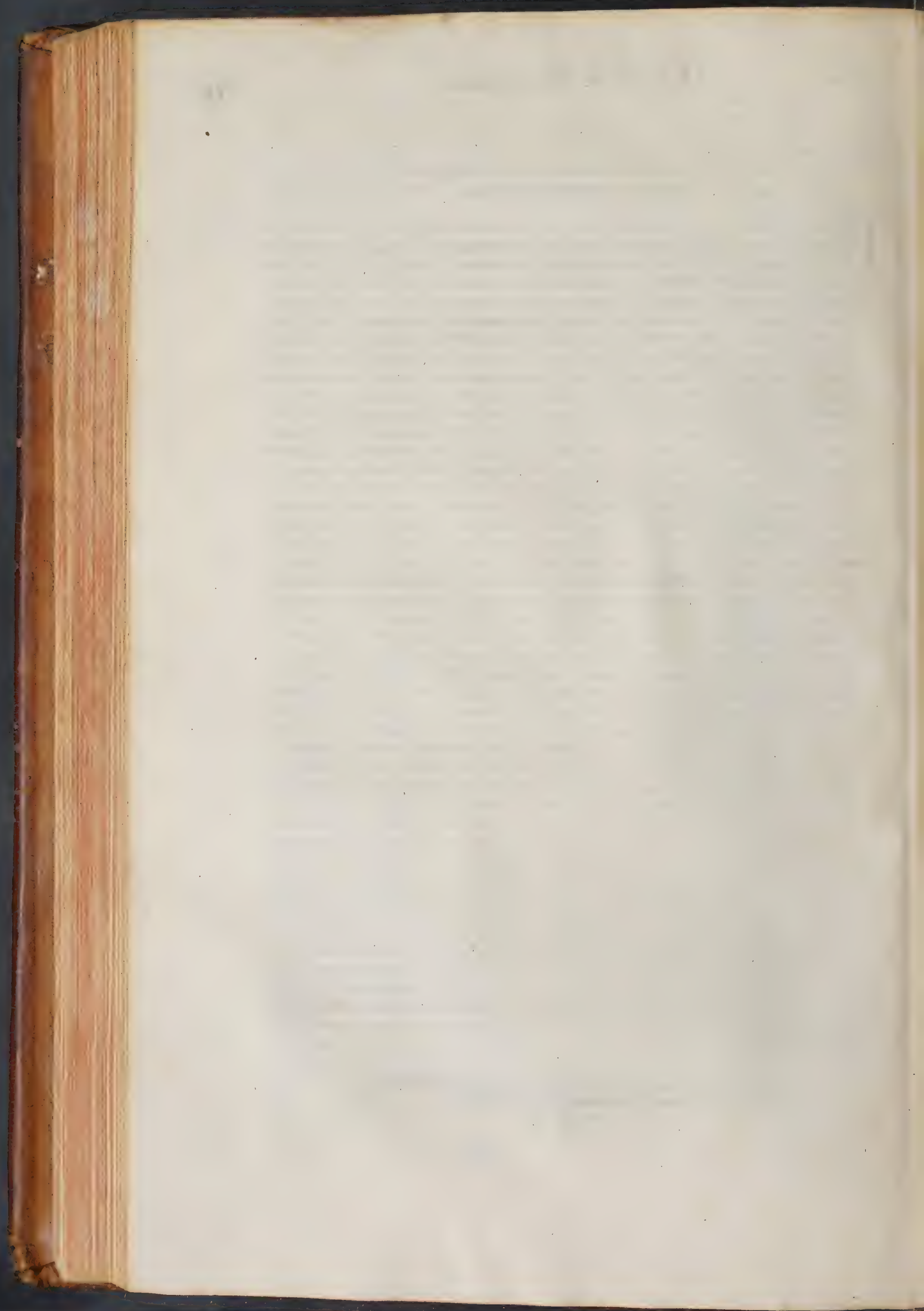
this to passe, he was pricked and stirred to do mischief of his proper malice borne with him. Wherefore neither laying before his eyes the remembrance of them which persecuted the Christians before him, neither of them whom he had chastized and executed for committing of impiety, but renouncing his right wits he embraced open madnesse, and purposed to impugn in stead of him that was holpen, God himselfe the helper of *Constantine*, and first of all he banished all the Christians from his Court, depriving himselfe (filly wretch) of their prayers which they made unto God for him, the which also they were wont to make for all men after their country discipline. Afterwards he commanded that the souldiers appointed in the City, should be deprived and spoiled of their honour and dignities, unless they would sacrifice unto divels. But these were small things in respect of the greater. To what end should I rehearse the things which the enemy of God committed severally and by peeces? how the most unjust made unjust lawes, who by his injunctions gave commandement that no charity by any man should be extended towards them which were afflicted in prison, neither compassion should be had on them which in fetters were like to perish with famine? Neither was it lawfull for any to be honest, or to practise charity towards their kinsfolkes, whom they were bound to pitie even by the law of nature. And that law was indeed most shamefull and cruell, and far from a good nature, unto the which there was a penalty annexed, that such as had shewed compassion, were punished alike with them unto whom they had beene mercifull, and such as had shewed any kindnesse towards them, were fettered, imprisoned, and punished alike with the afflicted. Such were the constitutions of *Licinius*. To what purpose shall I repeate his innovations touching mariage and dead men, whereby he presumed to abolish the ancient lawes of the *Romanes*, well and wisely ordained, and brought in certaine barbarous and cruell lawes, indeed very unjust and unlawfull, and infinite deceits, the which he devised against the nations subject to his dominion, and sundry taxes of gold and silver, surveying of lands, gainfull penalties upon the land of those which then lived not, but were deceased long before. And to be short, the enemy of all goodnesse devised for this cause certaine abjurations against them which had done no evill: and making away of noble and honest personages, whose youthly and tender wives being severed from their husbands he delivered to servants of his to be contumeliously and shamefully handled, and many married wives, virgins and maidens, hath he shamefully abused (though he were new stricken in yeares) to the satisfying of his lecherous, and beastly lust. To what end shall I use many words in this matter, when as the excesse of his later doings, made the former which were small, to seeme in a manner nothing? Wherefore his later madnesse assaulted the Bishops, and for that they were worshippers of Almighty God, he took them for enemies to his doings, whom as yet he invaded not openly for feare of the superiour, but secretly and deceitfully, and slue through wiles divers of the best approved governors. The manner of the slaughter he used was strange and never heard of before, his practises about *Amasia* and the other Cities of *Pontus*, exceed all example of cruelty: where he overthrew some of the Churches of God even to the pavements, and shut up others, lest that any in them should assemble after the wonted manner, & performe the service due unto God. Neither was he perswaded that they in them prayed for him, because he was of a corrupt conscience, but thought that we made supplication unto God, & did all for the godly Emperour *Constantine*: and for this cause he brake out into a furious rage against us. Moreover the flattering Presidents supposing in this behalfe to gratifie the mischievous tyrant, tormented some of the Bishops as lewd persons, are punished, led them forth, and punished without cause such as had committed no evil, as if they had beene murtherers: whereof some endured a strange death, their bodies cut in many small peeces, as butchers do use, and after this cruell and horrible spectacle, throwne into the bottome of the sea to become food for fishes. While these things were a doing, againe the flight of godly men began, and eftswoones the fields, the deserts, the woods and mountaines receive the worshippers of Christ. When these things in this sort prevailed with the wicked tyrant, he thought thenceforth to raise persecution against all, and had brought his purpose to passe (for there was nothing to hinder him from his hainous offence) unless that God which fighteth for the soules of his servants, had speedily prevented his malicious enterprize, and had brought forth with a mighty arme in defence of the quarrell, his servant *Constantine*, a defender of all the godly, as it were a great light in a darke and thicke mistie night.

CHAP. IX.

Constantine having overcome Licinnius, enjoyed the Empire alone, favoured the Christians, and restored peace.

Therefore God from above granted unto this man, this worthy fruit of godlinesse, to wit, victory and trophies against wicked persons, and brought subject the ungracious tyrant, together with all his counsellors and friends, even groveling at the feet of *Constantine*. For when he was fallen into extreame folly, the godly Emperour and furtherer of Christian Religion, perceiving that he was no longer to be borne withall, weyed this matter wisely, and mingling the severity of justice with the clemency of his nature, thought best with voluntary mind, to deliver from injury such as were oppressed by the tyrant. And to the end he might save many, he went about to cut off a few hurtfull and pestilent persons. For when as *Constantine* in times past had used clemency and pitied him who was worthy of no compassion at all, thereby *Licinnius* enjoyed no great commodity, for that he forsooke not his malice, but rather increased his rage against the nations subject unto him: so that now there remained no hope of safety to them that were oppressed by this savage beast. Wherefore the defender of piety, joyned the hatred of evill with the love of goodnesse, and together with his sonne *Crispus* the most humane Emperour, he went forth to battell, and stretched forth his helping hand to all that were oppressed. These therefore together, the father and the sonne, using for their guide and helper, God the supreme King, and the Sonne of God the Saviour of the whole world, having both on every side scattered the armies of the enemies of God, and all the adversaries in that consist by the power of God (even as they wished) being foiled and overthrowne, they got an easie and speedie victory. Immediately then they which yesternight and the day before breathed out present death, and threatening thunderbolts of fiery persecution, were no more remembered, no not so much as once named; their titles and honors had deserved shame and ignominy: and *Licinnius* himselfe suffered the selfe same things alike, the which he saw with his eyes to chance unto the wicked tyrants his predecessors. For he admitted no correction, neither advised himselfe by the stripes of his kinsfolks, but treading with them the same path of impiety, is brought by just judgement into the same downfall. And thus was this man overthrowne. *Constantine* then being renowned for every rare vertue and godlinesse, being also chiefe conquerour, together with his sonne *Crispus* the most godly Emperour, like unto his father in all things, tooke the *Easterne* and the *Romane* Empire, of old time one, and brought all subject to their peace, from the *East* throughout both parts of the world, *North* and *South*, even to the farthest place of the *West*. All feare of them by whom they were afore time oppressed being taken away, and wiped from off the face of the earth, they celebrated solemn and royall feasts. All was replenished with the bright beames of joy and gladnes, and they which afore time full sadly beheld each other, now do it with glad some countenance & cheerfull eyes: and above all, they honoured the supreme King, next the godly Emperour, together with his sonnes, beloved of God (as they were instructed) with dances and hymnes, throughout townes and countries. Moreover all old injury was forgotten, neither was there mention of any mans impiety at all but the enjoying of present prosperity, and the expectation of goodnesse to come. The constitutions of the victorious Emperor full of clemencie, and lawes containing manifest tokens of bountifullnesse and true piety, were every where proclaimed. Thus therefore all tyranny being rooted out, the Empire falling only to *Constantine* and his two sonnes, was preserved firme and free from all envy, who, wiping away all impiety of their predecessors in life, and enjoying merily all the benefits bestowed from above, have set forth by their lawes decreed in the behalfe of the Christians, the study of vertue, and love, and piety towards God, with thankfullnesse of mind.

The end of the tenth Booke of the Ecclesiasticall History of
Eusebius Pamphilus Bishop of Casarea
in Palestina.



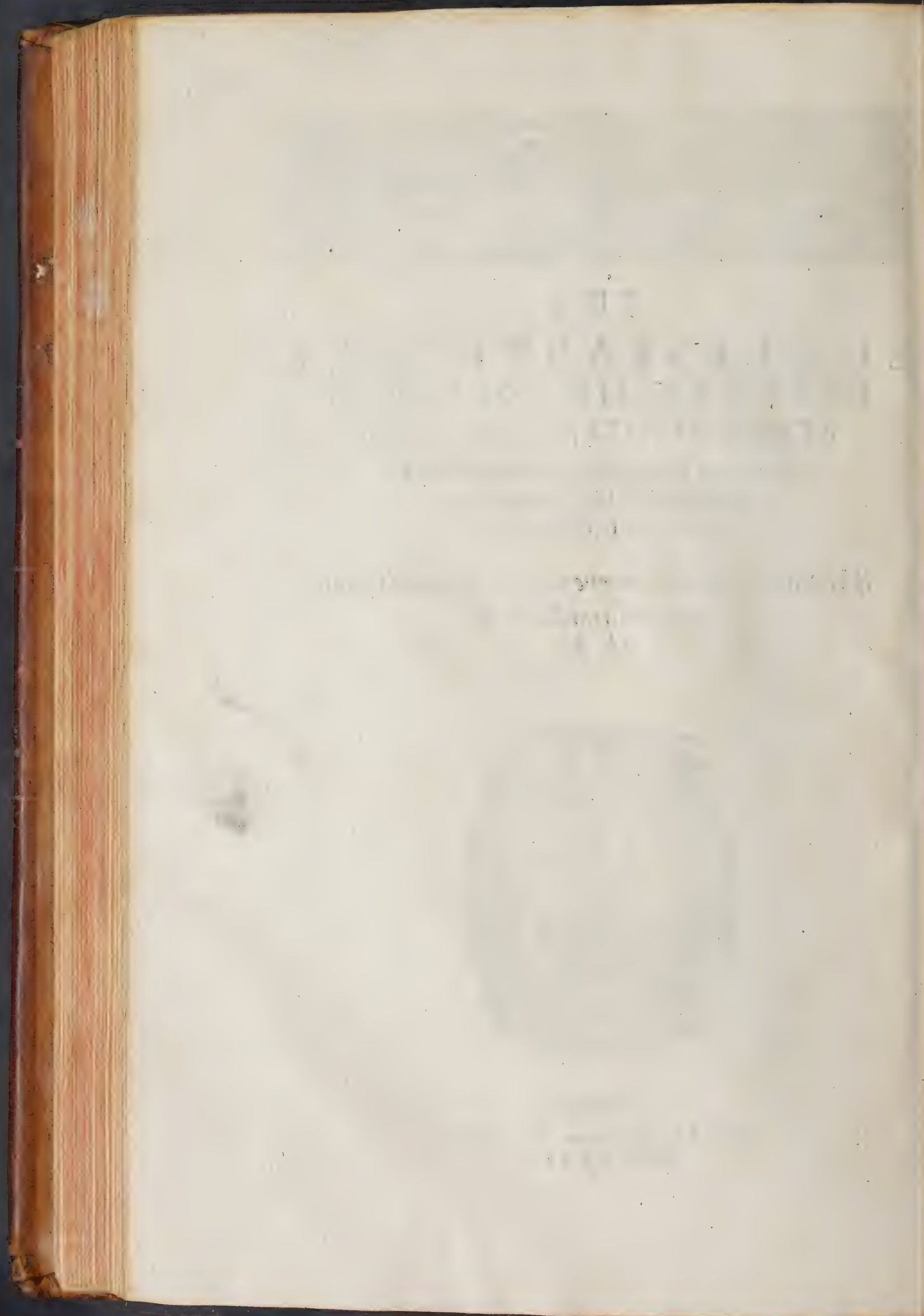


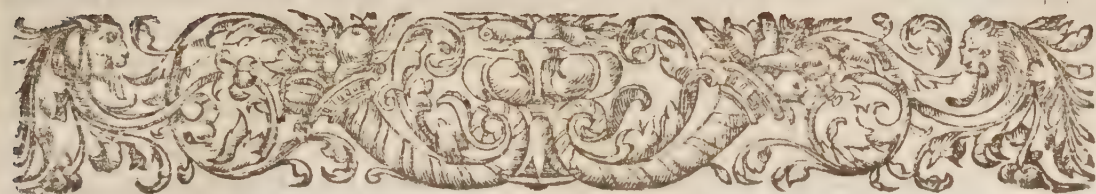
THE
ECCLESIASTICAL
HISTORY OF SOCRATES
SCHOLASTICVS, COMPRISED
in seven Books, beginning where
EVSEBIUS left, and ending an
hundred and forty yeares after.

*Written in the Greeke tongue above a thousand yeares
agoe, and translated by
M. H.*



LONDON,
Printed by GEORGE MILLER.
MDCXXXVI.





THE PREFACE OF THE TRANSLATOR VNTO THE Reader touching the life and History of *Socrates*.

IN so much that I find not in any one writer either ancient or otherwise howsoever, a sufficient Treatise or ample discourse of the life and History of *Socrates Scholasticus*, I thought good for the Christian Readers sake to cull here and there such proofes as may bring him the better acquainted with this learned Historiographer, lest that upon the sudden he conceive of him any faulter opinion or misliking, not knowing either who, whence, or what doctrine he wrote of.

I do gather by his owne History, that he lived in the time of *Damasus* Bishop of Rome, and flourished in the time of *Chrysostome* Bishop of Constantinople, about foure hundred and twelve yeares after Christ. Of this opinion is *Volaterran*, where he writeth thus: *Socrates wrote the Ecclesiasticall History unto the time of Chrysostome, when as it is most like he flourished himselfe.* But his owne words in my judgement are plainer, where the time is exactly laid downe, in this sort: *Our whole History (saith he) being devided into seven bookes, compriseth the compasse of one hundred and forty yeares, beginning at the first yeare of the two hundred and first Olympiad, when Constantine was proclaimed Emperour, and ending in the second yeare of the three hundred and fift Olympiad, being the seventeenth Consulship of Theodosius the Emperer.* *Theodorus Zuinger* calleth *Socrates*, *Pistoriensis presbyterum*, Minister of Pistoria in Italy: and *Volaterran* calleth not him, but *Sozomenus* (who lived about that time, and wrote in like sort the Ecclesiasticall History) Minister of Pistoria. I do not see how either of them being Grecians, could be Minister of any the Latine or West Churches. *Sozomenus* was of Salamina an Ile hard by Athen, where hee wrote his History in the Greeke tongue: *Socrates* was of Constantinople, which *Volaterran* doth confesse, nay his owne words do testifie the same, where he writeth in this sort: *I of mine owne part (saith Socrates) in so much as I leade my life here at Constantinople, where I was borne, bred, and brought up, no marvell though I write more at large of the famous acts done within this City, partly seeing that I saw most of them with mine eyes, and partly also for that they are more famous, and thought far worthier of memory then many other acts.* *Nicephorus* that fabulous Historiographer doubteth not to slander him with the hereticall sect of Novatian, when as no such thing can be gathered by the workes of *Socrates*. He dreameth that in so much as he had familiarity with, and commendeth divers of the Novatian Bishops for many their rare and singular vertues, therefore without all peradventure (saith he) he was a Novatian. I read that *Origen* was of a long time in one house together

*Socrat. lib. 6.
eccl. hist. c. 12.*

*Volaterr. lib. 19.
Anthropolo.*

*Socrat. lib. 7.
cap. 47.*

*Theod. Zuinger
Volaterr.*

*Socrat. lib. 5.
cap. 23.*

*Niceph. lib. 6.
cap. 13. lib. 11.
cap. 14.
Euseb. lib. 6.
cap. 2.
Euseb. lib. 4.
cap. 27. 28.*

*Euseb. lib. 7.
cap. 23.*

*Socrat. lib. 1.
cap. 9.*

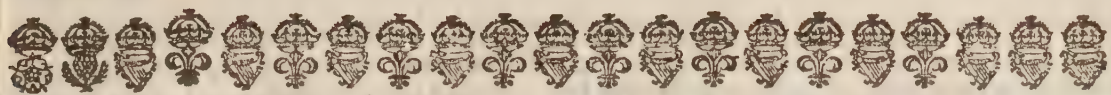
*Socrat. lib. 2.
cap. 30.*

*Socrat. lib. 1.
cap. 5. lib. 2.
cap. 17.*

*Tritemius
lib. de eccl. scrip.*

gether at bed and boord with an old heretike whose name was *Paulus*. I see that *Eusebius* highly commendeth the heretike *Tatianus* for his book against the Gentiles, he extolleth also *Bardefanes* the Syrian, who was a Valentinian heretike. I find that *Dionysius* Bishop of Alexandria revered wonderfully the person of *Nepos* the Chiliaist, he doubted not to affirme that his soule was in rest. Yet as we may in no wise call *Origen* an heretike for his familiarity with *Paulus*, neither *Eusebius* a Tatian or Valentinian for commending of *Tatianus* and *Bardefanes*, neither *Dionysius* a Chiliaist for extolling of *Nepos*, no more may we call *Socrates* a Novatian for his familiarity with *Auxanon*, and praising of the Novatians. Where he commendeth the Novatians, where he maketh report of *Auxanon*, where also he excuseth himselfe, his words are these: *I have learned moreover (saith Socrates) that Eutychianus a man of sincere religion flourished about that time, who though he were of the Novatian sect, yet did he many strange things. I will reveale him that reported me his doings, neither will I cloke or conceale that at all, though therefore I may seeme to incurre suspicion or the reprehension of divers persons. It was Auxanon a priest of the Novatian Church. In another place he commendeth the Novatians for embracing the Nicene Creed, for joyning with the true Christians against the Arian heretikes: who would not in like sort commend them for the same? He saith further, that almost they had beene at unity with the true Catholikes, had not the fault beene in the Novatians themselves. What other thing is this, then commending of them for well doing, and reprehending of them for ill doing? is he therefore to be termed a Novatian? This Nicephorus stuck not in like sort to call Eusebius an Arian, who as it is well knowne unto the whole world, was at the Councell of Nice, wrote the Creed, and condemned Arius with his owne hand. Sure I am of this, that touching the History this Nicephorus hath patched together out of Eusebius, Socrates, Evagrius, and other ancient writers, if every bird tooke her feather from him, there would be nothing left of his owne part but fables. Tritemius wrote reverently of this author, in this sort: Socrates by birth a Grecian, a learned and an eloquent man, a notable Historiographer, of great fame by reason of his profound skill, wrote a volume containing the Ecclesiasticall History, from the raigne of Constantinus Magnus the first Emperour of that name, unto the raigne of Theodosius Junier. I find by translating of him, the doctrine sound, the stile familiar, the story faithfull: in commending he observeth a meane, in reprehension modest, in confutation earnest, and zealous in defence of the truth: the author himselfe learned, his judgement grave, and his writings of great antiquity.*

THE



THE FIRST BOOKE OF THE ECCLESIASTICALL

History of Socrates Scholasticus.

CHAP. I.

The Proeme of the Booke. He beginneth his History where Eusebius ended.



Eusebius surnamed *Pamphilus*, comprising wholly in ten books the Ecclesiasticall History, continued the same unto the time of *Constantine* the Emperour: in the which times the heate of persecution kindled by *Diocletian* against the Christians was quenched. The same author writing the life of *Constantine*, passed over very lightly the practises of *Arius*: for that he chiefly endeavored to publish the praises of the Emperour, and exquisitely to set forth with majesty of words the speech wherewith he might highly commend him, rather then diligently to describe the acts of that time. We therefore, purposing to write the things which happened in the Church since that time will begin where *Eusebius* left, not minded with curious and lofty stile, but plainly to set forth only the things which either we have found faithfully recorded, or else have beene shewed unto us by such as saw them with their eyes. And in as much as it seemeth very necessary for our present purpose, to mention the manner how *Constantine* the Emperour became a Christian, we will speake somewhat thereof, and hence take our beginning.

CHAP. II.

How Constantine the Emperour became a Christian.

When as *Diocletian* and *Maximian*, by surname *Herculius*, had by uniforme consent deposed themselves of the Emperiall scepter, and embraced a private kind of life: when as also *Maximianus* otherwise called *Galerius*, reigning together with them had taken his journey into *Italy*, and appointed two Emperors, *Maximinus* to rule the *East*, and *Severus* to governe *Italy*, *Constantine* is openly proclaimed Emperour in *Britaine* to succede his father *Constantius*, which died the first yeare of the two hundred seventy and first Olympiad, the five and twentieth of *July*. But at Rome *Maxentius* the sonne of *Maximianus Herculius* is chosen of the pretorian souldiers, not to governe the Empire, but rather to practise tyranny. Not long after, *Herculius* inflamed againe with desire of rule, went about to dispatch his sonne *Maxentius*, but the souldiers hindered his purpose, in the end he died at *Tarsus* a city of *Cilicia*. *Severus* the Emperour which was sent to Rome by *Galerius Maximianus* to take *Maxentius*, was of the souldiers betrayed and put to death. Last of all *Maximianus Galerius* being chiefe Emperour, after he had crowned Emperour *Licinius*, by originall a *Dane*, his old fellow souldier and familiar friend, departed this life. *Maxentius* in the meane while handleth the *Romanes* ill-favouredly, he oppresseth them, and sheweth himselfe rather a tyrant then an Emperour towards them, he farre passeth the bounds of shamefastnesse, abusing the spouses of noble personages, slaying many with the sword, and putting in ure other such like lewd practises. *Constantine* the Emperour being certified hereof, devised with himselfe which way possibly he might rid the *Romanes* from under this grievous yoke of servitude, and dispatch the tyrant out of this life. Deliberating thus with himselfe, he forecasted also what god he were best to call upon for ayde to wage battell with the adversary. He remembered how that *Diocletian* which wholly dedicated himselfe unto the service of the heathenish gods, prevailed nothing thereby, also he perswaded himself for certaine that his father *Constantius* who renounced the idolatry of the *Gentiles*, led a more fortunate life: musing this doubtfully with himselfe, and taking his journey with his souldiers I wot not whither, a certaine vision appeared unto him, as it was strange to behold, so indeed incredible to be spoken of. About noone, the day somewhat declining, he saw in the skie a lightsome pillar, in forme of a crosse, wherein

Socrates in this his first booke containeth the History of 31. yeeres, being the whole raigne of *Constantine*, and the end of 340 yeares after Christ, where *Socrates* beginneth his History.

Diocletian.
Maximian.

Maximinus.
Severus.
Constantine.
Maxentius.

Licinius.
The tyranny
of *Maxentius*.

The signe of
the crosse.

these

was seene of
Constantine
in the aire.

Christ appea-
red to Constan-
tine in his
sleepe.

Maxentius di-
ed about the
yeare 318.

The godly
study of Con-
stantine.

The death of
Diocletian
Anno Domini
318.

these words were ingraven: *In this overcome*. The which vision so amazed the Emperor, that he mistrusting his own sight, demanded of them that were present, whether they perceived the vision: which when all with one consent had affirmed, the wavering mind of the Emperor was settled with that divine and wonderfull sight. The night following in his sleepe he seeth Christ saying thus unto him: frame to thy selfe the forme of a crosse after the example of the signe which appeared unto thee, and beare the same against the enemies as a fit banner or token of victory. He being fully perswaded with this oracle, commandeth the victorious signe of the crosse (which as yet is reserved in the palls of the Emperour) to be made, and therewith proceedeth in his affaires with greater courage and promptnesse of mind. And joyning with the enemy right over against Rome, about the bridge commonly called *Bulbia*, he got the victory, for *Maxentius* being drowned in the river, died. It was the seventh yeare of his raigne when he overcame *Maxentius*. After these things when as *Licinius* his fellow Emperor and his brother in law, having married his sister *Constantia*, led his life in the East, *Constantine* enjoying ample benefits received at the hands of God, shewed himselfe gratefull in offering of thanks and praises unto the author of all goodnesse. His practises were these: to deliver the Christians from persecution, to call againe the exiled unto their native soile: to set at liberty such as were in prison: to restore againe the goods confiscated: to build againe the Churches that were overthrowne: all which things he accomplished with great promptnesse of mind. In the meane while *Diocletian* who had resigned the Empire departed this life at *Salona* a city of *Dalmatia*.

CHAP. III.

How Constantine favouring the Christians, and Licinius persecuting them, wage battell one against the other.

Constantine the Emperor fixing his whole mind upon such things as set forth the glory of God, behaved himselfe in all things as a Christian, erecting Churches from the ground, and adorning them with goodly & gorgeous consecrated monuments: moreover shutting up the temples of the heathens, and publishing unto the world (in way of derision) the gay images glistering within them. But *Licinius* famous among them for his fond opinion in gentilisme, hated the Christians, whom though he durst not openly persecute for feare of *Constantine* the Emperor, yet in secret he menaced and dispatched many of them: but in proesse of time he endeavoured openly to afflict them. This persecution was provincially, for it was kindled there onely where *Licinius* made his abode. After these things, practising in other things also the part of a tyrant, being fully perswaded that *Constantine* was not ignorant hereof, and knowing full well that he was greatly offended with him for it, he hasteneth to cleare himselfe, flattering and faining to joyne with him in league of friendship, binding himselfe with an oath never to perpetrate any tyrannicall act, and not only swearing, but withall forswearing himselfe: for he ceased not from tyranny, neither relented from raising against the Christians the grievous storme of persecution. He forbade the Bishops by decree, that they should not confer at all with the *Gentiles*, to the end the religion of the Christians might neither take roote, nor be raised at all. Then was the persecution rife in every mans mouth and in deepe silence, secret in word yet open in deed. The persecuted members of Christ endured intollerable paine of their bodies, and sustained great losse of their substance. * Whereby he incensed greatly the Emperor *Constantine* against him, so that they breaking the league of fained friendship which was betweene them, became deadly foes. Not long after they waged battell, and meeting oft by sea and by land, in the end at *Chysopolis* a city of *Bithynia*, to wit, at the docke or haven of *Chalcedon*, *Licinius* was overcome, and yeelded himselfe unto *Constantine*. He taketh him alive, he dealeth curteously with him, he executeth him not, but enjoined him to dwell in *Thessalonica*, and there to leade a quiet and a peaceable life. It was but a small time that he lived in peace, for immediatly after he gathered an host of *Barbarians*, and endeavoured by fighting againe to revenge his former soile. The which when *Constantine* understood, he commanded that he should be put to death, at whose commandement he was dispatched. *Constantine* now having the upper hand and published Emperor and King, endeavoureth forthwith to amplifie the Christian affaires, and that diversly: by his meanes also the Christians lived in peace and tranquillity, but after this peace there ensued warres and deadly hatred among the Christians themselves, what it was, how it began, and the manner of it, we will declare.

* Chap. 4. in
the Greeke.

The humanity
of Constantine.

Licinius was
put to death
for his perjury
and breaking
of league.
Anno Domini
327.

CHAP. III.

Chap. 5. in
the Greeke.

The contention betweene Arius and Alexander Bishop of Alexandria, and how that Alexander deprived Arius with his complices of the ministry.

After Peter Bishop of Alexandria which suffered martyrdom under Diocletian, Achilles succeeded in the Bishopricke. After Achilles, Alexander in the time of the aforesaid peace was chosen Bishop: who leading a quiet and a peaceable life brought the Church unto an unity, and on a certaine time in presence of the Priests which were under him, and the rest of the Clergy, he entreateth somewhat more curiously of the holy Trinity and the Vnity to be in the Trinity. Arius then being one of the Priests placed in order under him, a man very skilfull in the subtilties of sophistical Logick, suspecting the Bishop to have brought into the Church the erroneous doctrine of Sabellius the Affricke, and being kindled with the desire of contention, set himselfe opposite against the opinion of Sabellius the Affricke, and as it seemed directly against the allegations of the Bishop, saying: If the Father begot the Son, then had the Son which was begotten a beginning of essence: hereby it is manifest that there was a time when the Son was not, and the consequent to follow necessarily that he had his essence of nothing. * When he had with his strange kind of doctrine concluded and laid downe this position, he provoked many to reason hereof, so that of a small sparckle a great fire was kindled. For this noysome pestilence beginning from the Churches of Alexandria spread it selfe throughout all Egypt, Lybia, and the upper Thebaïs, yea passed moreover through the rest of the provinces and cities. Many other also embraced the pestilent opinion of Arius, of which number chiefly Eusebius (not he of Caesarea) but another which aforetime was Bishop of the Church of Berytus, but then craftily crept in to be Bishop of Nicomedia a city of Bithynia, clave fast unto him. Which things when Alexander had both heard and seene done with his eyes, was very much moved thereat, and summoning together a counsell of many Bishops, he depriveth Arius and such as favoured his opinion of the Priestly order: and wrote unto the severall Bishops throughout the cities in this manner.

Peter.
Achillas.
Alexander.

Arius contra-
dict his Bi-
shop and or-
dinary.

The originall
of Arius here-
se.

* Chap. 6. in
the Greeke.

Two Eusebius,
the first was
writer of the
former Histo-
ry: the second
Bishop of Ni-
comedia, and
an Arian.

The Epistle of Alexander Bishop of Alexandria.

TO the well beloved and most reverend brethren, fellow Ministers with us throughout the Churches wheresoever. In so much as we are commanded by holy Scripture to retaine the bond of unity and peace, it is requisite that we write and signifie one to another the things that severally happen among us, to the end that if one suffer or one rejoyce, we all may suffer together or rejoyce together. Now in our Church there are risen certaine men which transgresse the lawes: which impugne Christ: which leade men into Apostasie: whom a man may rightly suppose and justly terme the forerunners of Antichrist. I was disposed truly to be silent, and not to blase at all so hainous an offence, if peradventure by any meanes possibly this blemish might have bene wiped away from among them which alone fell from the Church, least that straying abroad into strange places, it might infect with the filth thereof the eares of simple and silly soules. But in as much as Eusebius now Bishop of Nicomedia, supposing the whole state of the Church to be under his jurisdiction, and seeing with himselfe that he is to be charged of none for leaving the Church of Berytus, and for that he greedily gaped after the Church of Nicomedia, and in that he is become the patrone and ring-leader of these Apostata's going about to publish letters into all provinces, highly extolling them, that he may plunge certaine of the ignorant sort into an extreme pestilent heresie, altogether contrary to Christ himselfe: I thinke it necessary (seeing the like is written in some part of the law) no longer to be silent, but to declare unto you all the whole matter, whereby ye may not onely know them which fell from the truth, but also their detestable doctrine and the circumstance of their heresie, and also if peradventure Eusebius do write unto you that you give no care unto him. For he having concealed for a season his old festered corruption of mind, and now disposed to renew the same, fayneth to further their cause by his Epistles, but in very deed he sheweth plainly that these his practises be directed to the furtherance of his owne cause. Such as fell from the Church were these: Arius,

S

Achillas,

The blasphemies of Arius and his complices.

The confutation of Arius.

Iohn 1.

Iohn 14.

Iohn 14.
Iohn 10.
Malach. 3.

Heb. 13.

1 Cor. 8.

Iohn 10.

Prover. 18.

Achillas, Æithales, Carpōnes, a second Arius, Sarmates, Fuzojus, Lucius, Iulianus, Menas, Helladius, Gaius, and together with them also Secundus and Theōnas which sometime were called Bishops. The things which they published abroad contrary to holy Scripture were such: That God was not alwaies a Father, but that there was some time when he was no Father: and that the Word of God was not from everlasting, but had his beginning of nothing. For that God which is, made him which was not, of that which is not, for which cause there was a time, when he was not. That the Sonne was a creature, and made, neither like unto the Father in substance, neither the true Word of the Father by nature, neither his true wisdom, but made metaphorically the Word and the wisdom, and the same to be made by the proper Word of God and by the wisdom which is in God, in the which God made all things and him too. For which cause he is of a changeable and divers nature as all other reasonable creatures be. That the Word is strange, diverse and severed from the wisdom of God. That the Father cannot be expressed by the Sonne, that the Sonne knoweth not the Father fully, neither absolutely, neither can perfectly discern him. And that the Son perceiveth not the substance of the Father as he is, but that he was made for our sakes, that God by him as by an instrument might create us, and that he had not beene, had not God beene moved to create us. One at that time demanded of them whether the Word of God could be changed as the diuell was changed? and they were not afraid to answer: Yea, it may be. For that he is of a changeable nature and begotten, he is mutable. Arius therefore and his adherents which uttered these things and impudently avouched them together with all such as favour the like fond opinions, we together with other Bishops of Egypt and Libya in number well nigh a hundred, meeting for the same purpose, have pronounced to be held of all men for accursed. Eusebius and his adherents endeavour to mingle falsehood with the truth, and piety with impiety, but they shall not prevaile, for truth getteth the victory, and light hath no fellowship with darkenesse, no agreement between Christ and Belial. Who ever heard of the like practises? and who presently if he heard the like would not wonder as at strange things, and stoppe his eares lest the dregges of so detestable a doctrine should annoy the sense of hearing? What man hearing Iohn affirming: In the beginning was the Word, will not forthwith condemne these which say: there was a time when he was not? or who is it when he heareth in the Gospell: the onely begotten Son and by him were all things made, that will not detest these, which affirme that the Son is one of the creatures? and how can he resemble the things which were made by him? or how can the onely begotten (as their opinion is) be numbred with all other living creatures? or how is he made of nothing when the Father saith: My heart hath endited a good matter. And: Before the morning in the wombe have I begotten thee? Or how is he in substance different from the Father, being the perfect image & brightness of the Father? And when as he himselfe saith: He that hath seene me, hath seene also the Father. Or how can it be if the only Son of God be the word or the wisdom, that there was a time when that he was not? It is as if a man would say: God sometime wanted both word and wisdom. Or how is he changeable and mutable, when as he reporteth of himself: I am in the Father, & the Father is in me. Also, I and the Father be both one. And by the Prophet Malachie also: Consider me that I am God, and am not changed. And although this saying may be referred unto the Father himselfe, yet presently it is applyed more aptly unto the Son, for in that he was borne & became man, he is not changed at all, but as the Apostle writeth, Iesus Christ yesterday night, and to day, and he is the same for ever. What therefore led them (I beseech you) unto so erroneous and detestable an opinion for to say he was made for us, when as the Apostle writeth: For of him and by him are all things? No marvell at all, in that they falsely reported, the Son not fully and perfectly to know the Father, for when they had once determined with themselves to warre against Christ, they utterly rejected the words of our Lord, where he saith: as the Father knoweth me, (saith the Son) so do I know the Father. If the Father knoweth the Son unperfectly, then is it manifest that the Sonne knoweth the Father unperfectly also. But if this be impiety and open blasphemie, and that the Father knoweth the Sonne perfectly and fully, then doth it follow, that even as the Father knoweth his owne Word, so the Word knoweth his owne Father, whose Word he is. But when as at sundry times we convinced them with allegations and expositions out of the sacred and heavenly Scriptures, for all that, they againe changed themselves like unto the changing and diversly bespotted beast Chamaleon, wresting with all might possible to light upon their own pater the saying of the wise man: When the ungodly person commeth to extreame impiety then he disdaineth. And though many heresies sprang before their time, which exceeding out of measure in impudency, fell out at length for all that into extreame folly: yet these

men, which endeavour with all their gloses to take away the divinity of the Word, drawing nearer unto the time of Antichrist, doe in manner declare those heresies, in comparison of the impiety of their blasphemous opinion, to be in the right truth. Wherefore they were excommunicated and banished the Church, and pronounced to be held of all men for accursed. And though we tooke their fall heavily, specially because that sometime they supped the sweet juize of the Ecclesiasticall doctrine, and now are fallen from the same: yet we marvell not greatly at them, for the like happened heretofore not onely to Hymenæus and Philetus, but also before them unto Judas which was the Disciple of our Saviour, afterwards a traitor and an Apostata. Neither are we hereof ignorant or unmindfull. For our Saviour hath forewarned: Take heed, least any deceive you. For many will come in my name, saying: I am, and the time is now at hand, and they will deceive many, go not after them. And Paul when he had learned these things of our Saviour, wrote: that in the latter times some shall fall from the sound faith, and shall give eare unto spirits of error and doctrines of devils, oppugning the truth. Now therefore in as much as our Saviour Iesus Christ hath commanded the same, and signified the same also unto men by his Apostle, and we truly hearing their impiety with our eares, not without just cause, have (as we said before) pronounced this kind of men for accursed, and proclaimed openly that they are cut off from the Catholicke Church, and farre from the right faith. And we have certified your holinesse, welbeloved and most reverent brethren which are joyned with us in the same fellowship of the publike ministry, that if peradventure some of them overboldly presume to present themselves before you, ye give no heed unto them, neither be perswaded by Eusebius, neither by any other whosoever that shall write unto you in their behalfe. For it behooveth us that be Christians, to eschue all such as open their mouthes against Christ, and such as are alienated in minde from him, as enemies of God and rotten sheepe, corrupting the sense of mans minde, and that we bid not such kinde of men (as Saint Iohn hath commanded) no not so much as God speede, least that we become partakers of their offences. Salute them which are among you, brethren: the brethren with us salute you also. When Alexander had written these letters unto the Bishops every where throughout the severall cities, this pestilent infection hereby was the more scattered abroad, because that those unto whom these letters were directed, beganne to burne among themselves with the sparkles of contention and discord. For some condescended and subscribed unto the letters: some others with all might impugned them. But specially among all the rest, Eusebius Bishop of Nicomedia was provoked to the schisme and disention, for that Alexander had often in his letters charged him by name. And at that time Eusebius was able to doe much, because that the Emperour then made his abode at Nicomedia, where Diocletian a little before had builded a princely pallace. For which cause many Bishops favoured the opinion of Eusebius. But he ceased not to write unto Alexander, that hee would let passe the controversie raised betweene them: that he would admit againe Arius and his adherents into the Church: and others also throughout the cities he exhorted that they should by no meanes condescend unto the drift of Alexander. Whereby there arose every where no small tumult. For then a man might have seene not onely the presidents and chiefe rulers of the Churches, inveying one against another with spitefull and opprobrious termes: but also the lay multitude severed asunder into two parts, the one favouring the one side, the other the other side. Wherefore the case betame so hainous and shamefull, and in so lamentable a plight, that the Christian Religion was openly derided of all men, even in the publicke theaters and solemne spectacles. The inhabitants of Alexandria contended very childishly, yea without all modesty, about the chiefe points of Christian Religion; they sent also legates and Embassadors unto the Bishops throughout the other provinces, who severing themselves unto sides, raised the like contention. The Meletians who not long before were cut off from the Church, joyned themselves with the Arians. I thinke it expedient to note what kind of men they are. Meletius Bishop of a certaine city in Egypt, besides sundry other causes, specially for that in the time of persecution he had renounced the faith and sacrificed to Idols, was deprived of his Bishopricke by Peter Bishop of Alexandria, which suffered Martyrdome under Diocletian. Who being deprived, and favoured of many for all his fond doings, became the ringleader of the heresie among them, who in Egypt, of him unto this present day are called Meletians, and having no just cause or cloke to defend his doings, in that he presumed to separate himselfe from the Church, made a sleevelesse answer: saying that he was greatly injured, wherefore he brake out into rayling speeches and reviled Peter. And as soone as Peter, in that heate of persecution, had ended

Arius and his
complices ex-
communicated

2 Tim. 2.

Mat. 24.

1 Tim. 4.

2 Iohn.

The Meletian
heretickes
joyne with the
Arians.
Meletius why
he was depri-
ved by Peter
Bishop of
Alexandria.

his life with Martyrdome, he posted over his opprobrious termes and rayling speeches to the painting of *Achillas* who succeeded *Peter* in the seate of *Alexandria*. And last of all he levelled the piercing darts of spitefull language at *Alexander*, who after the death of *Achillas* was there placed Bishop. While this tumult and dissention was tossed too and fro, the opinion of *Arius* was called into controversie, then *Meletius* with his complices tooke part with *Arius*, and together with him conspired against the Bishop. But they unto whom the opinion of *Arius* seemed absurd, approved of *Alexanders* sentence touching *Arius*, and affirmed the condemnation pronounced against such as were of that opinion, to be just and according to right. But *Eusebius* Bishop of *Nicomedia*, and as many as favoured the fond opinion of *Arius*, wrote unto *Alexander* that he should revoke the deprivation and digraduation past, and admit into the Church, such as were excommunicated & excluded the company of the faithfull, and that they maintained no detestable doctrine at all. So then when of either side letters were brought unto *Alexander* Bishop of *Alexandria*, the letters of both sides were gathered together into one, *Arius* tooke such as were in his behalfe, *Alexander* gathered the contrary. Here occasion was ministred unto the hereticall sects of the *Arians*, *Eunomians*, and *Macedonians* which in these daies disperse themselves abroad, to defend their damnable doctrine. For every one severally alledgeth for proote and testimonie of his opinion, the Epistles of such as are of his owne sect.

Arians.
Eunomians.
Macedonians.

Chap. 7. in
the Greeke.

CHAP. IIII.

How Constantine the Emperour being carefull for the concord and unity of the Church, sent Osius a Spaniard unto Alexandria to reconcile Alexander and Arius, writing also an Epistle unto both the parties.

Osius a Spaniard,
Bishop of Corduba.

WHEN the Emperour was certified hereof, he was wonderfull sorry, and supposed this schisme to be his owne calamity. Forthwith therefore he went seriously about to quench the heate of discord kindled among them, and sent letters unto *Alexander* and *Arius* by a man worthy of credit, whose name was *Osius* Bishop of *Corduba* a city of *Spaine*; this man the Emperour loved entirely and highly honoured. Some part of which letters I supposed not impertinent for this place, which are wholly alledged by *Eusebius* in his books of the life of *Constantine*.

Constantine the puissant, the mighty, and noble Emperour, unto Alexander and Arius sendeth greeting.

The Epistle of
Constantine
unto Alexander
and Arius,
taken out of
the 2. Booke of
Eusebius of the
life of Constantine.

Hereby I gather the originall ground of this controversie, in that thou *Alexander* hast demanded of the Elders touching a certaine place of holy Scripture, yea rather touching a certaine vaine peece of a question, what every ones opinion was: and thou *Arius* hast unadvisedly blazed abroad and set abroad that which thou shouldest not at the first have conceived, and having conceived it, thou shouldest have passed it over with silence. Whereby this dissention is risen among you, the wonted assembly of the Church hindered, the most devout people diversly distracted into either side, and rent asunder, being afore time one body compacted together in harmonical unity. Wherefore let either of you, pardoning each other, like of that which your fellow Minister not without cause exhorteth you unto: and what is that? that you neither object at all, neither answer any objection that concerneth such matters. For such questions as no law or Ecclesiasticall canon necessarily defineth, but the fruitlesse contention of Idle braines setteth abroad, though the exercise thereof availe for the sharpening of the wit, yet ought we to retaine them within the inner closet of our minde, and not rashly to broach them in the publicke assembly of the vulgar people, neither unadvisedly to grant the common sort the hearing thereof. For how many be there that can worthily explicate and sufficiently ponder the weight of so grave, so intricate, and so obscure a matter? But if there be any such that perswaderth himselfe able easily to compasse and to attaine unto it, how many parts are there (I beseech you) of the multitude whom he can sufficiently instruct therein? and who is there in sifting out so curious a question, that can well passe the perill of plunging in error? Wherefore in such cases we must refraine from verball disputations, least that either we by reason of the imbecillity of our wit, cannot explicate

OUT

our mind, either our auditors when we teach by reason of their dull capacity cannot comprehend the curious drift of our doctrine, whereby the people of necessity incurreth the danger either of blasphemy, or the poisoned infection of discord. Wherefore both the rash objection, and the unadvised answer (being cause of the hereticall sects of the Arians, Eunomians, and of as many as favour the like folly ought, each one of each other crave pardon. Neither is there occasion ministred to contend about the chiefest commandment in holy Scripture, neither is there sprung any new opinion touching the service of God: for you retain the one and the same sentence in substance of faith, so that you may easily embrace the uniforme consent of unity and concord. For it is not well that for your contention about slender matters and trifling toys, so great a multitude of the people of God through your negligence should be at such discord among themselves. Yea it is supposed not only not well, but altogether intollerable. And that in few words I may lay before your eyes some president hereof, I will reason with you: Ye are not ignorant as I suppose, that the Philosophers agree among themselves, all joyntly profess one title and name of discipline, yet for all that, they vary and disagree in some oade opinion which severally they hold, who though they dissent by reason of their severall opinion, yet because of their compacted profession, they joyne hands and hold together like birds. If then the case bee thus, why may it not bee thought more expedient, that wee wearing the cognizance of the most mighty God, even for the Christian Religion the which we profess, should be at peace and unity among our selves? But let us weigh more diligently and consider more deeply with our selves what I shall now say: whether it be right or reason that for light and vaine contention about words, one brother should dissent from another, and the renowned peace by pestilent discord through us which spite one another for slender and unnecessary matters, should thus miserably be prophaned and rent in peeces. These practises are rather popular, and farre more agreeable with the youthly rashnesse of greene heads, then with the sobriety of the grave and Priestly personages. Wherefore of our owne accord let us put to flight the temptations of the divell. And in as much as our Lord God Almighty the Saviour of all men, hath graciously given abroad of his common light unto all, therefore be it lawfull unto me (I beseech you) as much as in you lyeth, that I being aided with the helping hand of his providence, may happily bring my purpose to good effect, and that also I may leade his people, partly with often calling upon them, partly with the diligent oversight of their life, and partly also with sharpe admonition, to mutuall love and amity one with another. And seeing that (as I said) there is but one faith among you, one consent of profession, one traile of life and order of law, the which with mutuall consent of the minde linketh and compacteth into one the whole body with the severall members of the same: that therefore, which through your discord moved no small stirre among you, for that it concerneth not any weighty substance of all our Religion, there is no reason why it should breed any division at all in minde, or discord in doctrine. And this doe I say, not to compell you in this light and fond question, of what sort soever it be, altogether to condescend unto the same sentence, and though you dissent among your selves about a matter of small importance (for neither truly are we all in all things like minded, neither have we all the same nature and gift ingrafted in us) neverthelesse for all that, it may come to passe that the sacred unity may soundly and inviolably be retained among you, and one consent and fellowship conserved betweene all. But touching the providence of God let there be one faith among all, one consent of mind, and one opinion concerning God. And as touching the slighly and subtle sifting out of these vaine questions, though you agree not altogether in one, yet should you have limited them within the bounds of your capacity, and laid them up within the secret closet of your minde. Let the common lincke of amity, let true faith, let the honour due unto God, and the reverence of his law, dwell for sure and certaine among you, joyne hands together, be friends one with another, render unto the whole multitude of the people their wonted familiarity, and purging your minds of the spot of contention, embrace ye againe one another after the most loving and friendliest manner. For oftentimes when enmity is banished, amity is of more delectable force among friends. Let me therefore enjoy the daies in peace and the nights without molestation, that the pleasure which riseth of the pure light of concord and quiet life, may henceforth inviolably be conserved. If it otherwise happen, it behoveth us to sob and sigh, and to shed many a salt teare. For it cannot be that henceforth we leade the rest of our life in peace and tranquillity: for it cannot be that the people of God (I meane that people which joyntly with us is ryed to the service of God) as long as they thus unjustly and dangerously disagree one from another, doe live peaceably: or how can I in this case quiet my selfe and settle my conscience?

The contention of Philosophers.

Brethren and Christians may not brawle contentiously about words.

And that you may perceive the great grieve and sorrow I conceive in my heart for the same, I beseech you give care unto me. Of late as I came into the city of Nicomedia, forthwith I purposed in minde speedily to travell towards the East, and when I hastened towards you and had passed the greater part of my journey, so that now I seemed in manner to be with you, tydings hereof constrained me to alter my minde, least that I should with mine eyes behold the things which I verily supposed my selfe not able to tolerate with mine eares. Touching that which remaineth, see that with your peace and concord ye make plaine and set wide open the way for my journey into the East, the which you have shut with your debate and discord, kindled of the one against the other. And bring speedily to passe that I may perceive not onely you to hold together, but also the whole multitude of the lay people rejoycing, and let us all joyntly render thanks (as our bounden duty requireth) unto God Almighty, with convenient laud and praise, for the publick peace, the common unity, and liberty of all men.

Chap. 8. in
the Grecke.

CHAP. V.

Constantine the Emperour summoneth the Nicene councell, it was held
at Nicaea a City of Bithynia, for the debating of the controversie
about the feast of Easter, and the rooting out
of the heresie of Arius.

The messenger
was Osius Bi-
shop of Cordu-
ba in Spaine.

The first gene-
rall councell of
Nice.
Euseb. lib 3 de
vita Const.

* Osius Bishop
of Corduba as
I suppose.
The Bishop of
Rome was not
at the councell,
but sent thi-
ther certaine
of his Clergy.
Acts 2.

THOUGH the Emperours letters contained a wonderfull exhortation full of grave and sober counsell, yet the poyson of dissention had taken such roote, that neither the industry of the Emperour, neither the credit of the messenger which brought the letters could suppress it. For neither *Alexander*, nor *Arius*, tempered the madnesse of their contentious minds for all the Emperours letters. There was moreover no small contention and a great tumult among the vulgar sort, before the which there was another pestilent kinde of sedition, scattered abroad into certaine particular provinces, which greatly molested the quiet state of the Church: to wit, the schisme about the time of the celebration of the feast of Easter, which then had onely possessed the Easterne parts, whilest that some curiously observed the Iudaicall celebration of the feast, some other the generall custome and manner of the Christians throughout the world. And while they thus contend about the feast, they communicate neverthelesse one with another, and accomplish the solemnity with bitter contention of mind. When therefore the Emperour saw the Church vehemently tossed by reason of both these troublesome tumults, he summoned a generall councell, and cited by his letters from every where the Bishops to appeare and meet at *Nicaea* a city of *Bithynia*. So that many Bishops out of many provinces and cities came thither, of the which *Eusebius* called *Pamphilus* in his third booke of the life of *Constantine* writeth thus: *There were gathered together into one the chiefe Ministers of God inhabiting all the Churches throughout all Europe, Affricke, and Asia: there was one sacred Senate framed as it were by the handy worke of God, which also received into the bounds thereof both Syrians and Cilicians, and such as came from Phoenicia, Egypt, Arabia, Palestina, Thebais, Lybia, and Mesopotamia: there was also in this Synod the Bishop of Perses, neither was the Scythian absent from this company. Pontus, Galatia, Pamphilia, Cappadocia, Asia, and Phrygia, ministred chosen men from amongst them. Moreover the Thracians, Macedonians, Achaians, Epirota, and they whose dwelling was farre distant came thither: of the Spaniards also there was present together with many others in that company; * one that was counted notable, of great fame and renowne. But the Bishop of the princely city by reason of his olde age absented himselfe, yet there were then present of his Clergy which supplied his roome. Such a garland of immortall memory, twisted the Emperour *Constantine* being but one, through the bond of unity unto the glory of Christ: and to the end he might be found thankefull unto his Saviour, hee set up that renowned signe of victory against the enemy, lively resembling in this our assembly the Apostolicke quire. For it is written that in those times there were gathered together holy men of every nation which is under heaven, among whom there were Parthians, Medes, Elamites, and inhabitours of Mesopotamia, Iudaea, and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Libya which is beyond Cyren, strangers of Rome, Jewes and Proselytes, Cretes and Arabians.*

But

But this one thing fayled them, for all they that met there, were not of the Ministers of God. The number of Bishops in this assembly was three hundred and over, but of Priests, Deacons, Acolytes, and others which accompanied them, the number could not bee told. And of the Ministers of God, some for their sage and sober speech, some for their gravity in life, and patience in adversity, some other for their trade of living as meane betweene both, were highly commended. There were of these not a few, who for their old yeares and ancient daies were greatly honoured: other some in the flower of their youth, for sharpnesse of wit, gave a glistering shine: certaine others were late practitioners and novices in the Ministry. Vnto all which the Emperour commanded that all necessaries, large and liberall food for sustenance should daily be ministred. And so farre out of Eusebius touching that assembly. When the Emperour had finished the triumph solemnized in remembrance of his victory against Licinius, he tooke his journey unto Nicæa. Among the Bishops there assembled, Paphnutius Bishop of the upper Thebais, and Spyridion Bishop of Cyprus were recounted famous. But the cause that moved us to rehearse them, hereafter shall be shewed. There were present also many of the Laity, which were skillfull Logicians, ready to defend each other part. Eusebius Bishop of Nicomedia (as I have said before) Theognis and Maris maintained the opinion of Arius. This Theognis was Bishop of Nicaea, and Maris Bishop of Chalcedon, a city of Bithynia. Against these Athanasius Deacon of the Church of Alexandria, strove manfully, this Athanasius did Alexander the Bishop highly esteeme, and therefore there ensued great envie against him, as hereafter shall be declared. Before the Bishops met together in one place, the Logicians busied themselves propounding against divers others certaine preambles of disputation, and when divers were thus drawne to disputation, and allured as it were by baite, a Lay man one of the number of confessors, of a simple and sincere mind set himselfe against the Logicians, and told them thus in plaine words: that neither Christ, nor his Apostles had delivered unto us the art of Logicke, neither vaine fallacies, but an open and plaine mind to be preserved of us with faith and good workes. The which when he had spoken, all that were present had him in admiration, and held with his sentence. Then the Logicians after they had heard the pure words of plaine truth, quieted and setled themselves aright: So that at length by that meanes the stirre raised by occasion of Logick, was wholly suppressed. The day after al the Bishops met in one place, after them came the Emperour, being come he standeth in the middest, neither would he first sit downe, before he had beckned to the Bishops to do the same. So great a reverence of person and shamefastnesse of mind did the Emperour shew unto those grave Fathers. After that all were silent, as the opportunity of the time did require, the Emperour as he sat in his seat made an oration unto them, exhorting them to embrace unity of mind, concord, and agreement, wherein also he counselled them to remove from their minds all private malice and grudge, which they did owe one towards another. For divers of them had accused each other, and put up the day before unto the Emperour libels one against the other. But he exhorted them earnestly to apply themselves unto the purposed businesse, which was the cause of their assembly, and commanded the libels to be burned: joyning withall this onely saying: that Christ commanded him that looketh for forgiveness, to forgive likewise his brother. When that he had largely intreated of concord and peace to be preserved among them, he referred unto their discretion to discern more exquisitely of the principles of Christian Religion, even as the selfe same Eusebius reporteth in his third booke of the life of Constantine, whose allegation may presently seeme very commodious. For thus he writeth: When many things of either side were alledged, and a great controversie raised, even at the entrance into disputation, the Emperour gave patient and peaceable care unto all, he received their positions with earnest and careful studie: sometimes he holpe in reasoning each other part: when that they disputed with heat of contention he reconciled them by little and little: he conferred with every one lovingly and cariously: he uttered his minde in Greeke, for he was not ignorant of that language. His speech was both sweete and pleasant, perswading with some, pacifying some other with gentle words, praising others for their sage sentences. He ceased not to reduce them all unto concord, untill that he had brought them to that passe, that they all became of one mind, and concluded with one opinion touching all the things that ever to fore were called in question, so that not onely there flourished among them one faith, but also they agreed all together to celebrate the solemne feast of Easter at one and the same time throughout the world. Now therefore the canons concluded upon by common consent of all,

Paphnutius Bi-
shop of The-
bais

Spyridion Bi-
shop of Cyprus
Eusebius Ni-
comedia,

Theognis an
Arian.

Arian in Arius
Athanasius.
Alexander.

Ruffinus in his
hist. booke
chap. 2. sayeth
downe the cir-
cumstances of
this Hist. 7
more at large.

Constantine the
Emperour shew-
eth great reve-
rence unto the
Bishops.

Constantine ex-
horteth to
unity, and burn-
eth their li-
bels.

Mat. 18.

Euseb. lib. 3. de
vita Constanti-
ni.

He confuteth the slanderous report which *Sabinus* made of the Bishops assembled in the councill of Nice.

* This Nicene creed was not found thus placed in the Greeke copy, wherefore the Greeke seemed unperfect, for to what end should *Socrates* write: The uniforme doctrine of faith, &c. is this, unless some thing followed: or how could he after all conclude as he doth: This faith, unless there were somewhat interlaced. We have therefore supplied the want of this unperfect place, by borrowing the copy of this Creed written truly in the same words by *Eusebius Pamphilus*, and recited toward the latter end of this Chapter by *Socrates*, the which wee have presently laid downe in differēt letters. * *Arius* is accursed with his complices. * *Eusebius* and *Theognis* being *Arians* doe recant.

were ratified by the subscription of every one, and recorded for the posterity. These things hath *Eusebius* to like purpose rehearsed and left behind him in writing, neither have we in this place cited them out of season, yea we have used his words for witnesses, and knit them to this our History, to the end wee give not eare unto some which have condemned the councill assembled at *Nice*, as though it had erred in the faith: againe that we credit not *Sabinus* the *Macedonian*, who called the men that met there, idiots and rude persons. For this *Sabinus* Bishop of the *Macedonians*, which inhabit *Heraclaea* a city of *Thracia*, whilst that he gathereth into one volume those things which divers counsels and assemblies of Bishops have committed to writing, he condemneth with opprobrious languages the Bishops which met at *Nice* for unlearned and ignorant men. Not remembring that in so doing he condemneth *Eusebius* for an idiote, who published the same faith with the great tryall and experience he had therein. Moreover some things of set purpose he ever skippeth: some other he perverteth: those things which seemed to make for his purpose, which tended to the marke he shot at, all those he culled out diligently. And though he praiseth *Eusebius Pamphilus* for a witnesse to whom credit may worthily be given, and though he highly commend the Emperour as one that prevailed very much in the establishing of Christian Religion, yet for all that doth he reprehend the faith published in the councill of *Nice*, as delivered by such as were rude and altogether unlearned. And whom he calleth a wise man, and counteth a true witnesse, the same mans testimony of set purpose doth he reject. For *Eusebius* reporteth, that of the Ministers of God which then were present, some excelled for their sage and sober sentences, some for their gravity of life, and that the Emperour with his presence reduced them all unto concord, and linked them together in one mind and in one opinion. But of *Sabinus* if time do serve and occasion hereafter be offered, we will say more. The uniforme doctrine of faith agreed upon and published by open consent of all in the generall councill of *Nice*, is this: * We beleeve in one God the Father Almighty, maker of all things visible and invisible, and in one Lord Iesus Christ the Son of God, the only begotten Sonne of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both the things in heaven and the things in earth. Who for us men and for our salvation came downe, and was incarnate, he was made man, he suffered and rose the third day, he ascended into the heavens, he shall come to judge both the quicke and the dead. And we beleeve in the Holy Ghost. Therefore they which say there was a time when he was not, before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirms the Sonne of God to be made, or to be convertible or mutable: these the Catholicke and Apostolicke Church of God doth pronounce for accursed. This faith three hundred and eightene Bishops have confirmed, and all consented thereunto, and as *Eusebius* writeth they all with one voice and one mind subscribed thereunto. Five onely excepted, which allowed not of this clause, to wit: Of one substance, by name *Eusebius* Bishop of *Nicomedia*, *Theognis* of *Nice*, *Maris* of *Chalcedon*, *Theonas* of *Marmarica*, and *Secundus* of *Ptolemais*. For they affirmed, that to be Of one substance, which hath his originall of some thing, either by division, or derivation, or production. By production as a budde out of the rootes: by derivation as children of the parents: by division as two or three peeces out of a masse of gold. The Sonne of God by relation was after none of these manners, and therefore they said they would not agree unto the forme of faith confirmed in the councill of *Nice*. Whereupon they derided exceedingly the clause Of one substance, and would not subscribe unto the deposition of *Arius*. * For which cause the councill not onely accursed *Arius* and all his adherents, but also forbad him *Alexandria*. Moreover by the Emperours edict *Arius*, *Eusebius*, and *Theognis* were exiled, * whereupon *Eusebius* and *Theognis* in a while after they were banished, gave up a booke of their conversion and repentance, signifying withall their consent touching the faith Of one substance, as hereafter in proceſſe of our History we will declare more at large. At the same time *Eusebius* commonly called *Pamphilus* Bishop of *Casarea* in *Palestina*, when in the same councill he had a while staggered, and advisedly pondered with himselfe whether it were his part to admit that platforme and definition of faith, at length approved it, together with the other Bishops, & subscribed thereunto, & sent the same forme of faith in writing unto the people whose charge he had, expounding the clause Of one substance, lest that any thenceforth should suspect him to have doubted thereof

thereof at all. The things which he wrote were after this manner. It is very like (well beloved) that the acts concerning the Ecclesiasticall faith concluded in the great and famous councill held at Nice, came heretofore to your knowledge, specially in that same spreadeth her selfe abroad faster then the truth curiously tried or handled of us: yet that the truth may not onely be embraced of you by hearesay, I have thought necessary to send unto you in writing, first that forme of faith which I exhibited to the Councell, next the other published by the Bishops, where they have annexed and added certaine things to ours. The forme of our faith which then was read in presence of our most holy Emperour, and then approved for sound and certaine, was in this sort. As we have received of the Bishops our predecessors, both when we were catechized, as also when we were signed with the seale of baptisme: as we have learned of holy Scripture: as we have beleevd being priest, and preached being Bishop, even so now also beleeving we have made manifest our faith unto you, which is this. We beleve in one God the Father Almighty, maker of all things visible and invisible, and in one Lord Iesus Christ the Word of God, God of God, light of light, life of life, the onely begotten Sonne, the first begotten of all creatures, begotten of God the Father before all worlds, by whom all things were made, who for our salvation was incarnate and conversant among men, who suffered and rose the third day, who ascended unto the Father, and shall come againe to judge both the quicke and the dead. We beleve also in one Holy Ghost, beleeving moreover every one of these to be in essence and substance. The Father to bee a Father in deed, the Sonne to be a Son in deed, The Holy Ghost to be a Holy Ghost in deed, even as our Lord sending his disciples to preach, said: Go therefore teach all nations baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost. Touching all which we firmly protest, that we are of this mind, that we are of this opinion, and have beene, and that we mind to persevere in this faith untill death do sever and part asunder body and soule, holding for accursed all cankered heresies the which godlesse persons have sown in the world, and that you may fully perswade your selves of us that we have heretofore beleevd and spoken unfainedly and from the heart touching all the premises, presently also we protest, that we both beleve aright, and speake as we ought of God Almighty and our Lord Iesus Christ, and we are able with plaine demonstrations to prove, and with reason to perswade, that in times past our faith was alike, that when we preached things correspondent unto this forme of faith now published by us, so that none in this behalfe can repine or gaine say us. Moreover our most holy Emperour hath testified the same to be most true, and affirming himselfe to be of the same opinion, he commanded that all should give their assent unto the same, that they should subscribe unto the particulars, that they should condescend unto the premises, so that this one onely clause, Of one substance, were therein interlaced. The which he himselfe explicated in these words: To be Of one substance, may not be taken according unto corporall affections, neither to consist of the Father by division, neither by incision or parting asunder. It may not be, that an immateriall, an intellectuall, and an incorporeall nature should admit or be subject to any corporall passion, for it becometh us to conceive such mysteries with sacred and secret termes. Our most sage and vertuous Emperour reasoned of these things after this sort. The Bishops because of the clause Of one substance, published this forme of faith: We beleve in one God the Father Almighty maker of all things visible and invisible, and in one Lord Iesus Christ the Sonne of God, the onely begotten Sonne of the Father, that is of the substance of the Father, God of God, light of light, very God of very God; begotten not made, being of one substance with the Father, by whom all things were made, both the things in heaven and the things in earth. Who for us men and for our salvation came downe, and was incarnate, he was made man, he suffered and rose the third day, he ascended into the heavens, he shall come to judge both the quicke and the dead. And we beleve in the Holy Ghost. Therefore they which say there was a time when he was not before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirme the Sonne of God to bee made, or to be convertible or mutable: these the Catholicke and Apostolicke Church of God doth pronounce for accursed. When they had prescribed this forme of faith, we ceased not diligently to demand of them, how they understood that sentence, To be of the substance of the Father, and that: To be of one substance with the Father. Whereupon there arose objections and resolutions, so that the right sence of the foresaid sentences was curiously sought out. They said that, to be Of one substance, signified nothing else then to be of the Father, yet not to be as a part of the Father. This seemed unto us very well to agree with the exposition of that blessed doctrine which teacheth the Sonne to be of the Father, yet not to be part of his substance. Wherefore we accorded with his sentence, neither rejected we the clause Of one substance, because

Eusebius Pamphilus writeth thus from the Councell of Nice unto the Church of Caesarea in Palestina, whereof he was Bishop.

The Creede which Eusebius Pamphilus himselfe made and exhibited unto the councell of Nice, whereunto the Bishops added the clause, Of one substance. Mat. 28.

The Emperour Constantine commandeth the clause, Of one substance to be added unto Eusebius Crede: he expoundeth himselfe the meaning thereof. The Creede laid downe by 218. Bishops in the councell of Nice, the which Eusebius in these words sendeth to Caesarea.

Of the substance

Begotten not
made.

The Son to be
one substance
with the Fa-
ther.

Before Arius
time the clause
of one sub-
stance was
knowne.

because that peace was placed before our eyes as a marke to behold, and moreover we had speciall care not to fall from the faith. In like manner we approved, Begotten, not made. For Made they counted a common word with other creatures which were made by the Sonne, that the Sonne had nothing in him which resembled or was like unto them, and for that cause he was not a creature like unto those which were made by him, but of a farre more excellent substance then any creature is framed, the which holy Scripture declareth to be begotten of the Father: in as much as no mortall nature can either by word expresse, or by thought comprehend or attaine unto the manner of this generation. In like sort also that clause, The Sonne to be of one substance with the Father, was sifted and allowed, to be understood after no corporall manner, neither to have any likelihood with mortall living things, neither to be by division of substance, neither by section or parting asunder, neither by mutation of the Fathers essence and power, that the unbegotten nature of the Father was farre from all these things. And that To be of one substance with the Father, signified no other thing, then that the Sonne of God was in nothing like the rest of the creatures, but altogether like unto the Father alone which begat him, neither begotten of any other then of the Fathers substance and essence, unto the which thing thus set forth, right and reason required that we should condescend. For we have knowne for surety divers ancient Bishops and writers of great learning and renowne to have mentioned this clause Of one substance, in setting forth of the divinity of the Father and the Sonne. So farre of the faith published in the councill of Nice. Whereunto we all condescended, not rashly and unadvisedly, but according unto the sentences set forth in the presence of the most godly Emperour, which were discussed, and by common assent approved for the causes afore alledged. And with all we thought good to ratifie the forme of curse published after the exposition of the faith, because that it forbiddeth that no man doe acquaint himselfe with forreine speeches and unwritten languages, whereby in manner all confusion and discord is drawne and crept into the Church. For when as the sacred Scripture maketh mention no where of any such sentences, to wit: That the Sonne of God had his beginning of nothing, and that there was a time when he was not, and such like sentences, it seemed not agreeable with reason, either in words to talke of them, or in deed to teach them. Vnto which notable decree we have subscribed, although heretofore we never accustomed neither acquainted our selves with such speeches. These things (well beloved) we have necessarily sent unto you, not onely to certifie you of the censure concluded of us after our curious sifting and advised assent, but also to let you understand, that while at the first the diversity of reports written unto you offended us not a little, we persisted in one and the same mind (as it was most meete) even to the last houre. But afterwards with small adoe, we embraced without any disquietnesse at all such things as were not offensive, when as we with tractable mind sought out the sence and understanding of the words which were then in controuersie, and found them altogether agreeable with the things contained in the forme of faith published by us our selfe. These things Eusebius Pamphilus did send in writing unto Casarea in Palestina.

Chap 9. in
the Greeke.

CHAP. VI.

The Epistle of the Synod, containing their decrees, and the expulsion of Arius with his complices: sundry Epistles of Constantine the Emperour.

THe councill it selfe by generall consent wrote these things which follow unto the Church of Alexandria, and unto the inhabitants of Egypt, Lybia, and Pentapolis.

Vnto the holy (through the grace of God) and the renowned Church of Alexandria, and to the beloved brethren throughout Egypt, Lybia, and Pentapolis, the Bishops assembled at Nice, and summoned to the great and sacred Senate, send greeting in the Lord.

The Synodi-
call Epistle of
the councill
of Nice.

When as by the grace of God and the commandement of the most vertuous Emperour Constantine, who gathered us together from divers Cities and provinces, the great and sacred councill of Nice is summoned: it seemed expedient that letters from the whole sacred assembly should be sent unto you, whereby you might be certified as well of the things called into question and

and exquisitely decided: as also of the canons therein confirmed. First of all the things which did concerne the impious and perverse opinions of Arius and his complices, were fully handled in the presence of the most godly Emperour Constantine, wherupon it pleased the councill by common consent of all, to pronounce his wicked opinion to bee held for accursed, and the execrable words and blasphemous sentences he used, saying: that the Sonne of God had his beginning of nothing: that there was a time when hee was not: that the Sonne of God was of free will enclined to vertue and to vice: that hee was a creature, and that hee was made, all which the holy councill did accurse, nay it may not be permitted that his impious opinion, his insolent madnesse, his blasphemous words should come within hearing. Moreover you have heard, or at leastwise ye shall heare of us touching him and his end, lest that wee seeme rashly and without cause to insult and inveig against a man which received due for his desert. His impiety grew to that passe, and so prevailed, that he led Theonas Bishop of Marmarica, and Secundus of Ptolemais, together with him into perdition: for they were partakers of the same punishment with him. After that the grace of God had delivered us from that perverse opinion, from that impiety and blasphemy, and from such people as presumed to sow discord and debate in the midst of such as lea'e a peaceable and quiet life, there remained as yet touching the contumacie of Meletius, and such as he had advanced unto Ecclesiasticall orders to be determined of us, and what the councill decreed touching him thus understand well beloved brethren. The councill being bent to deale with more clemency towards Meletius then he deserved, (for by just judgement he was worthy of no pardon) decreed that he should remaine in his proper citie, that he should have no authority to make Ministers, no authority to advance any unto the Ecclesiasticall function, neither to appeare or present himselfe in any other region or in any other Citie for that purpose, but onely to retaine the bare name and title of his office and dignity: they decreed farther touching such as were entred into holy orders by his laying on of hands, that they after confirmation with more mysticall laying on of hands should bee admitted into the fellowship of the Church, with this condition: that they should enjoy their dignity and degree of the Ministry, yet that they be inferiour unto all the Pastors throughout every province and Church, the which the most honorable man and our colleague Alexander hath ordained. Moreover that they have no authority to elect the Ministers approved by their censures, no nor so much as to nominate them which are to execute the Ecclesiasticall function, nor to intermeddle with any thing touching them that are within Alexanders jurisdiction, without the consent of the Bishop of the Catholike Church. But they who through the grace of God and the meanes of your prayers were found no maintainers of schisme, but contained themselves within the bounds of the Catholike and Apostolike Church, void of all erroneous blemish, let these have authority to consecrate Ministers, to nominate such as shall be thought worthy of the Cleargy, and in fine freely to doe all according unto the rule and canon of the Church. If in case that one of them which presently enjoy the Ecclesiasticall dignity, chance to finish his mortall race, then one of them lately admitted into the Church (so that he be found worthy and the people chuse him, so that the Bishop of Alexandria consent thereunto and confirme his election) may succede in the place of the deceased. Our will is also, that liberty be granted unto all others. But of Meletius namely it is otherwise decreed, to wit, that both for his insolent boldnesse, wherewith heretofore he molested the quiet state of the Church, and also for his temerity and wilfull ignorance openly shewed, he should have neither power, neither authority given him, for in that he is a man, he may againe vex the Church with the like disorder. And these decrees properly and severally do concerne Egypt, and the most holy Church of Alexandria. But if any other thing besides this be decreed and concluded upon whilst that the most honourable Lord our fellow Minister and brother Alexander is present with us, hee being both President and privie to our doings, will in presence of you all more exactly recite the whole unto you. Wee send you gladd tidings of the uniforme consent and agreement touching the celebration of the most sacred feast of Easter, that by the meanes of your prayers the stirre raised in that behalfe was quietly appeased. So that all the brethren which inhabit the East, observing heretofore the manner of the Jewes, now with uniforme consent doe follow the Romanes and us, and you, which of old time have retained with us the selfe same order and manner of celebration. Wherefore rejoyce, partly because of these prosperous affaires, and partly for the peace and uniforme agreement of all and partly also that all heresies are bandoned and plucked up by the roots, and embrace with greater honour and more fervent love our fellow Minister Alexander, but your
Bishop,

The blasphemous opinions of Arius that cursed heretike touching the blessed Sonne of God.

This Meletius as Socrates said before cap. 3. in time of persecution denied the faith, and sacrificed to Idols, therefore he was excommunicated, and being in this taking he took part with the Arians: who for company together with Arius in this Councell is condemned.

The question of Easter concluded upon in the councill of Nice.

Why the Meletians are severed from the Church.
The wanton booke which Arius wrote and intituled *Thalia*.

Bishop, whose presence was a great pleasure unto us, who in those yeares tooke great paines and laboured exceedingly to reduce the affaires of your Church unto a quiet and peaceable state. Poure unto God hearty prayers for us all, that the things rightly decreed and established may continue for firme and inviolable through God the Father Almighty, and our Lord Iesus Christ, together with the Holy Ghost, to whom be glory for ever and ever. Amen. It is evident by this Synodicall Epistle, that they accursed not onely Arius and his complices, but also the sentences of his perverse opinion, moreover that they agreed among themselves touching the celebration of *Easter*: that they received the grand hereticke *Meletius*, granting him licence to retaine his Episcopall dignity, yet depriving him of all authority to execute the function as a Bishop useth. For which cause I suppose the *Meletians* in Egypt unto this day to have beene severed from the Church, because that the councill tooke away from *Meletius* all authority. We have moreover to understand, that Arius wrote a booke of his opinion, the which he intituled *Thalia*, the stile and phrase of the booke is both wanton and dissolute, resembling in all points the bawdy ballads and rimes of the wanton Poet *Sotades*. The which booke also the councill then did condemne. Neither was the councill onely carefull by writing to certifie of the peace established, but the Emperour also signified the same by his letters unto the Church of *Alexandria*.

Constantine the Emperour unto the Catholicke Church of Alexandria.

Constantine Magnus unto the Church of Alexandria.

We wish you health in the Lord well beloved brethren. A great and a singular benefit of the divine providence of God is conferred on us, in that all error and deceit being quite put to flight, we acknowledge one and the selfe same faith. For henceforth there remaineth no refuge for the sleights of the divell intended against us, whatsoever through fraud he pretended, the same is wholly taken away. The bright beames of the truth according unto the commandment of Christ, overcame those dissensions, schismes, those tumults and (as I may so terme it) that deadly poyson of discord. One God therefore all we both in name do adore, and in faith do beleve to be. And to the end the same through the forewarning of God might be brought to passe. I have called together a great company of Bishops unto the city of Nice, with whom I also being one of your number, and most willingly addicting my selfe wholly together with you unto the same businesse, have endeavored that the truth then in controversie might thoroughly be tried out. Wherefore all things that seemed to breede occasion of discord or dissention, were narrowly sifted and sought out. How great and what horrible blasphemies (God of his goodnesse bee mercifull unto us) have some unrepently uttered against our great Saviour, against our hope and life, and impudently not onely blazed things contrary unto the Scriptures inspired from above and the sacred faith, but also affirmed they beleaved the same? For when as three hundred Bishops & above, men of great fame both for modestie of mind and sharpnesse of wit, had confirmed one and the same faith, which was found to be a true faith by the truth it selfe, and plaine testimonies of holy Scripture sought out for the purpose: Arius alone was found (being overcome with the power and fraud of the divell) to fall from the same: and being prone thereunto through the perversity of his minde, scattered and sowed first of all amongst you, afterwards amongst us, this poysoned error of perdition. Wherefore let us embrace that doctrine which Almighty God, the father of heaven hath delivered unto us: let us returne unto our dearly beloved brethren, whom the wicked and impudent minister of Satan hath severed asunder: let us with might and maine, and (as commonly we say) with all the veines in our heart, goe home againe unto the generall society and body of the Church, and unto our owne naturall members. This above all other things behoveth your wisdom, your faith and holinesse, after the removing from your minds the cankered poyson of the adversary, who set himselfe opposite against the truth: that without all delay ye have recourse unto the grace and goodnesse of Almighty God. For that which seemed good unto the three hundred Bishops, is no otherwise to be taken then for the sentence of God, specially in as much as the Holy Ghost was resiant in the mindes of so worthy and so notable men, inspiring them with the divine will of God himselfe. Wherefore let none of you stagger at the matter, let none of you make any delay at all, but all joyntly with most willing minds returne unto the most perfect way of truth: that as soone as I my selfe come amongst you, I may together with you render due thanks unto the God whose eye nothing doth escape: because that he hath

hath not onely revealed unto us the true and sincere faith, but also given unto us most graciously the love and charity which was to be wished of us all. God keepe and preserve you well beloved brethren. This the Emperour wrote unto the people of *Alexandria*, signifying in plaine words that the finall conclusion and definitive sentence of the faith was not laid downe unadvisedly, neither came to passe by hap hazard: but after great labour and industry, after diligent searching and sifting out of the truth, to have beene published by the councell: and not some things to have beene handled, some other things to have beene omitted: but all whatsoever seemed necessary to be entreated of, touching the confirmation of the doctrine of faith, to have beene sufficiently discoursed: neither to have beene first unadvisedly decreed, before all were curiously handled, in so much that all whatsoever seemed to breed occasion of controversy or discord, was quite plucked up by the roots. But (that I may utter all in one word) *Constantine* calleth the censure of the whole assembly, the sentence of God himselfe, neither doubted he but that so great a company of Bishops was united and linked together in one mind & in one opinion by the motion and instinct of the Holy Ghost. Yet for all this, *Sabinus* who is the ring-leader of the *Macedonian* heresie, wilfully and of set purpose impugneth these things: yea moreover he termeth such as met at *Nice*, unlearned and doltish idiots: neither is he ashamed to charge *Eusebius* Bishop of *Cæsarea* with the reprochfull spot and blemish of ignorance, neither weigheth he this of himselfe, that such as were present at the councell though they were unlearned men (as he reporteth) yet being inspired from above, and endued with the grace of the spirit of God, could in no wise stray from the truth. But let us heare what the Emperour laid downe in other letters against the opinions of *Arius* and his complices, the which also he sent abroad unto the Bishops and congregations throughout Christendome.

Another Epistle of Constantine.

Constantine the puissant, the mighty and noble Emperour, unto the Bishops, Pastors, and people wheresoever. Inasmuch as *Arius* traceth the steps of detestable and impious persons, it is requisite that he be partaker with them of the selfe same infamy and reproch. For as *Porphyrius* the sworne adversary and deadly foe of divine service, who lately published lewd commentaries in the confutation and defiance of Christian religion, was rewarded according unto his desert, and so recompenced that within the compasse of these few yeares hee was not onely grieved with great reproch, and blemished with the shamefull spot of infamy, but also his impious and blasphemous works perished and utterly were abolished: even so now it seemed good unto us to call *Arius* and his complices, the wicked brood of *Porphyrius*, that looke whose manners they have imitated, they may enjoy also the priviledge of their name. Moreover we thought good, that if there can be found extant any worke or booke compiled by *Arius*, the same should be burned to ashes, so that not onely his damnable doctrine may thereby be wholly rooted out, but also that no relique thereof may remaine unto the posterity. This also we straightly command and charge, that if any man be found to hide or conceale any booke made by *Arius*, and not immediatly bring forth the said booke, and deliver it up to be burned, that the said offender for so doing shall die the death. For as soone as he is taken, our pleasure is that his head be striken off from his shoulders. God keepe you in his tuition.

Constantine unto the Bishops and people, &c.

Another Epistle of Constantine.

Constantine the Emperour unto the Churches throughout Christendome sendeth greeting. Whenas I perceived by the flourishing and prosperous estate of the publike weale, how greatly we are beholding unto the goodnesse of Almighty God conferred upon us: I deemed that above all things it behoved me of duty to foresee, that in the most holy and sacred assemblies of the Catholicke Church under heaven, there should one faith, sincere love and charity, uniforme consent and agreement touching the religion and service of Almighty God, unviolably be retained. But sithence that the same could by no other way or meanes be compassed, neither in any other sure or certaine place be settled, unlesse that either all the Bishops, or at leastwise the greater part of them assembled together, and laid downe their severall censures concerning the most holy religion and service of God: therefore when the greatest company that could be got, met together,

Constantine the Emperour unto the Churches, &c.

ther, I my selfe as one of your number, was present with them. Neither took I in scorne (where-
at now I greatly rejoyce) that I coupled my selfe with you in those affaires. We proceeded so far
in the premises, and handled all things so exquisitely, untill the sentence which seemed gratefull
and acceptable unto God the overseer of all things, for the concord and consent in religion was
openly pronounced, so that there remained nothing hereafter to be concluded upon, which seem-
ed to tend or grow either unto discord or disagreement touching the faith. When as there at
that time we reasoned of the most sacred solemnity and feast of Easter, it seemed good by uni-
forme consent of all, that all men, in all places should celebrate it upon one and the selfe same
day. For what was there more available? or what could there be more glorious, then that this
feast (whereby we retaine and holdfast the firme hope of immortality) should after one and the
same order, and after the same custome, without novelty or alteration be observed? And first
of all it seemed altogether contrary to order, that in the celebration of the said most sacred feast,
we should imitate the rites and manner of the Iewes, who in as much as they have defiled their
hands with an hainous offence, reason it is as impure persons their minds should be held snared
in blindness. It remaineth therefore that we lay aside their custome, and publish for a remem-
brance unto the posterity in time to come, the celebration of this feast after a truer and more sin-
cere institution, the which unto this present time, from the first day of the passion we have obser-
ved. Wherefore let us have nothing common with that most odious brood of the Iewes, for we are
taught by our Saviour to treade another way, the which we must cleave unto. There is laid downe
a race and a limit both decent and lawfull for our most sacred religion. Let us joyntly retaine this
with uniforme consent (most honorable brethren) and withdraw our selves from that despitefull
nation. For in very deed it is the greatest absurdity that can be for them arrogantly to vaunt that
we can in no wise observe these things without the aide and helpe of their discipline. What is it
whereof they are able to savour aright, who after they had put the Lord Iesus to death, having
removed the right sense of their minde out of his quiet seate, were caried not with the weight of
reason, but with an intollerable wilfullnesse of rash enterprises whithersoever the frensie and mad-
nesse that was ingrafted in their minds did leade them? And in this point it is apparant they see
not the manifest truth. (no marvell then they erre in many things) in that they besides the ap-
pointed time for celebration of this feast, within the compasse of the selfe same yeare doe celebrate
a second Easter. What cause then shall move us to imitate these men, whom we see thus mani-
festly infected with the grievous malady of error? We will in no wise permit the same feast in
one and the same yeare the second time to be solemnized. If that I had beene carelesse, and busi-
ed my selfe herein nothing at all, it had beene your part and duty to have employed both your
diligence, and also with earnest and continuall prayer to have craved that the right rule and
sincerity of your minds should in no wise participate, neither in any thing have fellowship with
the wicked waies of lewd persons. Besides all this, wee may easily perceive how shamefull
and detestable a thing it is to dissent and disagree about so weighty a matter, and about so
high and so religious a feast. One festivall day of purchased freedome, to wit, of the most
blessed passion and bloud-shedding hath our Saviour commended unto us, one Catholicke Church
he would have to be collected of all, whose members though they be many, and in sundry pla-
ces dispersed under heaven, yet doe they knit and close together in one spirit, that is, in the will
and pleasure of Almighty God. I would that of your wisdom and holinesse, you deeply weighed
with your selves how disordered and undecent a thing it is, upon the selfe same dayes, for some
religiously to fast, and for some other riotously to feast it out: and after Easter holydaies, for
some to feast, and yeeld themselves to fullnesse of pleasure, for others to abstaine, and observe
the prescribed daies of fasting. Wherefore this is to be reformed, and reduced unto one manner
and custome, this (as I am sure you doe all know very well) is the pleasure of God himselfe.
And in as much as the same is so to be ordered, that wee having nothing common with
murderers of fathers, and such as have put their Lord and Master to death: and in as much
as that orderly, and comely manner retained of all the Churches throughout the world,
inhabiting either the West, the South, or the North, and in sundry places also of the East, was
to be observed of us: therefore it is that presently all have thought right well thereof. I my
selfe also have taken upon mine owne person your tractable wisdom, that looke what cu-
stome soever with uniforme consent, is of force in the city of Rome, in Italie, and Affricke, in all
Egypt, Spaine, France and Brittain, Lybia and all Greece, in the province of Asia, Pontus
and Cilicia: the same also with willing and gratefull mindes should be ratified and approved
of you all. Considering of this carefully with our selves, that not onely the greater number of
congregations

congregations lieth in the places before mentioned but also that it is a most godly purpose for all men joyntly with one heart and voice, to desire that established which right and reason requireth to be done, which also hath no fellowship with the damnable perjury of the despitefull Iewes. But that I may utter the whole in few words, it seemed good by common assent of the whole assembly, that the most sacred feast of Easter, should bee celebrated upon one and the selfe same day. For it may not be that variance and dissention should raigne about the celebration of so holy and so high a feast, yea moreover it is very commendable to condescend unto this sentence, which is farre from all error that doth prejudice the faith, and from all fellowship with shamefull sinne. Wherefore the matter being brought to this passe, embrace this decree with willing minds, as an heavenly and most godly commandement. For whatsoever is decreed in the holy counsels of Bishops, the same is to bee attributed to the will of God. Wherefore when you have certified all our well beloved brethren of the canons of this counsell, the sentence already laid downe, and the manner of celebrating of the most holy feast, it is your part to approve the same, and duly to observe it: that as soone as I can perceive the right disposition of you all, the which of long time I have desired, I may upon one and the selfe same day, together with you all, solemnize this most sacred feast, and joy for your sakes: the which shall come to passe, if that I may understand, that not onely the spite and outrageous dealing of the divell, through your well doing, aided from above, is wholly put to flight and abandoned from amongst you: but that also our faith by reason of peace and concord, doth every where notably flourish. God preserve you well beloved brethren.

Another Epistle unto Eusebius.

Constantine the puissant, the mighty, and noble Emperour, unto Eusebius sendeth greeting. Even as (well beloved brother) I have learned of a truth, and am fully perswaded, that all Churches from the foundations, are either through negligence gone to decay, or through feare of the danger that was like to ensue, have beene lesse repaired then they should have beene, yea unto this present day, by reason of the grievous malady of spite, and great tyranny exercised upon the Saints of God, and the servants of our Saviour Iesus Christ: so now liberty being restored unto all men, and that dragon and persecutor Licinnius being foyled, and the direction of Ecclesiasticall affaires removed from the disposition of the vulgar sort, by the providence of Almighty God and the vigilant labour of our ministry, I suppose that the power and might of God is made manifest unto all men, and that they which fell by reason of feare, or incredulity, or other infirmity whatsoever, in as much as now they acknowledge the true God in deed, will repent and returne unto the true and right way. Wherefore what Churches soever thou dost governe, or other places, where other Bishops, Priests, and Deacons of thy acquaintance doe oversee, our will is, that thou admonish them all, that with watchfull eye the buildings of the Churches be looked unto: to the end that such as stand may be repaired, and also be enlarged, or else where necessity so constraineth, they may be erected all new from the foundations. Looke what things are necessarily required for building, see that either thou thy selfe, or some other in thy name, demand them of the Lieutenants, or rulers of our provinces. For we have signified unto them by our letters, that with all celerity and promptnesse of minde they shall supply the want of such things as thine holinesse doth prescribe. And thus well beloved brother, I commit thee to the tuition of Almighty God. These things the Emperour wrote for the building of the Churches, unto the Bishops of every province, and what severally he wrote unto Eusebius Bishop of Casarea in Palestina for the copying of holy Scripture, it may easily be gathered by these letters of his as followeth. Constantine the puissant, the mighty and the noble Emperour, unto Eusebius Bishop of Casarea, sendeth greeting. In so much that in the * city which is called after our name, there inhabiteth a great multitude of men (our Saviour Iesu, and God the Father, of his providence sending increase thereunto) which embraceth the most holy Church, to the end all the Ecclesiasticall affaires, may in the same place daily increase more and more, we have thought good, that more Churches should be erected and builded there. Wherefore accept with loving heart, what our will and pleasure is. We have thought good to signifie unto thy wisdom, that thou shouldest prepare fiftie volumes, or copies of holy Scripture, written in parchment, which shall be both legible, handsome and portable, and that thou command moreover, that they be written of skilfull Scriveners, exercised in the art of penning. Our will is, that the volumes comprise those bookes of holy Scripture, whose penning and use thou thy selfe shalt thinke most necessary

The Epistle of Constantine unto Eusebius Pamphilus.

The Epistle of Constantine unto Eusebius. * After the name of Constantine Bixantium was called Constantinople,

cessary to availe for the edifying of the Church. Our Highnesse hath sent letters unto our head Treasurer, that she should minister all necessaries for the provision of these books. It is thy part then to oversee with speed, that these written copies be made ready. Moreover by vertue of these our letters (as right requireth) we give thee liberty to take up two common wagons, for the conveying of them thither, for so the written copies shall the sooner be brought unto us, and so much the better, if one of the Deacons be put in trust therewith. Who when as he cometh in place, shall finde the prooffe of our liberality. God keepe thee in health well beloved brother.

Another Epistle unto *Macarius*.

The Epistle of
Constantine unto
Macarius
concerning
the sepulcher
of our Saviour
found there,
and the building
of a
Church in that
place.

CONSTANTINE the puissant, the mighty, and noble Emperour, unto Macarius Bishop of Ierusalem, sendeth greeting. So bountifully was the goodnesse of our Saviour shewed towards us, that no tongue is able for the worthinesse thereof, sufficiently to expresse this present miracle: for, that the pledge or monument of his most blessed passion, which of late lay hid in the bowels of the earth the space of so many yeares, should at length be revealed unto the servants of God, being set at liberty, after conquering of the common and generall enemy, it farre exceedeth all humane sense, and capacity of mans wit. For if all the sages, and wisest sort of men throughout the world, assembled themselves together, and purposed to reason and enreat hereof, without doubt they could not, for the worthinesse thereof satisfie with any circumstance, no, not the least point thereof. The faith annexed unto this miracle is of such force, and so farre exceedeth the sense and capacity of mans nature, as celestiall and divine things doe passe humane and worldly affaires. Wherefore this is alwaies my principall and onely marke to shoote at, that even as the true faith revealeth her selfe daily by new and strange miracles: so all our minds with all modesty, and uniforme readinesse, should be fixed and more prone, to the observation of the most holy and blessed Gospell. Moreover thus also (the which I thinke every man knoweth well) I would have thee fully assured to be my chiefe care, that the said holy place, (the which by the commandement of God we have purged from the foule weight of the filthy Idols, overlaid therewith as it were with a most grievous burthen: the which place also we know to have beene recounted holy in manner from the beginning of the world, and afterwards also to have yeilded more evident proofes of holinesse, by stirring up againe the faith of the passion of our Saviour, as it were from out of darkenesse into light) be beautified with goodly and gorgeous building. It is requisite that thy wisdom doe cast with my selfe, and set in order this worke, and carefully provide necessaries for all circumstances, to the end that not onely the sanctuary may excell for beauty all the rest wheresoever, but that also the other parts thereof may be such, as shall farre passe in excellency of building, all the principall Churches throughout every city. I certifye thee further, that touching the making up of the walls, and the curious workmanship thereof, I have charged our friend Dracillianus who governeth divers other coasts, and also the ruler of your province. Our grace hath charged them, that what artificers, what workemen, what other things soever shall seeme expedient for the building, they should learne of thy wisdom, and forthwith be sent thither for the provision thereof. Concerning the pillars, and other parts of the temple to be made of marble, looke what thou supposest fittest, both for the majesty of the workmanship, and continuance of the building, taking with thy selfe good advisement therein, that thou certifye us thereof by thy letters, to the end that we understanding by thy letters what you have need of, may from every where convey the same thither unto you. For it behoveth us to garnish and set forth with great majesty, the head and chiefe place of the whole world. Our will is besides, that thou certifye us, what thine opinion is, whether it be better to have the rooffe of the sanctuary embowed archwise, or wrought after some other kinde of artificiall cunning. If embowed archwise, then may it finely be gilded all over. It resteth then that thy holinesse, unto whose prudent consideration (as it is premised) we have referred the whole, doe certifye us with all speede, what workemen, what artificers, what provision ye shall have need of: and also that thou signifie unto us thy mind, touching the marble, and pillars to be made thereof, and the embowed rooffe, if that kind of worke please thee best. God keepe thee in health well beloved brother. The Emperour wrote also solemne and large Epistles against *Arius* and his complices, the which he caused every where, and in every city to be blazed abroad: taunting him bitterly for his folly, and scoffing wise netled him more sharply. Besides he wrote letters unto the *Nicomediens*, wherein he inveyed against *Eusebius* and *Theognis*. He charged *Eusebius* with

subtle

subtle treachery and lewd behaviour: and not only that he had infected himselfe with the noysome filth of *Arianisme*, but also in the * tyrants behalfe, wrought treason against him, and after the manner of a rebell resisted his enterprises. Wherefore he exhorted them to chuse another Bishop in his roome. The which Epistles of his, because that they are somewhat long, I thought good presently not to trouble the Reader withall, in so much as such as are desirous thereof, may easily and at pleasure both find and peruse them. And of these things thus much.

Eusebius Bishop of *Nicomedia* and *Theognis* were *Arians*.
* *Licinius*.

CHAP. VII.

Chap. 10. in the Greeke.

How that the Emperour Constantine, called Acesius a Novatian Bishop unto the counsell of Nice.

THE Emperours care and industry moveth me to mention another act of that counsell, wherein he applied himselfe to the maintenance of peace. And because he greatly respected the unity and concord in Ecclesiasticall affaires, he summoned *Acesius* Bishop of the *Novatian* sect to the counsell. And after the determination of the counsell touching the faith was both laid downe in writing, and ratified with the severall subscriptions of all their hands, the Emperour demandeth of *Acesius*, whether he would assent unto the same faith, and also unto the canon concluded upon touching the observation of the feast of Easter. Who made answer: The counsell (O Emperour) hath concluded, and decreed no new thing. For I have learned of old, that even from the beginning and in the Apostolicke times themselves, the selfe same faith was retained, and the same time for the celebration of the feast of Easter was observed. Again, when the Emperour demanded of him, the cause why he severed himselfe from the communion of the faithfull: he alledged for himselfe such things as had happened under the raigne of *Decius*, and about the persecution of that time, and also he brought forth the precise observation of a certaine severe canon, to wit, * That such as after Baptisme, through frailty of the flesh, had fallen unto that kind of sinne which holy Scripture termeth the sin unto death, should not be partakers of the holy mysteries, but exhorted unto repentance: and that they should waite for remission of sin to proceed, not of the Priests but of God himselfe, who both can and is of power sufficient to remit sin. The which when *Acesius* had uttered, the Emperour said unto him againe: Provide thee a ladder (O *Acesius*) and clime alone into heaven. These things did neither *Eusebius Pamphilus*, nor any other writer once make mention of; but I my selfe learned it * of one that was of no small credit, of great yeares, and such a one as rehearsed the things he saw done in the counsell. Whereby I conjecture the selfe same to have happened unto such as herein have beene silent, the which thing divers Historiographers have practised. For these men overskip many things, either because they favour some one side, or flatter some kinde of men. And so much of *Acesius*.

* A Canon touching such as in persecution had denied Christ.

* The reporter was *Auxanon* a *Novatian*, as it is Chap. 9. following.

CHAP. VIII.

Chap. 11. after the Greeke.

Of Paphnutius Bishop of a certaine place in the upper Thebais, and Spyridion Bishop of Trimithous a city of Cyprus.

IN so much as heretofore we have promised to speake of *Paphnutius* and *Spyridion*, now fit opportunity is offered to performe the same. This *Paphnutius* was Bishop of a certaine city in the upper *Thebais*, so vertuous and so holy a man, that strange miracles were wrought by him. He had one of his eyes pulled out in the time of persecution. Wherefore the Emperour had him in very great reverence, and sent for him at sundry times, to come unto his sumptuous pallace. The empty place of the banished eye, he was wont to kisse. So great a reverence and honor did the Emperour *Constantine* shew unto ancient and holy Fathers. And this is one thing which I had to say of *Paphnutius*. Another thing also I will report which came to passe through his advice, both profitable for the Church, and honourable for Ecclesiasticall persons. The Bishops thought good to bring a new law into the Church, to wit, that they which were of the Clergy (I meane Bishops, Priests, and Deacons) should thenceforth not company with their wives, the which they had coupled unto them being lay men. When as they went about to reason hereof, and to consult among themselves

Paphnutius.

* *Paphnutius*
a single man
yet a favourer
of priests
marriages in
the counsell of
Nice.
Heb. 13.

* Chap. 12. in
the Greeke.
Spyridion.

Irene the
daughter of
Spyridion.

Ruffinus hist.
lib. 1. cap. 5.

Chap. 13. after
the Greeke.

themselves touching this matter, * *Paphnutius* stood up in the midst of the assembly of Bishops, and brake out into loud speeches and language, that the necks of Clergy men, and such as were entered into holy orders were not to be pressed downe with an heaue yoke and grievous burthen, saying: * *that marriage was honourable, and the bed undefiled*: that it was their part to foresee, lest that with too severe a censure they should greatly injury and offend the Word of God: that all possibly could not away with so austere a discipline, to be void of all perturbation and frailty of the flesh: and that peradventure likewise every of their wives could not brooke so rare a rule of continency prescribed unto them. He termed the company of man and wife, lawfully coupled together, chastity: and that to seeme sufficient enough for such as had entred into holy orders, being single men, thenceforth (according unto the old Ecclesiasticall tradition) to live a single life: and not to separate any man asunder from his wife, which he had married being a lay man. Such speeches used *Paphnutius*, when he himselfe had never beene married, and (as I may justly avouch) never knew what womans company meant. For of a child he led a strait life in the company of the religious worshippers, and excelled all others in fame (if then there was any such in the world) for continency of mind, and chaste behaviour. To conclude, the whole counsell then assembled of Ecclesiasticall persons, yeelded unto the sentence of *Paphnutius*, wholly ending all controverisie that might rise in this behalfe, and permitting liberty unto every man at his owne pleasure, to refraine as him listed the company of the married wife. So far of *Paphnutius*. * And that I may say something of *Spyridion*, he was so holy, and so vertuous a shepheard of cattell, that he seemed worthy to be appointed a shepheard of men. He was Bishop of *Trimithous* a city of *Cyprus*, who when as there he executed the function of a Bishop, yet for his singular modesty, he kept also a flock of sheepe. And although many notable things are reported of him, yet lest we seeme to digresse too farre from the purpose, we will content our selves with the relation of one or two of his famous acts. Theeves on a certaine time about midnight brake into his sheepecote, and by stealth went about to convey away some of his sheepe, but God who kept the shepheard saved also the sheepe: for the theeves with a certaine invisible kind of force, were held fast bound unto the sheepecote. At the dawning of the day *Spyridion* came to his fold, and seeing the hands of the theeves tied behind them, forthwith understood the circumstance, and by prayer which he made unto God loosed their hands, and exhorted them earnestly to get their living, not with the spoile of other mens substance, but with the sweat of their own brows. Yet in the end he gave to them a fat wether, bidding them farwell in this sort: I give you this, lest it repent you that ye have laboured all night in vaine. One of his doings was this. The other in this sort. He had to his daughter a virgin, endued with her fathers piety and holinesse, her name was *Irene*, in whose custody a deare and familiar friend left a precious jewell; she weying the charge of this jewell hid it in the ground, and in a while after departed this life. Then came the owner, and seeing that the maid was dead, he went about to entangle the father, sometimes charging and threatening him with foule meanes, some other times intreating him with faire words. The old man weying the losse of his friend as much as his owne, got him unto the sepulcher of his daughter, praying unto God, that now before the time he would vouchsafe to shew unto him the promised resurrection, the which hope of his failed him nothing at all. For the maid revived, and came to the presence of her father, which also, as soone as she had revealed unto him the place where the jewell lay hid, vanished away out of his sight. Such men there flourished in many of the Churches of God, in the time of *Constantine* the Emperor. These things I both heard with mine eares, many of the Isle of *Cyprus* reporting to be true, and also I read it in a certaine booke of *Ruffinus* a Priest, written in the latine tongue, whence I have borrowed these and sundry other things which I will hereafter alledge.

CHAP. IX.

Of Eutychianus the Monke. The dissolving of the counsell of Nice. The time thereof, and the chiefe men there present.

I Have learned also that *Eutychianus* a man of sincere religion, flourished at that time, who though he were of the *Novatian* sect, yet did he many strange things, nothing inferior unto the acts mentioned a litle before. I wil reveale him that reported unto me his doings, neither will I cloke or conceale that at al, though therefore I may incur the danger of suspicion
or

or the reprehension of divers persons. It was *Auxanon*, a priest of the *Novatian* Church who having lived many yeares, went being a very young man unto the *Councell* of *Nice* together with *Acesius*, that told me all the things which happened unto *Acesius*, of whom I spake before. It was even he that lengthned his daies, and continued his yeares from that time unto the raigne of *Theodosius* the yonger, and rehearsed unto me being a very young man, all the famous acts of *Eutychianus*. And though he ran over many gifts of the grace of God bestowed upon him, yet reported he of him one notable thing which happened in the raigne of *Constantine* the Emperor, which was thus. One of the guard whom the Emperour calleth ordinary, as soone as he was once suspected of traiterous conspiracy, fled away. The Emperour being thoroughly moved with indignation against him, gave great charge and commandement, that wheresoever he were taken, there immediatly he should be executed. He was found about *Olympus* in *Bithynia*, and fettered with cruell and grievous bonds in the parts of *Olympus*, then clapt in prison. In those parts *Eutychianus* had his abode, leading a solitary life, curing many of their grievous maladies, both outwardly in body, and inwardly in their mind. With him this *Auxanon* had his conversation, being as then a yong stripling, who afterwards lived many yeares, and learned under him the monasticall trade of living. They flock about *Eutychianus* that he would release the prisoner, and intreat the Emperour for him (for the miracles wrought by *Eutychianus* were famous, and being bruted abroad, they came to the eares of the Emperour) he estoons with a willing and prompt mind promiset that he will take his journey to the Emperour in his behalfe. But whilst that the prisoner endured extreame torments, by reason of the intollerable fetters wherewith he was fastned, the solicitors of his cause informed *Eutychianus* that death because of his bitter punishment, would prevent both the execution enjoined by the Emperour, and the supplication that was to be made for him. *Eutychianus* then sent unto the keepers of the jayle, requesting them to lose the man. And when they had answered that the deliverance of the prisoner would be the great danger of their lives, *Eutychianus* together with *Auxanon*, went straight way unto the prison. When as the keepers being intreated, would not open the prison, the gift of God enclosed in the brest of *Eutychianus*, revealed it selfe with greater brightnesse in the world. For the gates of the prison voluntarily set themselves wide open, yea when the keyes were absent and tied to the keepers girdle. Moreover when *Eutychianus* and *Auxanon* entred in, and all the beholders were now astonished, the fetters of their own accord fell off the prisoners feet. These things being don, *Eutychianus* and *Auxanon* take their journey together, towards the city which of old was called *Bizantium*, afterwards *Constantinople*. *Eutychianus* forthwith got him unto the Emperours court, and purchased pardon for the prisoner. For the Emperour without delay (for the great reverence he owed unto *Eutychianus*) granted him his request with a willing mind. This was done in a while after. At that time the Bishops which met together at the *Councell* of *Nice* as soone as they had dispatched, both other things, and also laid downe in writing the decrees (which also they call canons) already concluded upon, every one returneth unto his owne city. I think it very expedient to lay downe in this place, not only the names of the Bishops, assembled at *Nice*, which among al the rest were most famous (I meane such as I could learne by records) but also the province and place where every one governed, together with the time of their assembly. There was present at this counsell: *Osus* Bishop of *Cerduba*: *Viton* and *Vicentius* priests: *Alexander* Bishop of *Egypt*: *Eustathius* Bishop of great *Antioch*: *Macarius* Bishop of *Ierusalem*: *Harpocratio*, *Cynon*, with others: whose name are severally and exquisitely cited by *Athanasius* Bishop of *Alexandria*, in his book entituled *Synodicus*. * Touching the time when this counsell was summoned, as it appeareth by chronicles of record, it was in the consulship of *Paulinus* & *Iulianus*, the eleventh kalends of Iune, to wit: the xx. day of May, the 336. yeare after the raigne of *Alexander* king of *Macedonia*. Thus was the counsell broken up, which being done we have to learne that the Emperour departed into the Easterne parts.

CHAP. X.

How that *Eusebius* Bishop of *Nicomedia*, and *Theognis* Bishop of *Nice*, being exiled for *Arianisme* after they had given a booke of their recantation and repentance were restored to their former dignity.

Eusebius and *Theognis* sent a litle booke unto the chiefe Bishops, wherein they shewed their penitent minds for their wilfull folly: wherefore by the Emperours commandement they were not onely called home from banishment, but also restored to the government

Eutychianus though he was a *Novatian*; yet was he a rare man; both for life and learning. *Auxanon* a *Novatian* heretick.

Osus.
Viton
Vicentius.
Alexander.
Eustathius.
Macarius.
Harpocratio.
Cynon.
* Anno 324
some say 326.
some other
328.

Chap. 14. after
the Cicke.

The recantation of *Eusebius* Bishop of *Nicomedia* & *Theognis* Bishop of *Nice*, which were *Arian* heretiks exhibited unto the chiefe Bishops.

vernement of their Churches: removing from their dignities such as were substituted in their roomes, to wit, *Amphion* removed by *Eusebius* and *Chrestus* by *Theognis*. The copie of the recantation we have here laid downe as followeth: *Although it was our part, heretofore being condemned by your holinesse, not to have muttered, but quietly to have borne whatsoever your wisdom both godly and religiously had decreed: yet because it seemed a shamefull thing, that with our silence we should cause others to conceive an ill opinion of us, and so to condemne us for devisers of falsehood: therefore have we signified unto you our assent touching the determination of the faith: and having diligently weyed and examined with our selves the force and signification of the clause, Of one substance, we wholly addict our selves, to the embracing of peace and unity, never henceforth to intangle our selves in the snares of error. And partly to the end we might provide for the peaceable security of the Church of God, we have laid wide open before you the secrets of our minde: partly also that they, which to mans seeming should yeeld to our censure and judgement, might in this behalfe settle and confirme themselves, we have subscribed to the forme of faith which the holy assembly hath laid downe. We protest unto you moreover, in that heretofore we subscribed not to the condemnation or accursing of *Arius*, it was not because we misliked with that forme of faith, but because we could not be fully perswaded that he was such a kind of fellow as report went of him: specially when as by such things as privately past by Epistles betweene us, and also by his owne protestation pronounced with his owne lippes in our presence, we were fully perswaded that he was farre from that kinde of disposition. If that then that sacred Senate and holy assembly will give any credit unto our words, we have fully purposed and determined with our selves, not to impugn by gainesaying, but by assenting and prompt mindes, to ratifie those canons which your sincere and religious piety hath already concluded. And by this our booke of submission we doe seale our consent therein, not for that we are grieved with exile and banishment, but that most willingly we would not onely abandon heresie, but also avoid, yea the suspicion thereof. And if that you will vouchsafe us your presence, you shall find indeed as you read by word, that we will subscribe unto your decrees. For as much as it pleased your wonted goodnesse to call before you, and curteously to intreate the ringleader of this sect, it seemes farre out of order, when as he being guilty was sent for and answered for himselfe, that we with silence should condemne our selves. Let it not grieve you then, as it becommeth your reverend fatherhood, to put our most religious Emperour in remembrance of us, to present our humble sute unto him, and speedily to determine what your discret wisdome thinketh best touching this our estate. This was the recantation of *Eusebius* and *Theognis*. By which circumstances I doe conjecture, though they subscribed unto the forme of faith decreed by the councell, yet that they would not condescend to the renouncing of *Arius*: and that *Arius* before this time was sent for. And for all that it was so, yet was it straitly commanded, that *Arius* should not tread within *Alexandria*. The which plainely appeareth by the subtle trechery he found out for to returne unto the Church and to the city of *Alexandria*, through false and fained shew of repentance. But of this hereafter.*

Chap. 15. after the Greeke.

CHAP. XI.

After the dissolving of the councell, when Alexander had departed this life, Athanasius was chosen Bishop of Alexandria.

Athanasius Bishop of *Alexandria*. *Ruffinus* lib. 1. hist. cap. 14.

Not long after, *Alexander* Bishop of *Alexandria* having run the race of his mortall life, died, and *Athanasius* is appointed to governe the Church in his place. *Ruffinus* reporteth of him that being a child of tender yeares, he plaid a part in an holy play together with his co-aged companions. The play was nothing else but an imitation or resemblance of Priest-hood, and of the whole Ecclesiasticall order, in the which *Athanasius* plaid the Bishop, of the rest of the children some plaid the Priests, some other the Deacons. Thus plaid the children on that day in the which the Church of *Alexandria* accustometh to celebrate the memoriall of *Peter*, sometime there Bishop and martyred. At that time (as it fell out) *Alexander* Bishop of *Alexandria* passing by, beheld the whole order and discourse of the play. He sent for the children to come unto him, and demanded of them, what part every one handled in the play, gathering hereby something to be foreshewed and prognosticated unto them all. Which being done, he charged they should be brought up in the Church, and nurtured

nurtured in good learning, but above all *Athanasius*. Whom when he came to ripenesse of yeares, he made Deacon, and brought him in his company to the councell of *Nice* for to aid him in disputation. These things hath *Ruffinus* written in his Histories of *Athanasius*. Neither is it unlike but that these circumstances might be, for it is most true, that many such things have oftentimes heretofore come to passe. Thus much by the way of *Athanasius*.

Alexander Bishop of *Alexandria* made *Athanasius* Deacon. *Athanasius* being Deacon was at the councell of *Nice*. Chap. 16. after the Greeke.

CHAP. XII.

How that Constantine the Emperour, enlarging the city which of old was called Bizantium, termed it after his owne name Constantinople.

THe Emperour, after the ending of the councell, lived in great tranquility. And as soone as (after the wonted guise) he had celebrated the twentieth yeare of his raigne, without all delay or tariance, he turned himselfe wholly to the building of Churches, the which he brought to passe, as well in other cities, as in that city which he called after his name, but of old bare the name of *Byzantium*. This he enlarged exceedingly, he environed with great and goodly wals, he beautified with glorious building, and made her nothing inferiour to the princely city of *Rome*, calling her after his own name *Constantinople*. He made moreover a law, that she should be called the *Second Rome*. The which law is ingraven in a stony pillar, and reserved in the publike pretorie, nigh the Emperours martiall picture. In this city he erected from the foundation, two Churches, calling the one, of *Peace*, the other, of the *Apostles*. He increased not only (as I said before) Christian affaires, but altogether rooted out the rites of the *Gentiles*. He caried away the images out of the Idoll groves, and to the end they might set out the city of *Constantinople*, they were to be seene abroad in the open market place. He environed about in the open aire, the threefooted trestle (upon the which the Priest of *Apollo* in *Delphos* was wont to receive his oracle) with a grate. Peradventure some men will count the recitall of these things altogether impertinent, specially in as much as of late in manner all men have either seene them with their eyes, or heard of them with their eares. At that time the Christian Religion spred it selfe farre and nigh. For under the raigne of the Emperour *Constantine*, besides the prosperous affaires of many other things, the providence of God so provided, that the faith in Christ should take great increase. And although *Eusebius Pamphilus* hath set forth the praises of this Emperour, with a large and lofty stile: yet in my opinion, I shall nothing offend, if that after my simple manner, I say something to his commendation.

Constantinople called *New Rome* but of old *Bizantium*.

CHAP. XIII.

How that Helene the Emperours mother, leaving Ierusalem sought out the crosse of Christ and found it, and afterwards built there a Church.

Chap. 17. after the Greeke.

Helene the Emperours mother (which of the village *Drepane* made a city the which afterwards the Emperour called *Helenopolis*) being warned by a vision in her sleepe, tooke her journey to *Ierusalem*. And when as she found that ancient *Ierusalem*, lying all wast, in a heape of stones (as it is in the Prophet) she searched diligently for the sepulcher of Christ in the which he was laid, and out of the which he rose againe. and at length, although with much ado, through the helpe of God she found it. And why it was so hard a matter to find, I will declare in few words. Even as they which embraced the faith of Christ highly esteemed of the sepulcher and monument after his passion: so on the contrary, such as abhorred Christian Religion, heaped in that place much earth, and raised great hillocks, and builded there the temple of *Venus*, and having suppressed the remembrance of the place, they set up her Idoll. This have we learned of old to be true. But when as the Emperours mother was made privie hereunto, she threw downe the Idoll: she digged up the place: she caused the great heape of earth to be hurled aside and the filth to be removed: she finds three crosses in the grave, one, I meane that blessed, upon the which Christ suffered: other two, on the which the two theeves ended their lives. Together with which crosses the table of *Pilate* was found, whereupon he had written with sundry tongues, and signified unto the world, that Christ crucified was the king of the Iewes. Yet because there arose some doubt whether of these three should be the crosse of Christ, for the which they had made this search, the Emperours

Helene the mother of *Constantine* was the daughter of *Coel* king of *England*. *Helenopolis*. Plal. 78.

The Idoll of *Venus* set up where Christ was buried.

The crosse of
Christ was
found out by
a miracle.

New Ierusa-
lem.

The nailes
were found.

The good
deeds, the ver-
tuous life and
godly end of
Helene.

Chap. 18. after
the Greeke.

Serapis had in
his temple an
ell or fathome,
signifying the
measure of the
water in depth
which was
thought by
his power to
overflow.
The Barbari-
ans being o-
vercome in
battell, recei-
ved the faith
of Christ.

Emperours mother was not a little pensive. The which sorrowfull heavinesse of hers, *Macarius* Bishop of *Ierusalem*, not long after asswaged, for he made manifest by his faith that which afore was doubtfull and ambiguous. He desired of God a signe, and obtained his sute. The signe was this: there was a certaine woman of that coast, which by reason of her long and grievous disease, lay at the point of death. As she was yeelding up the ghost, the Bishop laid every one of the crosses upon her, being fully perswaded, that she should recover her former health, if that she touched the reverend crosse of our Saviour, which in deed failed him not. For when as both the crosses which belonged not unto the Lord, were laid to the woman, she continued neverthelesse at the point of death: but as soone as the third (which in very deed was the Crosse of Christ) was laid unto her, although she seemed presently to leave this world, yet leaped she up, & was restored to her former health. After this sort was the crosse of Christ found out. The Emperours mother builded over the sepulcher a goodly and gorgeous Church, calling it *New Ierusalem*, right over against that old and wast *Ierusalem*. The one halfe of the crosse she lockt up in a silver chest, and left there to be seene of such as were desirous to behold such monuments, the other halfe she sent unto the Emperor. The which when he had received, supposing the city to be in great safety, wherein it was kept, compassed it with his owne picture which was set up in the market place at *Constantinople* (so called of *Constantine*) over a mighty pillar of red marble. Although I commit this to writing, which I have only learned by hearesay, yet in manner all they which inhabit *Constantinople*, affirme it to be most true. Moreover when *Constantine* had received the nailes, wherewith the naked hands of Christ were fastened to the tree (for his mother had found these also in the Sepulcher of Christ, and sent them unto him) he caused bits for bridles, helmets and head-peecces, to be made thereof, the which he wore in battell. The Emperour furthermore made provision for all such necessities as were required to the building of the Churches, and wrote unto *Macarius* the Bishop, that with all diligence he should further the building. The Emperours mother as soone as she had finished the Church, which she called *New Ierusalem*, builded a second, nothing inferiour to the first, at *Bethlem*, in the hollow rocke, where Christ was borne according unto the flesh, also a third, upon the mount where Christ ascended unto the Father. Besides she was so vertuous and so meeke, that she would fall downe to her prayers in the midst of the vulgar sort of women: that she would invite to her table, virgins which were consecrated to holy life according unto the canon of the Church: that she would bring in meate, and serve them her selfe. Many things she gave to Churches, and to poore people, she lived godly and religiously, and departed this life being fourescore yeares old. Her body was brought to *Constantinople*, called *New Rome*, and buried there with princely funerall.

CHAP. XIII.

How the Emperour Constantine, destroying the Idoll groves of the Gentiles, erected in sundry places, many notable Churches.

THE Emperour after this went about to promote Christian Religion with greater care and industry, to banish the rites and ceremonies of the Ethnicks, to restrain the lewd combats of fencers and sword players, and to set up his owne image in their Idolatricall temples. And when as the Ethnicks affirmed, that the god *Serapis* was he which made the river *Nilus* to overflow and to water the countrey of *Egypt*, because that a certaine elle was brought into the temple of *Serapis*: the Emperour commanded that elle to be conveyed into the Church of *Alexandria*. When that it was noysed, that *Nilus* would no longer overflow, because the god *Serapis* tooke great indignation, that he was thus abused: the yeare following, the river did not onely overflow (after his wonted manner) and from that time forth kept his course, but also thereby declared unto the world, that *Nilus* was accustomed to overflow, not after their superstitious opinion, but by the secret determination of the divine providence. Although the *Samaritans*, *Barbarians*, and *Goths*, at the same time, assailed the right of the *Romane* Empire: yet for all that, the Emperours care and industry for the building of Churches was not slackted, but diligently with great advice did he provide for both. For he valiantly overcame these nations, under the banner of the Crosse, which is the peculiar cognizance of Christian profession, so that not onely hee deprived them of the tribute, which the Emperours of old were wont to pay unto the

Barbarians

Barbarians: but also they being astonished at this strange victory, yielded themselves then first of all, wholly to embrace Christian Religion, by meanes of the which, *Constantine* had preserved himselfe. *Constantine* againe applied himselfe to building of other Churches, and one he erected in the okegrove of *Mambre*, where holy Scripture reporteth, the *Angels* to have beene harboured by *Abraham*. When that he was certified the altars were erected at that oke, and that the *Ethnicks* offered sacrifice and incense in that place to their fained gods, he sharply rebuked *Eusebius* Bishop of *Cæsarea*, by his letters, because that through his slacknesse in executing his office, that wickednesse was committed. He commandeth therefore the altars to be turned upside downe, and a Church hard by the oke, to be builded. He commandeth another Church to be builded in *Heliopolis* of *Phœnicia*, and that for this cause. What law maker the *Heliopolis* had of old, I am not able to say, but the lawes and customes of the city do manifestly declare what kind of man he was. By the custome of their country, they have all women in common, and therefore of their children there can no certainty be had. Among them there is no difference, either of father or son. They give their virgins to strangers, which come amongst them, to be deflowered. The Emperor endeavoured wholly to abrogate this old and rotten custome of theirs. For when he had taken away this brutish and beastly kind of behaviour, he made a sacred, & a severe law: that kindreds and families should be knowne amongst them, and severed one from another. To be short, when he had builded Churches among them, he hastened to consecrate them a Bishop, and to ordaine the holy company of Clergy men. Thus the state of the *Heliopolis*, after the removing of the former filth, was reformed into modest behaviour. In like manner he overthrew the temple of *Venus* in *Aphaca*, standing at the foot of mount *Libanus*, and rooted out all the wicked rites and ceremonies which were wont to be done there, both impudently and unreverently. What shal I speake of the familiar *Divell*, and the spirit of divination the which he foiled in *Cilicia*, and commanded the Idol, in whose closets he had craftily hid himselfe, to be destroyed? furthermore he was so fervent in promoting Christian Religion, that when he should have warred against the *Persians*, he made him a tent much like the tabernacle of *Moses* in the desert, in forme and figure resembling the Church of God, and the same of a changeable coloured veile, the which he caried about with him, that in the wast wildernesse and desert places, he might alwaies finde ready an holy Churh, to sing Hymnes, and devoutly to serve the living God. But the same battell went not forwards, for the *Persians* feared the power of the Emperour, and so all injuries were put up, and peaceably ended. That the Emperour also imployed great labour and travell, in building townes, and Cities, and that of diverse pelting villages, he made princely Cities, (for example *Drepane* after his mothers name, and *Constantia* in *Palestina*, the name of his sister (*constantia*) I thinke it presently not needfull to commit to writing for the posterity. For it is not our drift to declare the other famous acts of the Emperour, but only those which appertaine unto Christian Religion, and specially the estate of the Churches. Wherefore in as much as the famous acts of the Emperor, tend to another purpose, and require a proper and a peculiar kind of handling, I leave them for others, which both know, and can sufficiently discourse thereof. I of mine owne part, would never have laid pen to paper, if the Church had beene at unity and concord within it selfe. For where there is no matter ministred to write, there the writer seemeth to be fond, and his travell frustrate. But in as much as the subteltie of Sophisters fond quirkes, and fallacies of Satan, depraved in those daies the Apostolicke and sincere Character of Christian Religion, severed also, and as it were unjoynted the members of Christ, I thought good to say something of them, whereby the Ecclesiasticall affaires, may not fall into the dust of oblivion. For the knowledge thereof is much set by among most men, and setleth for experience, the mind of such a one as is well seene therein. For when any vaine controversie riseth about the signification of a word, it teacheth him to have a stayed head.

Gen. 18.

Constantine abrogated the most filthy lawes of the *Heliopolis*, and brought them to the Christian faith

The temple of *Venus* overthrown.

The divel was faine to flee out of the Idol

The tent of *constantine* like the tabernacle of *Moses* Exod. 33.

Chap. 19. in the Greeke.

CHAP. XV.

How that in the time of *Constantine*, the middle Indians embraced the faith of Christ by the meanes of *Ebedius* and *Eumentius*: for *Athanasius* Bishop of *Alexandria* created *Eumentius* Bishop, and sent him to preach to the Indians.

Now

The increase
of Christian
Religion under
Constantine.

The middle
Indians were
not Christe-
ned afore the
raigne of *Con-
stantine*, that
is, 305. and od
yeares after
Christ.

Fruementius
was consecra-
ted Bishop by
Athanasius, &
sent to convert
the Indians.
*Ruffinus Eccl.
hist. li. 1. cap. 9.
Chap. 20. in
the Greeke.*

The sea Euxi-
nus divideth
Europe from
Asia.

Now it remaineth that we declare how and by what meanes, Christian Religion enlarged and spread it selfe under the raigne of this Emperour. For the nations which inhabited the middle *India*, and *Iberia*, then first of all received the faith of Christ, and why I have joyned thereunto the middle *India*, I will declare in few words. When the Apostles by lot, had sorted themselves to travell unto certaine nations, *Thomas* chose *Parthia*, there to execute the function of an Apostle: *Matthew*, *Ethiopia*: *Bartholomew* chose *India*, which adjoyneth hereunto. But the middle *India*, inhabited of many barbarous nations, varying among themselves also in language, was not lightned with the Word of God and the faith of Christ afore the raigne of *Constantine*. And what drew them to embrace the faith I am now about to declare. *Meropius* a certaine Philosopher, borne in *Tyrus*, longed to see, and was very desirous to travell into the *Indian* country, as I am perswaded, he was allured thereunto by the example of *Metrodorus* the Philosopher, who aforetime had throughly travelled that country. *Meropius* then, taking with him two young men, that were his cousins, which also were skilfull in the Greek tongue, took ship, and sailed to the same country, and when as he had enjoyed his full desire, and now againe longed to be at home, being pinched with want of necessary food, he arrived at a place, where there was a sure and a safe haven. It fell out, at the very same time, that the league concluded betweene the *Romanes* and the *Indians* was broken. The *Indians* then laid hands upon the Philosopher, and such as sailed with him, and slue them all, the Philosophers two young cousins onely excepted. The children they pittied, because of their tender yeares, and being saved, they are given for a present unto the King of *India*. The King liking very well of their young countenances, made the one whose name was *Aedesius* his cup-bearer, to attend upon his cup at the table: and the other whose name was *Fruementius*, he made master of the Kings rolles. Not long after the King died, leaving behind him a sonne that was very young, and the Scepter of his kingdom unto his wife, manumising also *Aedesius* and *Fruementius*. The Queene being very carefull over this young Prince, requested them both to take the guard and government of him, untill he came to lawfull yeares and mans estate. The young men, according unto her request, diligently apply themselves about the Princes affaires, but specially *Fruementius*, who was in chiefest authority. This *Fruementius* enquired earnestly of the *Romane* Merchants, which did traffique in that country, whether there was any Christian in that company. When he had found certaine, and signified unto them his companions estate and his owne, he prayed them to chuse unto themselves severall places, where after the manner of the Christians they might poure out prayers unto the living God. In proceesse of time, *Fruementius* builded a Church for prayer. And those Christians joyne unto them certaine *Indians*, whom they instructed in the principles of the faith. When as the Kings sonne came to full yeares, *Fruementius* & *Aedesius* resigne up unto him his kingdom the which they had prudently governed, and crave licence of him for them to depart unto their native country. But when as the king and his mother earnestly intreated them to tarry and could not prevaile, being very desirous to visit their native soile, they take their leave, and bid farewell. *Aedesius* went to *Tyrus*, for to see his parents and kinsfolkes. *Fruementius* got him to *Alexandria*, and opened the whole matter, and all the circumstances unto *Athanasius* who a few daies before, was there stalled Bishop. He told him what happened in his journey, that there was good hope, that the *Indians* would receive the faith of Christ. He prayeth him to send thither a Bishop, and withall other Clergy men, and that he should not make light account of such as might easily be brought to save their soules. *Athanasius* pondering with himselfe, what preparation was fittest for his voyage, made *Fruementius* himselfe Bishop, and said, that he knew none fitter for this function then himselfe. And the matter was thus concluded. *Fruementius* being consecrated Bishop, went back againe into the *Indian* country, preached the faith of Christ, builded many Churches, and through the power of God, wrought many miracles, curing many both outwardly in body and inwardly in minde. These things *Ruffinus* reporteth himselfe to have heard with his cares, even of *Aedesius* himselfe, who after that was made Priest at *Tyrus*.

CHAP. XVI.

How the nation inhabiting *Iberia* was converted unto the faith of Christ.

Now I am constrained, for the time so requireth, to make relation how the *Iberians* at that time received the Christian faith. There was a certaine godly & devout woman taken captive of the *Iberians*. These *Iberians* dwel nigh the sea *Euxinus*, a people they are,

are, having their original of the *Iberians* which inhabit *Spaine*. This woman being a captive, and having her conversation with *Barbarians*, gave her selfe wholly to godlinesse. For she exercised very much the discipline of continencie, she used a severe kind of abstinence, and alwaies applyed her selfe to fervent prayer. The which thing when the *Barbarians* perceived, they wondered at the strangenesse of the act. It fell out that the Kings son of very tender yeares, fell into a dangerous disease. The Queene (after that country manner) sent the child unto other women for physick, to try if experience had taught them any medicine that might cure that malady. But when the nurce had caried the child about unto every woman, and could purchase remedy of none, at length he is brought unto the woman that was captive. She in the presence of many women, although she laid thereunto no salve or remedy in the world (for of truth she knew none) yet took she the child, laid her sackcloth upon him, and said onely these words: Christ which healed many, will also heale this infant. When she had uttered these words, and prayed unto God for aide and assistance, the child forthwith recovered, and thenceforth enjoyed perfect health. The fame of this act was bruted abroad among all the *Barbarian* wives, and came at length unto the Queenes eare, so that her name was famous and the captive woman much spoken of. In a while after the Queene her selfe fell sicke, and this simple woman was sent for. She refused to goe, lest that peradventure some violence, contrary to the modesty of her nature, were offered unto her. The Queene then is conveyed unto her. She practiseth the like as she had done before unto the child. Forthwith the Queene is rid of her disease, she thanketh the woman. But the woman answered: it is not my doing, but Christs the Son of God, and maker of heaven and earth. She exhorteth the Queene to call upon him, & to acknowledge him for the true God. The king marvelling that this malady which raigned among the *Iberians* was so soone cured, made inquisition who healed his wife, and commanded the captive woman should be bountifully rewarded. Who made answer: that she wanted no riches, but esteemed godlinesse as great treasure: and that the King should receive a precious jewel, if that he would acknowledge that God whom she professed. With these words she sent back the rewards. The King laid up these sayings in his breast. The next day after as the King went a hunting, such a thing happened. The hills and forrest where his game lay, were overcast with darke cloudes and thicke mist, the game was uncertaine and doubtfull, the way stopt and intricate. The King being at his wits end, not knowing what was best in this case to be done, called earnestly upon the gods which he accustomed to serve. But when his calling upon them stood him in no steed it came to his mind, to thinke upon the God of the captive woman, unto him he turneth and crieth for helpe. As soone then as he had prayed unto him, the cloud was dissolved, and the mist scattered it selfe and vanished away. The King wondring, returned home joyfully and told his wife all that had happened. Immediately he sends for the captive woman: when she came, he demanded of her what God it was whom she served? She so instructed the *Iberian* King, that he published abroad the praises of Christ. For he embracing the faith of Christ by the meanes of this devout woman, made proclamation that all his subjects should come together. To them he rehearsed the manner of his sons curing, the healing of his wife, and what happened unto him as he went a hunting. He exhorted them to serve the God of the captive woman. They preach Christ to both sex, the King to men, and the Queene to women. As soone as he had learned of the captive woman the forme and fashion of Churches which the *Romanes* used, he caused a Church to be builded, and gave charge, that with all speed provision should be made for building. To be short, the house of prayer is erected. As soone as they went about to lift up the pillars, the wisdom of God even in the worke it selfe, settled the minds of the people, and drew them to Christ. It fell out that one of the pillars remained immoveable, and could by no device be removed, the ropes breake, and the engines cracke in peeces, the workemen despaire, and returne every man to his home. Then the faith of the captive woman made it selfe manifest. For in the night season when no man perceived, she came unto the place, and continued in prayer all night long, by the divine providence of God the pillar is winded up in the aire over the foundation, and there hangeth leuell wise, without either prop or butresse. At the breaking of the day, the King being a carefull man, not forgetfull of his businesse, came to see the building, and beholdeth the pillar hanging in the ayre leuell over his place. He wondereth at the sight, and all that saw it were astonished. In a little space after, before their faces, the pillar came downe, and fastened it selfe in his proper place. Whereupon they

The King of
the Iberians
child is cured.

The Queene
of the Iberians
healed.

How the King
of the Iberians
was converted
unto the faith.

they all shouted, the Kings faith is held for true, and the God of the captive woman was excolled with praises. Thenceforth they stagger not at all, but with chearfull minds they raise the rest of the pillars, and in a while after they finish the building. After this they send Embassadors unto *Constantine*, requesting league thenceforth to be concluded betweene them and the *Romanes*, they crave a Bishop and Clergy men to instruct them, protesting their sincere and unfained beleefe in Christ. *Ruffinus* reporteth that he learned these things of *Bacchurinus*, who somtime governed the *Iberians*, afterwards comming unto the *Romanes* was made captaine over their souldiers in *Palestina*: and in his later daies he stood the Emperor *Theodosius* in great steed in the battell which he gave to *Maximus* the tyrant. Thus did the *Iberians* receive the Christian faith in the dayes of *Constantine* the Emperour.

Chap. 21. after
the Greeke.

CHAP. XVII.

Of Antonie the Monke, and Manes the Hereticke
and his originall.

Antony the
Eremite.

* Chap. 22. in
the Greeke.
The Manichees
blasfed their
heresie a little
before the
raigne of
Constantine.
Anno 281.
Euseb. lib. 7.
cap. 30.
The originall
and authors of
the heresie of
the Manichees.
Buddas other-
wise *Terebryn-
thus* an hereticke
dieth miserably.

Manes the hereticke
and his detestable
opinions.

THE same time lived *Antony* the Monk in the deserts of *Egypt*. But in as much as *Atbanasius* Bishop of *Alexandria*, hath lately set forth in a severall volume, intituled of his life, his manners and conversation, how openly he buckled with divels, how he over-reached their sleights and subtle combats, and wrought many marvellous and strange miracles, I thinke it superfluous of my part to intreat thereof. The daies of *Constantine* have yeilded great plenty of rare and singular men, * but among the good wheate tares are accustomed to grow, and the spite of Satan is the sworne enemy of prosperous affaires. For a little before the raigne of *Constantine*, a counterfeit religion, no other in shew then the service of pagans, mingled it selfe with the true and Christian Religion, no otherwise then false Prophets are wont to rise among the true Prophets of God, and false Apostles among the zealous Apostles of Christ. Then went *Manichæus* about covertly to bring into the Church of God the doctrine of *Empedocles* the heathen Philosopher, of whom *Eusebius Pamphilus* made mention in the 7. Booke of his Ecclesiasticall History, yet not exquisitely handling his doings. Wherefore looke what he omitted, that I suppose necessary to be supplied of us, for so we shall soone learne both who and what this *Manichæus* was, and also by what meanes he presumed to practise such lewd enterprises. A certaine *Saracen* of *Scythia* had to his wife a captive, borne in the upper *Thebais*, for whose sake he setled himselfe to dwell in *Egypt*: and being well seene in the discipline of the *Egyptians*, he endeavoured to sow among the doctrine of Christ, the opinions of *Empedocles* and *Pythagoras*. That there were two natures (as *Empedocles* dreamed) one good, another bad: the bad enmity: the good unity. This *Scythian* had to his disciple one *Buddas*, who afore that time was called *Terebrynthus*, which went to the coasts of *Babylon* inhabited of *Persians*, and there published of himselfe many false wonders: that he was borne of a virgin, that he was bred and brought up in the mountaines; after this he wrote foure books: one of *Mysteries*: the second he intituled *The Gospell*: the third, *The saurus*: the fourth, *A summary*. He fayned on a time, that he would worke certaine feats, and offer sacrifice, but he being on high, the divell threw him downe, so that he brake his necke and died miserably. His hostesse buried him, tooke all that he had, and bought therewith a ladde of seven yeares old, whose name was *Cubricus*. This woman after that she had made him a free denizon, and trained him up in learning, not long after dieth, and gave him by legacy all the goods of *Terebrynthus*, the bookes also which he had written being the *Scythians* disciple. Which things when this free denizno *Cubricus* had gotten, he conveyed himselfe forthwith into *Persia*. He changeth his name, and in steed of *Cubricus* he calls himselfe *Manes*. The books of *Buddas* otherwise called *Terebrynthus*, he setteth abroad as his own doings, unto such as were snared with his folly. The titles of the bookes barely gave a shew or colour of Christian Religion, but in truth it selfe the doctrine tasted and favoured of paganisme. For *Manes* as he was indeed a wicked man, taught the world to serve many gods: he commanded the Sunne to be worshipped: he was a favourer of fatall destinie: and denied free will in man. He said plainly the soules went from one body into another, following herein the fond opinions of *Empedocles*, *Pythagoras*, and the *Egyptians*. He would not confesse that Christ was borne, but said that he

he had the forme or figure of a man. He rejected the Law and Prophets, and called himſelfe the comforter, all which things are farre from the true and right faith of the Church of God. In his epiſtles he was not aſhamed to intitle himſelfe an Apoſtle. But his lewd and ſhameleſſe leaſings were recompenced with due puniſhment, and that for this cauſe. The King of *Persia* his ſonne fell into a dangerous diſeaſe, the father uſed all meanes poſſible to reſtore his ſon to his former health. Being told of *Manes*, and perſwaded that his feats were farre from falſhood and legerdemaine, ſent for him by the name of an Apoſtle, hoping with himſelfe that by his meanes his ſon ſhould recover. Being come he takes the Kings ſon in hand with ſorcery, and witchcraft: the King ſeeing his ſonne already gone, and departed under his hands, commanded the forger ſhould be clapt in priſon, and provided execution for him, but he brake priſon, fled into *Meſopotamia*, and ſo ſhifted for himſelfe. The King hearing that he was in thoſe coaſts, made him to be apprehended, ſlaied him alive, tooke his ſkinne, filled it full of chaffe, and hanged it at the gates of the city. Theſe things we report to be moſt true and faithfully alledged by us out of the booke intituled, *The diſputation of Archelaus* Biſhop of *Caeſarea* a city in *Meſopotamia*. This *Archelaus* reporteth that he diſputed with him face to face, and there layeth downe all that we wrote before of his life and converſation. Thus as (I ſaid before) it falleth out in all ages, that the ſpite of Satan will not ſuffer godlineſſe to have good ſucceſſe, but ſends forth ſuch lewd varlets to entrap the ſimple people. But what is the reaſon thereof, why our loving and mercifull God permits ſuch lewdneſſe, whether it be to trie and ſift the true doctrine of his Church and to cut off the vaine conceits and opinions which many have of religion: or whether it be for ſome other cauſe whatſoever, as it is hard to determine thereof, ſo few words wil not ſuffice, neither is preſently fit opportunity and occaſion miniſtered to diſcourſe of that matter. It is not verily the marke we ſhoote at, exquisitely to entreate of divers and variable opinions and ſentences of men, neither to ſearch out the ſecret and hid mysteries of the providence and wiſedome of God, but truly as much as in us lyeth, to ſet forth the Eccleſiaſticall Hiſtory. And becauſe we have reported after what fort the curſed opinions of the *Manichees* ſprang up a litle before the raigne of *Conſtantine*, now let us returne to diſcourſe of the times incident to this our purpoſed Hiſtory.

The miſerable death of the hereticke *Manes*.

CHAP. XVIII.

Chap. 23 after the Greek.

How that Eusebius Biſhop of Nicomedia, and Theognis Biſhop of Nice, remembring themſelves after their recantation, wrought all the ſpite they could to overthrow the faith eſtabliſhed in the Councell of Nice, and ſought meanes to miſchiefe Athanaſius. Of the councell ſummoned at Antioch, which depoſed Euaſthius, about whom there aroſe ſuch a ſedition in Antioch, as deſtroyed in manner the whole city.

Euſebius and Theognis returning from exile, received their former dignities, removing (as I ſaid before) ſuch as were placed in their Seas. They were in great reverence and eſtimation with the Emperour, and enjoyed great liberty, for that they had forſaken the curſed and cankred opinion of *Arius*, and given themſelves to the true and right faith. But theſe men for all that abuſed their liberty, and made more ſtirre in the world then ever was before. Two things drove them thereunto: the deteſtable hereſie of *Arius*, which held their minds of a long time, and the deadly hatred they bare unto *Athanaſius*. Becauſe he valiantly withſtood them as they diſputed in the Councell of *Nice*, firſt of ſpite they chalenge his degree and vocation, ſaying: he was no fit man for the roome of a Biſhop, next that he was elected by unlawfull perſons. But although he cleared himſelfe of thoſe opprobrious and ſlanderous reports. (his upright converſation was ſuch, he could not be removed from the Biſhops Sea of *Alexandria*) and contended earneſtly for the faith decreed by the Councell of *Nice*: *Eusebius* Biſhop of *Nicomedia* endeavoured with might and maine, through wiles and ſubtlety to depoſe *Athanaſius*, and to bring *Arius* into *Alexandria*. For by this meanes he thought beſt to roote out of the Church the faith of *Homouſion*, to wit, *Of one ſubſtance*, ratified of the councell, and to plant the peſtilent doctrine of *Arius*. And as at ſome times he intreated him by letters and faire words: ſo on the contrary, at other times he went about to

Hatred and hereſie joyned together.

Eusebius Pamphilus was no Arian.

* Chap. 24. in the Greeke. The counsell of Antioch where *Eustathius* was deposed.

Eusebius Pamphilus refused to be Bishop of Antioch, for the which the Emperour *Constantine* did highly commend him. *Euphronius* an Arian, yet Bishop of Antioch.

terrific him with threats. But when as *Athanasius* would in no wise yeeld, he sought to perswade the Emperour, that of his wonted clemency he would give *Arius* the hearing, and pardon him, that he might returne unto *Alexandria*. But what trechery he practised to bring this his purpose to effect, I will shew in another place. Afore that these things were fully come to an end, there arose an other hurlyburly in the Church. For the members themselves brake asunder the peaceable and quiet bond of the Church. *Eusebius Pamphilus* reporteth, that immediatly after the breaking up of the Council, a civill dissention arose throughout all *Egypt*, the cause he hath concealed, whereby he was of divers suspected of double dealing. He was thought with silence to have overskipped the causes, for that he had determined with himselfe not to subscribe unto the decrees of the *Nicene Councell*. But as we have learned manifestly by divers epistles the which Bishops wrote privately one to another after the Councell, the clause of *One substance*, troubled exceedingly their minds, and whilest that they sifted and searched out the sense and understanding thereof, even unto the quicke, they raised civill discord among themselves, so that their conclusions seemed nothing else, but combats in the night and darkenisse, or blindfolded babling. It seemed that neither side understood wel the cause that made them to revile each other. For such as rejected the clause of *One substance*, (thinking verily that they which received it, went about to establish againe the heresie of *Sabellius* and *Montanus*) called the true professors, blasphemous persons, as if they had gone about to take away the substance of the Sonne of God. Such as on the contrary cleaved unto the canon of *One substance*, thought their adversaries brought in the service of many gods, & abhorred them as furtherers of Paganisme. Moreover *Eustathius* Bishop of *Antioch* sharply rebuked *Eusebius Pamphilus*, as though he had gone about to corrupt the *Nicene Creede*: but *Eusebius Pamphilus* both cleared himselfe of that slander, and also charged *Eustathius* with the heresie of *Sabellius*. And so all the Bishops wrote invectives one against the other, as if they had beene deadly foes. When as both parts said, that the Sonne of God had his being together with the Father, and was in the Father, and confessed the Vnity to be in Trinity: yet (I wot not why, nor wherefore) they could not agree among themselves, nor set their hearts at rest.* Wherefore there was a Councell summoned at *Antioch*, where *Eustathius*, for favouring the heresie of *Sabellius* more then furthering the Canons of the *Nicene Councell*, was deposed, but divers do report that there were other matters of no small importance, and lesse honesty, laid to his charge, as causes of his deprivation, yet doe they not openly rehearse them. For it is the manner among Bishops, to accuse them that are deposed, to pronounce them for wicked persons, yet to conceale the particular faults. *Georgius* Bishop of *Laodicea* in *Syria*, one of them that rejected the clause of *One substance*, in his book of the praise of *Eusebius Emisenus* writeth himself to have reported, that the Bishops deposed *Eustathius* the *Sabellian* heretick, *Cyrus* Bishop of *Berrhaa* being his accuser. But of this *Eusebius Emisenus* we mind to speake in another place. *Georgius* writeth, that *Eustathius* the *Sabellian* accused by *Cyrus*, & againe *Cyrus* himself convicted of the same heresie, to have beene both removed out of their Bishopricks. But how can it be that *Cyrus*, being himselfe infected with the foule heresie of *Sabellius* should accuse *Eustathius* of the same? Therefore it seemeth that *Eustathius* was deposed for some other cause. After this there was kindled in *Antioch* such a fiery flame of sedition, that in manner the whole city was therewith turned upside downe. The faction was twofold: the one went about to translate *Eusebius Pamphilus* Bishop of *Cesarea* in *Palastina*, to *Antioch*: the other would needs bring againe *Eustathius*. The common sort of people, some cleaved to this side, some to that side. The whole garrison and band of souldiers was so devided and set one against the other, that if God, and the alleageance they owed unto the good Emperour, had not beene called to remembrance, they would lamentably have murdered each other. For the Emperour by his letters appeased the tumult and sedition that was raised amongst them. But *Eusebius* refused to be their Bishop, and therefore the Emperour did highly commend him. The Emperour wrote unto him of that matter, he praiseth his minde, and pronounceth him happy, for that by the report of all men he was worthy to be Bishop, not of one city, but of the whole world. The sea of *Antioch* is said to have wanted a Bishop the space of eight yeaes together. But at length, by the meanes of such as endeavoured to overthrow the *Nicene Creed*, *Euphronius* was made Bishop. And thus much shall suffice touching the Councell held at *Antioch*, for the deposition of *Eustathius*.

CHAP. XIX.

Of the meanes that were wrought to call Arius home, and how Arius delivered unto the Emperor his recantation in writing, craftily subscribing unto the Nicene Creede.

IMmediatly after, *Eusebius*, who a litle before had left the Bishoprick of *Berytus*, & at that present was Bishop of *Nicomedia*, strived with might and maine, together with his confederats to bring againe *Arius* into *Alexandria*. But how, and after what sort they brought their purpose to passe, & the meanes they used to perswade the Emperor to call before him *Arius* and *Euzoius*: now I think it best to declare. * The Emperor had to his sister one *Constantia*. she was the wife of *Licinnius*, who sometime was fellow Emperor with *Constantine*, but afterwards for his tyranny was put to death. This *Constantia* had great acquaintance and familiarity with a certaine priest of the *Arian* sect, whom she made very much of. Who through the perswasion of *Eusebius*, and other his familiar and deare friends, made sute unto her in the behalfe of *Arius*, signifying that the Synod had done him injury, and that he was not of the opinion he was reported to be. *Constantia* hearing this, beleevd the priest, but durst not make the Emperour priuy thereunto. It fell out that *Constantia* was visited with great sicknesse, so that the Emperor came very oft to see her. When the woman perceived her selfe to be dangerously sick, and waited for no other then present death, she commends unto the Emperour this priest, she praiseth his industry, his godlinesse, his good will and loyalty unto the imperiall scepter. In a short while after she departeth this life. The priest is in great authority with the Emperour: and creeping every day more and more into better estimation, breaketh the same matter unto the Emperour as before unto his sister: that *Arius* was of no other opinion then the councill had decreed: and if he would vouchsafe him his presence, that he would subscribe unto the canons: and that he was falsly accused. This report that the priest made of *Arius*, seemed very strange unto the Emperour, who gave againe this answer. If (saith he) *Arius* be of that mind, and (as you say) agreeth with the faith confirmed by the Councill, I will not onely give him the hearing my selfe, but also send him with honour to *Alexandria*. When he had thus spoken, immediatly he wrote unto him as followeth.

The Epistle of Constantine the Emperour unto the hereticke Arius.

Constantine the puissant, the mighty, and noble Emperour. Notice was given now a good while agoe unto thy wisdom, that thou shouldest repaire unto our campe, to the end thou mightest enjoy our presence, wherefore I cannot but marvell why thou camest not with speede, according unto our will. Now therefore take one of the common wagons, and make hast to our campe, that understanding our clemency, and the care we have over thee, thou maiest returne to thy native country. God keepe thee well beloved. Written the 5. of the kalends of December. This was the Epistle which the Emperor wrote unto *Arius*. I cannot verily but wonder at the marvellous endeavour and entire love the Emperor bare unto piety and Christian profession. For it appeareth by the epistle that the Emperor admonished *Arius* oftentimes to recant, and therefore now doth he reprehend him, for that he being oft allured by his letters, made no speedy reformation of himselfe. *Arius* in a while after the receite of the Emperours letters, came to *Constantinople*: there accompanied him *Euzoius* who had bene Deacon, whom *Alexander* deposed the selfe same time together with the other *Arians*. The Emperor bids them welcome, & demandeth of them, whether they would subscribe unto the *Nicene Creede*: they answer the Emperour that they would doe it with a good will. The Emperour bids them quickly lay downe in writing their Creede. * They frame their recantation, & offer it up unto the Emperour, in this forme. Unto the most veracious, and our most godly lord and Emperour *Constantine*: *Arius* & *Euzoius*. We have laid downe in writing (noble Emperour) the forme of our faith, even as your godly and singular zeale hath given us in charge: we do protest that both we our selves, & all they that be of our side, do beleve as followeth: We beleve in one God the Father Almighty, and in his Sonne our Lord Iesus Christ, begotten of him before all worlds, God the Word, by whom all things were made both in heaven and earth, who came downe from heaven, and was made man, who suffered, rose againe, and ascended into heaven, and shall come againe to judge both the quicke and the dead. And we beleve in the Holy Ghost, the resurrection of the flesh, the life of the world to come, the kingdome of heaven, the one Catholicke Church of God scattered farre and

* Chap. 25. after the Greek.

Constantine was informed of *Arius* his recantation when hee wrote this.

* Chap. 26. in the Greeke. The recantation of *Arius* & *Euzoius*, given up unto the Emperour, together with the forme of their faith, where they dissemble both with God and man, writing one thing, and meaning another, as it appeareth in the chapter following.

Mat. 28.

wide, over the face of the whole earth. This faith have we learned of the most holy Evangelists, where the Lord himselfe said unto his Disciples: Go teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost: even as the whole Catholicke Church, and the Scriptures do teach all which we faithfully beleve. God is our Iudge, both now, and at the day of judgement. Wherefore (most holy Emperour) we humbly crave of your godly highnesse, in as much as we are Cleargy men, and retaine the faith and affection both of the Church, and also of holy Scripture, that of your wonted zeale, wherewith you provide for unity, and the right honour of God (all controversies, and quarrells, and cavillations, and subtle quirecks whatsoever laid aside) you will couple us with our mother the Church: that both we and the Church of God among our selves may live quietly, and joyntly with one heart and voice powre unto God the accustomed prayers for the peaceable and prosperous estate of your Empire, and for all mankind.

Chap. 27. after the Greeke.

C H A P. XX.

How Arius by the commandement of the Emperour returned to Alexandria, whom Athanasius would in no wise admit: against Athanasius, Eusebius and his confederates patched divers crimes, and presented them unto the Emperour, so that in the end a Synod was summoned at Tyrus, to pacifie these quarrells.

Athanasius would not receive Arius into the Church of Alexandria.

Constantine wrote this to Athanasius Bishop of Alexandria in the behalte of Arius the hereticke, who deceived them both.

Athanasius is falsely accused of extortion.

Athanasius is falsely accused of treason.

When that Arius had perswaded the Emperour in such sort as we said before, he returnes to Alexandria, but yet he could not with all his wiles tread downe the truth, the which he had so egregiously dissembled. Athanasius would not receive him into the Church of Alexandria after his returne, for he detested him as a monster of the world. Arius neverthelesse whilst that he privily sowed his pestilent opinion, goeth about to set the whole city on an uprore. At what time Eusebius himself both wrote unto Athanasius, & procured also the Emperour to command him by his letters, to condescend unto the admission of Arius and his complices. Athanasius for all that would not receive them into the Church, but wrote backe againe unto the Emperour: that it was not lawfull for such as had made shipwrack of their faith, and had beene held for accursed of the Church, after their returne and conversion, to receive their former dignities. The Emperour was in a great chafe, & conceived great displeasure against Athanasius for this answer, threatning him by his letters as followeth: In as much as thou art made privie to our will and pleasure, see that thou make the doore wide open to all that desire to enter into the Church. For if I understand that any one (which desired to be made a member of the Church) hath by any meanes through thee been hindered, or his entrance stopped, I will forthwith send one of mine officers, who by authority from me, shall both depose thee of thy Bishoprick, and also place another in thy roome. This the Emperour wrote respecting the commodity of the Church, and the unity of the councell, least that through variance it were dissolved. Eusebius then, who hated Athanasius with deadly enmity, thought no time fitter then that to bring his purpose to effect (for he had the Emperour incensed against him, which was meate and drink for Eusebius) and therefore he raised al that troublesome stirre, to the end he might cause Athanasius to be deposed of his Bishoprick. For he thought verily, that if Athanasius were once removed, Arianisme then should beare away the bell. Wherefore there conspired against him at once, Eusebius Bishop of Nicomedia, Theognis Bishop of Nice, Maris Bishop of Chalcedon, Vrsacius Bishop of Singidon a city of the upper Pannonia and Valens Bishop of Mursa a city also in Pannonia. These men hired certaine of the Meletian sect, & caused divers crimes to be laid unto Athanasius charge. And first of all, by the depositions of Eufion, Eudemus, & Callinicus, that were Meletian hereticks, they charge Athanasius, that he had enjoined the Egyptians, to pay for a yearely tribute unto the Church of Alexandria a linen garment. But Alypius and Macarius, priests of the Church of Alexandria (who then as it chanced were at Nicomedia) confuted this slanderous report that was laid against Athanasius, and perswaded the Emperour, that all their malicious tales were manifest untruths. Wherefore the Emperour wrote unto his adversaries, and rebuked them sharply, but he requesteth Athanasius to repaire unto him. Yet againe Eusebius together with his complices, before his comming patched another crime, farre more hainous then the former: that Athanasius went about traiterously to defeate the Emperours edicts, in sending to one Philumenus a basket or forfar full of gold. The Emperour then being at Psamatia, a mannour without the walls of Nicomedia, by sifting out of this matter, found

found *Athanasius* to be guiltlesse, and sent him away with honor, writing also to the Church of *Alexandria*, that their Bishop was falsely accused before him. But I think best, and with more honesty a great deale, to passe over with silence the sundry kindes of slanders *Eusebius* together with his adherents invented afterwards against *Athanasius*, lest that the Church of God be blemished and slandered of them which have their mindes farre estranged from the religion and faith in Christ Iesus. For the things committed to writing, are wont to bee knowne of all, and therefore it was our part to comprise in few words such things as required a severall tract. But neverthelesse I thinke it my duty, in few words to declare out of what fountaine these false accusations issued, and whence such as forged them had their originall. *Mareôtes* is a country of *Alexandria*, in it there are many villages, and the same well peopled: within the same also there are many Churches, yea of great fame, all which are under the Bishop of *Alexandria*, within the jurisdiction of his Sea and Bishopricke. In this *Mareôtes*, one *Ischyra* (for so they called him) practised privily such a kind of offence as deserved a hundred kinds of death. For when as he had never taken orders, he called himselfe a Minister, and presumed to execute the function of a priest. Who when he was taken with the manner fled away privily, and got him straight to *Nicomedia*, to the faction of *Eusebius* as a sure and safe refuge. They, for hatred they owed unto *Athanasius* entertained him for a priest, and promised to make him Bishop, if he would accuse *Athanasius*, so that hereby, I meane by the false reports of *Ischyra* they took occasion to slander *Athanasius*. For *Ischyra* blazed abroad, that upon a sodaine they brake in upon him, and dealt with him very contumeliously: that *Macarius* beate the altar with his heeles, overthrew the Lords table, brake the holy cup, and burned the blessed Bible. They promised him for these his malicious accusations (as I said before) a Bishopricke, for they were fully perswaded, that the crime laid to *Macarius* charge was of force sufficient, not only to displace *Macarius* that was accused, but also to remove *Athanasius* who had sent him thither. This slander was compassed against him in a while after. Afore that time the complices of *Eusebius* had forged against him another accusation, full of spite and cankered malice, whereof I will presently intreat. They got I wot not where, a mans hand: whether they slue a man and stroke of his hand, or cut off the hand of a dead man, God knoweth alone, and the authors of this trechery: this hand the Bishops of *Meletius* sect bring forth, in the name of *Arsenius*, and protest that it was his hand: the hand they bring forth, but *Arsenius* they hid at home. They say more over, that *Athanasius* used this hand to magick and sorcery. And although this was the chiefest thing that was laid to *Athanasius* charge: yet as it falleth out in such kind of dealing, other men charged him with other things. For they which spited him unto the death, went then about to worke all meanes possible to mischieve him. When these things were told the Emperor, he wrote unto *Dalmatius* the Censor, who was his sisters sonne, and then abode at *Antioch* in *Syria*: that he should call such as were accused before the barre: that he should heare the matter, and execute the offenders. He sent thither *Eusebius*, and also *Theognis*, that *Athanasius* might be tried in their presence. *Athanasius* being cited to appeare before the Censor, sent into *Egypt*, to seek out *Arsenius*, for he understood that he hid himself. But he could not take him, because that he fled from place to place. In the meane while the Emperour cut off the hearing of *Athanasius* matter before the Censor, for this cause. * He called a Synod of Bishops for to consecrate the temple which he had builded at *Ierusalem*. The Emperor had willed the Bishops assembled at *Tyrus*, to debate together with other matters the contention raised about *Athanasius*, to the end (all quarrells being removed) they might cheerefully solemnize the consecration of the Church, and dedicate the same unto God. *Constantine* went now on the thirtieth yeare of his raigne. The Bishops that met from every where at *Tyrus*, being cited by *Dionysius* the Senator, were in number threescore. *Macarius* the priest of *Alexandria* being fast bound with fetters and bolts of yron, was brought thither by the souldiers. *Athanasius* would not come to *Tyrus*, not dismayed so much with the slanderous reports that were laid to his charge (for his conscience accused him of nothing) as he feared greatly, lest that they should bring in some innovation prejudiciall to the decrees of the *Nicene Councell*. But because that the angry lines and threatening letters of the Emperour moved him not a little (for he had written unto him, that if he came not of his owne accord, he should be brought thither with a vengeance) he came of necessity unto the Councell.

Ischyra a false minister forging orders unto himselfe. *Athanasius* is falsly charged with the misdemeanure of his clergy.

Athanasius is falsly accused of murder and magick.

* Chap. 28. after the Greek.

Macarius a minister being falsly accused by the Arian and Meletian hereticks, is thus shamefully dealt withall.

Chap. 29. after
the Greeke.

CHAP. XXI.

How Arsenius (whose hand they said had beene cut off) was found out, and brought before the barre, to the confusion of Athanasius accusers, which then fled away for shame: and how that Athanasius being otherwise partially dealt withall of the councill, appealed unto the Emperor.

THe divine providence of God brought to passe, that *Arsenius* also came to *Tyrus*. For he quite forgetting the lessons given him by those false accusers that bribed him for the purpose, came thither as it were by stealth, to know what newes there were in those coasts. It fell out that the servants of *Archelaus* a Senator, heard say in a certaine tippling house, that *Arsenius* whom they reported to have beene slaine, was there and hid himselfe in a certaine house of the towne. When they heard these things, and eyed well the authors of this report, they reveale the whole matter unto their lord and master. He forthwith laying all delays aside, sought out the man, being sought found him, being found he laid him fast by the heeles, and bids *Athanasius* be of good cheere: that *Arsenius* was come thither alive. *Arsenius* being in hold, denieth himselfe to be the man. But *Paulus* Bishop of *Tyrus*, who knew him of old, affirmed plainly that he was *Arsenius* in deed. These things being thus rightly disposed by the wisdom and providence of God, *Athanasius* not long after is called before the councill, in whose presence the accusers bring forth the hand, and charge him with the hainous offence. He behaveth himselfe wisely and circumspectly, and demandeth first of them all that were present, & also of his accusers: whether any of them did ever know *Arsenius*? When that divers of them had answered, that they knew him very well, he caused *Arsenius* to be brought before them, with his hands covered under his cloke, and then againe demandeth of them: Is this fellow that *Arsenius* which lost his hand? At the sight of the fellow, some of them that were present (except them that knew whence the hand came) were astonied: some others thought verily that *Arsenius* wanted a hand, and gave diligent eare, to see what other shift *Athanasius* had to save himselfe. But he turning up the one side of *Arsenius* his cloke, shewed them one of his hands. Againe when some did surmise that his other hand was cut off, *Athanasius* at first paused a while, and in so doing brought their minds into a great doubt: but in the end without any more adoe he casteth upon his shoulder the other side of his cloke: and sheweth them the second hand, saying unto all that beheld it: You see that *Arsenius* hath two hands, now let mine accusers shew unto you the place where the third had was cut off.* This trechery of theirs touching *Arsenius*, being thus come to light, the dealing was so shamefull, that the accusers could not tell which way to turne themselves. *Achaab* otherwise called *Iannes*, the accuser of *Athanasius*, crept by stealth from the barre, thrust himselfe among the throng, and privily ran away. Thus did *Athanasius* cleare himselfe of this slander, using exception against no man. For he doubted not at all, but that the very presence of *Arsenius* would astonish the slanderers, to their utter shame and overthrow.* But for the wiping away of the crimes laid to *Macarius* charge, he tooke the benefit of the law, using such exceptions as were lawfully prescribed for the defendand. And first of all he excepteth against *Eusebius* and his adherents, as open enemies, saying: by law it was not permitted for enemies to be judges. Secondarily he requireth that they shew unto him, whether *Ischyas* the accuser had lawfully received orders and priesthood, for so it was laid downe in the bill of enditement. But the judges considered nothing of these circumstances: the law proceedeth against *Macarius*. When the accusers were to seek for prooffe, the sute is delaid upon this consideration, that certaine chosen men should go in commission to *Mareôtes*, and there sit upon this matter. When that *Athanasius* perceived such as he had excepted against, to have beene pricked in the commission (for *Theognis*, *Maris*, *Theodorus*, *Macedonius*, *Valens*, and *Vrsacius* were sent) he exclaimed that there was deceit and double dealing in the handling thereof. He pronounced that it was open wrong, for to keepe *Macarius* the Priest in fetters and close prison, and to suffer his accuser to accompany such judges as were knowne to be his professed enemies. He said moreover, that it was for no other end, but that records and the doing of the one side might be knowne, the other unknowne: the one quitted, the other condemned. When that *Athanasius* had sounded out these and the like sentences: when that he had both called the whole assembly to witnesse, and also opened this lamentable plight before *Dionysius* the Senator, and no man pitied the case: he

* Chap. 30. in
the Greeke.
The accuser of
Athanasius ran
away for
shame.

* Chap 31. in
the Greeke.

he privily conveyed him away. Such as were sent into *Macedones* recorded onely the acts of one side, and looke what the accuser reported, the same was judged to be most true. * When as *Athanasius* was gone, and had taken his journey to the Emperor, he was first of all condemned by the councell, the party being absent and the cause unknowne. Next, when as the dealings in *Macedones* were joyned with these, they agree upon his deposition: many slanders are contumeliously fathered upon him, at the recitall of the causes which moved them to depose him: but not a word of the slanderers, for they passed them over with silence that of malice falsely accused him, and were shamefully foiled themselves. *Arsenius* who afore was reported to have been slaine, is now entertained of them. And he who afore time was counted a Bishop of the *Meletian* sect, even then subscribed to the deposition of *Athanasius*, and called himselfe Bishop of *Hypsepolis*. And that which seemeth incredible, he that was said to have died under the hands of *Athanasius*, is now alive, and deposeth *Athanasius*.

* Chap. 31. after the Greeke.

CHAP. XXII.

How that the councell assembled at *Tyrus* removed to *Ierusalem*, and celebrated the dedication of the new *Ierusalem*, at what time the *Arians* were admitted to the communion. And how that the Emperor by his letters caused the councell summoned at *Tyrus*, to meete at *Constantinople*, that in his presence the truth touching *Athanasius* cause might the more narrowly be sifted out.

Chap. 33. after the Greeke.

Immediately after these things, the Emperours letters came to the Councell, signifying that with all speed, his will was they should repaire to *Ierusalem*; Therefore the Bishops laying all other matters aside, do leave *Tyrus* and take their journey to *Ierusalem*. A solemn feast is there held for the consecration of those places: *Arius* with his confederates is admitted into the Church. For the Bishops said, that in that behalfe they would satisfie the Emperours letters, whereby he had signified unto them that he allowed very well of the faith of *Arius*, and *Euzoius*. The Bishops also wrote unto the Church of *Alexandria*, that they should banish from among them, all rancor, spite, and malice, and settle their Ecclesiasticall affaires at peace and quietnesse. They signified moreover by their letters, that *Arius* had repented him of his heresie: that he had acknowledged the truth: that thenceforth he would cleave unto the Church: and that therefore they had not without good cause received him, and by the consent of them all exiled *Athanasius*. Of the selfe same things likewise they wrote unto the Emperor. While these things were in handling, there came eftswoones other letters from the Emperor unto the councell, signifying that *Athanasius* was fled unto the Emperour himselfe, and that of necessity they must meete at *Constantinople* about his matters. The letters sent from the Emperour were written as followeth:

The councell held at *Tyrus* being most of *Arians*, do depose *Athanasius*, and commend in their letters to the Church of *Alexandria*, the hereticke, *Arius*.

Constantine the puissant, the mighty and noble Emperour, unto the Bishops assembled at *Tyrus*, sendeth greeting.

Chap. 34. in the Greeke.

Verily I know not what matters your assembly, through tumult and troublesome stirre hath decreed: me thinkes the truth it selfe you have in manner subverted, by meanes of your hurlyburly and kindled heate of contention. For whilest that you prosecute your priny spite and hatred one towards another, the which you will leave in no wise unpractised, you seeme to neglect the service of God, and the furtherance of his truth. But I trust the divine providence of God will bring to passe, that after the prooffe of this pestilent contention, it may wholly be banished, that we may also perceive whether your councell and assembly hath had any care of the truth, and also whether you have decided the matters called into question, and given sentence without partiall fauour and poisoned malice. Wherefore my will is, that with all speede you all repaire unto me, to the end you your selves, by no other then your selves, may yeeld an exquisite account. The cause that moved me to write this unto you, and to summon you hither by my letters, you may learne by that which followeth. As I rode in my wagon unto a certaine place within the city, and happy soile called after my name *Constantinople*, *Athanasius* the Bishop together with certaine other Priests in his company, met me in the midst of the streete upon a sodaine, and unlooked for, which amazed me not a little, I take God to witnesse who seeth all things, that I could not have knowne him at the first sight, had not some of my traine (when that I gave diligent eare there-

The Epistle of *Constantine* unto the Bishops assembled at the councell of *Tyrus*.

therunto, as reason did require) both told me who he was, and what injury he had done unto him. I truly did neither talke with him at that time, nor reason of any circumstance. And when he intreated that I would give him the hearing, I was so farre from it, that with the deniall, I had almost caused him to be sent packing with rough entertainment. His sute was nothing else, but that all you might be brought thither, to the end he might in our presence expostulate face to face with you the injury he suffered, necessity driving him therunto. The which sure of his seeming very reasonable unto me, and the season also requiring the same, made me very willing to write this unto you, that all you being already assembled at Tyrus, should forthwith hasten unto my campe, and justifie in my presence (whom you will not deny to be the right servant of God) your right and sincere judgement and sentence in this behulfe. For peace reigneth every where through my religious worshipping of God: and the name of God is devoutly and reverently extolled of the Barbarians themselves, who unto this day were ignorant of the truth. Every man knoweth that he which is ignorant of the truth, is also ignorant of God. But the Barbarians through my industry, that (as I said before) am a right worshipper of God, came to the knowledge of God, and learned to serve him in holinesse, whom they perceive in all things with the carefull eye of his divine providence to defend me. This thing moved them at the first to tast of the truth in Christ, whom also for the awe and loyalty they owe unto our Imperiall scepter, they serve uprightly: but we, which would seeme (I will not say to observe) nay to maintaine the sacred and holy mysteries of his Church, doe practise nothing else but that which breedeth discord and dissension, and to be short, that which tendeth to the utter overthrow and destruction of mankind. But see that you come unto us (as I said) with speed, perswading your selves of this, that our minde is, as much as in us lieth, first of all, to maintaine soundly without corruption all that is contained in holy Scripture: so that no blemish of slander or infamy may redound thereunto: abandoning, wearing away, and rooting out all the rotten adversaries of Christian Religion, who under colour of Christian profession have crept in and sowed in the Church of God sundry blasphemous sects and hereticall schismes.

Chap. 35. after
the Greeke.

CHAP. XXIII.

When as all the Synod came not unto the Emperour, Eusebius together with that crew, framed a new accusation against Athanasius: that he should report he would stay the carrying of corne from Alexandria to Constantinople. Whereat the Emperour being moved, banished Athanasius into France.

Athanasius is
accused by the
Arians.

* Socrat. lib. 2.
cap. 2. in the
epistle of Con-
stantine dated
10.

Chap 36. after
the Greeke.

THE afore said letters of the Emperour set the whole councill together by the cares, so that divers of them returned home to their cities. But Eusebius, Theognis, Maris, Patrophilus, Ursacius, and Valens got them to Constantinople, they reason no longer of the broken cup, or the table that was overthrowne, or of Arsenius that was said to be murdered: but they framed themselves to forge out another accusation. They informe the Emperour, that Athanasius threatened he would cause that no corne should be conveyed from Alexandria (as they then used) to Constantinople: and that Adamantius, Annubion, Arbarkion and Peter that were Bishops, heard it out of Athanasius his owne mouth. But then truly the accusation is like to be heard, when the accuser carrieth credit with his person. The Emperour was wonderfully moved at this, and tooke great indignation against Athanasius, exiled him, and commanded that he should abide in France. Some report that the Emperour did it for this policy, * to see whether with his absence he could reduce the Church to unity and concord. For Athanasius was the man that would in no wise communicate with the Arians, being exiled he led his life at Trevere a city in France.

CHAP. XXIII.

Of Marcellus Bishop of Ancyra, and Asterius professor of humanity.

Asterius an
Arian heretick

THE Bishops then being assembled at Constantinople deposed also Marcellus Bishop of the lesser Galatia, for this cause. There was one Asterius in Cappadocia, that professed humanity, & leaving that, embraced the faith in Christ: wrote books therof which unto this day are extant. The pestilent doctrine of Arius is proved out of the, to wit, that Christ is

no otherwise the power of God, then the locusts and flies are said in *Moses* to proceed from the handy work of God, and other such lewd reasons. This *Asterius* kept company with Bishops, and specially of the damnable sect of *Arius*. He frequented unto their assemblies, for he longed after some Bishopricke or other. But because that in the time of persecution he had sacrificed unto Idols, he was not admitted to execute the function of a priest, he wandred and rogueth throughout *Syria*, shewing the books he had written. *Marcellus* understanding of this, going about to set himselfe against *Asterius*, fell himselfe into the contrary hereof. For he was not afraid (even as *Paulus Samosatenus* said before) to affirme that Christ was but a bare and naked man. The Bishops that met at *Ierusalem*, hearing of this, made no account of *Asterius*, because he was a lay man: but *Marcellus* who was of the Clergy they called to an account for that booke he had written. When they perceived that he maintained the opinion of *Paulus Samosatenus*, they charge him to recant. He with shame enough promiseth to burne the booke: but when as the councell was dissolved in hast (for the Emperour had called the Bishops to *Constantinople*) againe they reason of *Marcellus* at *Constantinople*, before *Eusebius* and the other Bishops then present. As soone as *Marcellus* refused to performe his former promise, that is to fire the book which he had unadvisedly framed, the Bishops then present depose him of his Bishopricke, and sent *Basilus* in his roome to be Bishop of *Ancyra*. *Eusebius* moreover wrote three books against his pamphlet, and confuted his wicked opinion. *Marcellus* after that recovered his Bishopricke againe in the councell held at *Sardice*; where he said, they understood not his booke, and therefore suspected him that he favoured of the opinion of *Paulus Samosatenus*. But what opinion we may conceive of this man, we will declare in another place.

The error of
Marcellus.

CHAP. XXV.

How that *Arius* being called from *Alexandria* to *Constantinople* after the exile of *Athanasius*, for to render an account before the Emperour of the tumult he made at *Alexandria*, raised a great stirre against *Alexander* Bishop of *Constantinople*, and in the end died miserably.

Chap. 27. after
the Greek.

While these things were a doing, the thirtieth yeare of *Constantines* raigne was expired. *Arius* with his company returning to *Alexandria*, set the whole city on an uprore. The citizens of *Alexandria* tooke very grievously, that not only *Arius* with his confederats were restored: but also that *Athanasius* their Bishop was condemned to banishment. When the Emperour understood of the perverse mind and corrupt purpose of *Arius*, he sends for him againe to *Constantinople*, there to render an account of the tumult and sedition he had raised a fresh. At that time *Alexander* who a litle before succeeded *Matrophanes* in the Bishopricke of *Constantinople*, governed that Church. This *Alexander* proved himselfe a religious, a godly and devout man in the quarrell then betweene him and *Arius*. For when *Arius* came, and the people was devided into two parts, and a great tumult raised in the city, whilst that some maintained the *Nicene Creed*, and the same to remaine firme and stable, others affirmed the opinion of *Arius* to be lawfull and agreeable with the truth, *Alexander* came forth into this great heat of disputation, specially because that *Eusebius* Bishop of *Nicomedia* had given out great threats, that without all peradventure he would work his deprivation unlesse he would admit *Arius* and his company to the communion. But *Alexander* feared not the deposition so much as the abrogation of the *Nicene Creed*, which they endeavoured with all might possible to overthrow. For when he tooke upon him the patronship of that counsels decrees, he supposed it was his bounden duty to foresee lest the canons and decrees of that councell should any way be impaired. Wherefore being now busied with this controversie, he laid aside the quirks of logick, and fled for aid & assistance unto Almighty God: he gave himselfe to continuall fasting, and left no prayer unrepeated. Such a kind of service and devotion he solemnly embraced. He got him into the Church of *Peace* (for so they called the Church) he locked in himselfe, and finished such kind of service as pleased him best: he got him to the Altar, and downe he fell on his bare knees before the communion table, praying unto God with teares that trickled downe his cheeks: in which kind of order he continued many daies and many nights. He called for helpe at the hands of God, and his petition was granted. His prayer was thus: Grant I beseech thee O Lord (saith he) that if the opinion of *Arius* be true, I my selfe may never see the end of this set

Arius raiseth
sedition in
Alexandria.

The prayer of
Alexander Bi-
shop of *Con-*
stantinople.

disputation:

* Chap. 38. in
the Greeke.

The craft of
Arius in swea-
ring before
the Emperour.

The miserable
end of *Arius*
the hereticke,

The sons of
Constantine
the great.
1. *Constantine*.
2. *Constantius*.
3. *Constans*.

Chap. 39. after
the Greeke.

disputation: but if the faith which I hold be true, that *Arius* the author of all this mischief may receive due punishment for his impious desert. This was the zealous prayer of *Alexander*. * The Emperour being desirous to know the mind and disposition of *Arius*, sent for him to his pallace, demands of him whether he would subscribe unto the canons of the *Nicene Councell*. He without any more ado very cheerefully puts to his hand, when as for all that he daied both craftily and lewdly with the decrees of that councell. The Emperour marvelling at this, put him to his oth: he falsly and fainedly sware also. The crafty jugling which he used to bleare their eyes in subscribing, as I have heard, was this. *Arius* wrote his opinion in a peece of paper of his own, the same he carieth under his arme in his bosome: comming to the book he takes his oth, that he verily beleeveth as he had written. This which I write of him, I have heard to be most true. But I gather plainely out of the Emperours letters, that he sware after his subscription. The Emperour beleeveth verily that he dealt plainely, commands *Alexander* Bishop of *Constantinople* to receive him to the communion. It was upon a Saturday: the day after *Arius* looked to be received into the Church and communion of the faithfull, but vengeance lighted forthwith upon his lewd and bold enterprises. When he had taken his leave and departed out of the Emperours hall, he passed through the midst of the city with great pompe and pontificality, compassed and accompanied with the faction and traine of *Eusebius* Bishop of *Nicomedia*, that waited upon him. As soone as he came nigh *Constantines market* (for so was the place called) where there stood a pillar of red marble, sudden feare of the hainous faults he had committed tooke *Arius*, and withall he felt a great laske: Sirs (saith *Arius*) is there any craught or jakes nigh? when they told him that there was one in the backe side of *Constantines market*, hee got him thither straight. Then hee was taken with faintnesse, and together with his excrements he voideth his guts: a great streame of blood followeth after: the slender and small bowels slide out: blood together with the splene and liver, gusheth out, and immediatly he dieth like a dog. Those jakes are to be seene unto this day at *Constantinople*, behin (as I said before) *Constantines market* and the porch *shambles*. All passengers as many (I say) as goe by, are wont to point at the place with the finger, to the end they may call to remembrance, and in no wise forget the miserable end of *Arius* that died in those jakes. This being done, terror and astonishment amazed the minds of *Eusebius* his confederates that followed him. The report thereof was bruted abroad, not only throughout the whole city, but in manner (as I may say) throughout the whole world. The Emperour by this meanes cleaved the more unto Christian Religion, and said that the *Nicene Creede* was ratified and confirmed to be true by the testimony of God himselfe: and rejoyced exceedingly at the things which then came to passe. His three sons he made *Cesars* severally one after another every tenth yeare of his raigne. His eldest sonne whom after his owne name he called *Constantine*, the tenth yeare of his raigne he made Emperour over the Westerne parts of the Empire: the second son whom after his grandfathers name he called *Constantius*, the twentieth yeare of his raigne he made Emperour over the Easterne parts of the Empire: the third and yongest of all called *Constans*, he consecrateth Emperour the thirtieth yeare of his raigne.

CHAP. XXVI.

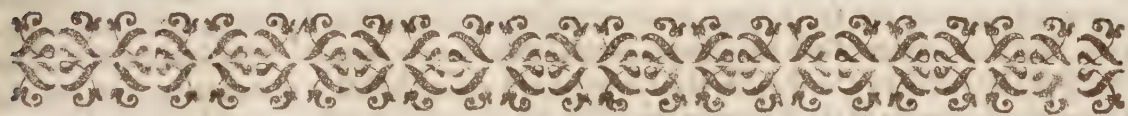
The sicknesse, the Baptisme, the death and funerall of Constantine the great.

The death of
Constantine
the great.
Anno Dom.
348.
Chap. 40. after
the Greeke.

THE yeare after, *Constantine* the Emperour being threescore and five yeares old, fell sick, and leaving *Constantinople* sailed to *Helenopolis*, using for his health the hot bathes that were nigh the towne. When that he sickned more and more, he deferred baining of himselfe, left *Helenopolis*, and got him straight to *Nicomedia*. Abiding there in a certaine manour without the towne walls, he was baptized in the faith of Christ: in the which baptism he greatly rejoyced, made his last will and testament, appointed his three sonnes heires of the Empire, distributed to them their severall inheritances, as he had in his healths time, he bequeathed to *Rome* and *Constantinople*, many famous monuments: he putteth the priest (by whose meanes *Arius* was called from exile, of whom we spake a little before) in trust with his testament, charging him to deliver it to no mans hand, save to his son *Constantius*, whom he had made Emperour of the East. His will being made, and his life lasting a few daies after, he died. At his death there was none of his sonnes present. Wherefore there was

was a Post sent into the East, for to signifie unto his son *Constantius* the death of his father: The Emperors corps his familiars and dearest friends chested in a coffin of gold, and caried it to *Constantinople*. there they set it in an high lodging of the pallace, doing thereunto great honour and solemnity, untill that one of his sonnes was come. When that *Constantius* was now come from the East, they set forth the corps with a princely funerall, and buried it in the *Apostles Church* (for so was it called) the which Church *Constantine* builded, lest that the Emperors and priests should be bereaved of the *Apostles reliques*. The Emperor *Constantine* lived threescore and five yeares, he raigned 31, and died the 22. day of May, *Felicianus* and *Tarrianus* being Consuls, the second yeare of the two hundreth seventy and eight *Olympiad*. This Book compriseth the History of one and thirty yeares.

The end of the first Booke of *Socrates*.



THE SECOND BOOK OF THE ECCLESIASTICALL History of *Socrates Scholasticus*.

CHAP. I.

The Proeme, where he layeth downe the cause that moved him to repeate at large such things as aforetime he had briefly written in his first and second booke.



*R*uffinus who wrote the Ecclesiasticall History in the latine tongue, was very much deceived in the times, * for he thought that the perill and dangers which *Athanasius* stood in, happened unto him after the death of the Emperor *Constantine*. He was ignorant of his banishment into *France*, and of many other miseries that hapned unto him. But we imitating his opinion and

censure in discourse of the Ecclesiasticall affaires, have written the first and second book of our History. From the 3. unto the 7. book, by borrowing some out of *Ruffinus*: by picking and culling other some out of sundry other writers: also by laying downe some thing we learned of others, who as yet be alive: we have set forth the History in a most absolute and perfect manner. But after that by meere chance, the workes of *Athanasius* came to our hands; where both he complaineth of the misery he endured, and also declareth after what sort he was exiled through the slanderous faction of *Eusebius* Bishop of *Nicomedia*: we thought farre better to attribute more credit unto him, who suffered these things, and to others who saw them with their eyes, then to such as conjecture and guesse at them, and so plunge themselves in the pit of error. Moreover, by searching diligently the epistles of sundry men who lived at that time, we have sifted out (as much as in us lay) the truth it selfe. Wherefore we have beene constrained to repeate againe, such things as we mentioned in the first and second book of our History, and have annexed thereunto out of *Ruffinus*. such Histories as were agreeable unto the truth. Not onely that, but this also is to be understood, how that in the first edition of these our bookes, we laid downe neither the deprivation of *Arius*, nor the Emperors epistles: but explicated in few words without figures of Rhetorick, the matter we took in hand, lest the tediousnesse of a long History should tire the loving Reader. When as for the cause above mentioned, it behoved us so to do (*Theodorus* most holy priest of God) yet now (to the end the epistles may be knowne in forme and fashion as the Emperors wrote them: and the things also which Bishops in sundry Councils have published unto the world, whilst they laboured daily to set forth more exquisite decrees and constitutions to the furtherance of Christian Religion) we have diligently added to this our latter edition such things as we thought fit for the purpose. The which we have truly performed in the first book, and in the second now in hand we mind to do no lesse. But now to the History.

X

CHAP.

The second book of *Socrates* compriseth the History of 25. yeares, being the full raigne of *Constantius*, ending Anno Dom 365.
* The error of *Ruffinus*.

By this we gather that there be two editions of *Socrates* History, the first (as hee saith himselfe) unperfect: the second and the last which is this, very perfect & absolute

CHAP. II.

How that Eusebius Bishop of Nicomedia endeavoured againe to establish the doctrine of Arius, so that tumults were raised in the Church afresh. And how that Athanasius by vertue of Constantine the youngers letters, returned to Alexandria.

One rotten
sheepe infe-
cteth another.

Illyrium is
now called
Sclavonia.

* Chap 3. in
the Greeke
The Epistle of
Constantine
the yonger un-
to the Church
of Alexandria,
for the admis-
sion of Atha-
nasius their Bi-
shop.

After the death of the Emperour *Constantius*, *Eusebius* Bishop of *Nicomedia*, and *Theognis* Bishop of *Nice*: supposing now they had gotten a fit time, endeavoured with all might possible, to wipe out of the Church of God the Creed containing the clause *Of one substance*, and to settle in the roome thereof the detestible heresie of *Arius*. But this they knew full well they could not bring to passe if *Athanasius* came againe to *Alexandria*. They went about to compass their drift very craftily, using the Priest (by whose meanes we said before *Arius* returned from exile) as an instrument to their purpose. But the manner of the handling thereof, I thinke very needfull to be laid downe. This Priest presented unto *Constantius* the Emperours sonne, the last will and testament, and the bequeathed legacies of the Emperour deceased. He perceiving that to have beene laid downe in his fathers will which greatly he desired, (for by the Will he was Emperour of the Easterne part) made very much of the Priest, granted him great liberty, charged him to use his pallace freely and boldly at his pleasure. After this liberty was granted him by the Emperour, he forthwith acquainted himselfe with the Empresse, with the Eunuchs and Chamberlaines. At the same time there was an Eunuch, by name *Eusebius*, chiefe of the Emperours chamber, who through perswasion of this lewd priest became an *Arian*, and infected also the other Eunuchs of his company. And not only these, but the Empresse also through the enticement of the Eunuchs and the advice of the priest, fell into the pestilent heresie of *Arius*. In a while after, the Emperour himselfe called the same opinion into controversie, and so by litle and litle it was spread every where. And first the Emperours guard took it up, next it occupied the minds of the multitude throughout the city. The Emperours Chamberlaines even in the very pallace it self, contended with women about the opinion, in every house and family throughout the city they brauled and went together by the eares. This infection spread it selfe quickly over other countries and regions: and the controversie much like a sparkle of fire rising of small heate, or scattered embers, kindled the minds of the hearers with the fiery flame of discord and dissention. For every one that desired to know why they made such a tumult, by and by had an occasion given him to reason, and every one was not satisfied with questioning, but contentiously would argue thereof. Thus the heate of contention turned all upside downe, and troubled the quiet estate of the Church. This stirre and sedition prevailed only in the cities throughout the east: for *Illyrium* and other countries of the west, enjoyed peace and quietnesse; for they could in no wise permit the canons of the *Nicene councell* to be abrogated and set at nought. After that the heate of contention was blowne abroad, and burned every day more and more, the faction of *Eusebius* took this tumult to be a furtherance to their purpose: for so they hoped it would come to passe, that some Bishop or other would be chosen of *Alexandria*, which would maintaine the same opinion with them. But at the very same time *Athanasius* by the meanes of *Constantine* the yongers letters, who was one of the *Cæsars*, and so called after his fathers name, returned to *Alexandria*: the letters were written by the Emperour unto the people of *Alexandria* from *Trevere* a city of *France*, in forme as followeth: * *Constantine Cæsar to the people of the Catholike Church of Alexandria sendeth greeting: I hope it is not unknowne unto your discreet wisdom, that Athanasius the professor of sacred Divinity, was for a time banished into France: lest that through the mischievous dealing of lewd men (for bloud-suckers and cruell beasts sought to bereave him of his life) his innocent person should of necessity be constrained to take his death wound. Wherefore to the end he might avoide the malice of the despisefull men, hee was taken as it were out of their javes which menaced him, and commanded to live under my dominion, where (though his excellent vertue ministred unto him from above, weigh nothing at all the grievous casualties of adversity) even as in the city he lived before, he may have plenty, and want no necessities for the maintenance of his port. Therefore when as our Lord and Father of famous memory, Constantine the Emperour had purposed in his mind to have restored him a Bishop, to his owne sea and proper seate, the which he enjoyed among you that are knowne to beare great zeale*

to godlinesse: and being prevented with death (as it fareth with mankind) before he could accomplish his desire. I thought it verily my part and duty, to execute the intent of so godly an Emperor. With what estimation and reverence I have entertained the man, he shall report with his owne mouth after his returne unto you. Neither is it to be marvelled at all, that I shewed him such curtesie: for we thinke I saw in him the great longing ye had for him, and I beheld also the fatherly reverence and gravity of the man himselfe, all which moved me not a litle thereunto, nay thoroughly perswaded me. God of his goodnesse (well beloved breshren) have you in his tuition. Athanasius with the confidence he had in these letters, returneth to Alexandria, whom the people of Alexandria do receive with most willing minds. But such as in that city were infected with the leprosie of Ari- nisme conspired against him, so that many skirmishes and tumults were raised, which ministred occasion unto the confederates of Eusebius, falsly to accuse Athanasius before the Emperor: that of his owne doing, without the generall consent of the assembly of Bishops, he had fetled himselfe in that Church. The accusation was so odious, that the Emperor being therewith incensed against Athanasius, drave him out of Alexandria. But how this was compassed, I will shew hereafter in another place.

CHAP. III.

How that after the death of Eusebius Pamphilus, Acacius was chosen Bishop of Casarea, and of the death of Constantine the younger.

Chap. 4. after the Greeke.

ABOUT that time Eusebius whose sir-name was Pamphilus, Bishop of Casarea in Palaestina departed this life: and Acacius his scholler succeeded him in the Bishopricke: who besides sundry other works of his industry, wrote a booke of the life of his master Eusebius.* Not long after Constantine the younger, so called after his fathers name, brother to the Emperor Constantius, invading by force certaine countries under Constans his younger brothers dominion, by fighting hand to hand with the souldiers, was slaine, Acindinus and Proclus being Consuls.

Eusebius Pamphilus dieth. Acacius Bishop of Casarea.

* Chap. 3. in the Greeke.

CHAP. IIII.

How that Alexander Bishop of Constantinople departing this life, nominated two men, Paulus and Macedonius, that they should chuse one of them to succede him in the Bishopricke.

Chap. 6. in the Greeke.

AT that time after the seditions mentioned before, there ensued another tumult in the city of Constantinople, & that for this cause. Alexander the Bishop of the Church, who valiantly encountred with Arius, having continued Bishop there the space of three and twenty yeares, and lived fourescore and eightene, departed this life. He consecrated none to succeed him, but charged the Electors to chuse one of two whom he would nominate unto them. And following his advice, if they would place in the room a man fit for to instruct the people of an upright conscience, of good life & godly conversation, they should take Paulus whom he had made Priest: who though he were young and of greene yeares, yet in learning old and of great wisdom. But in case they would have him whom the etymology of noble prowesse did highly commend, they should prefer Macedonius to the dignity, who lately had beene Deacon of the same Church, and then was far stricken in yeares. Wherefore about the election of a Bishop there was greater stirre then before time, and the Church was more grievously turmoyled. The people were divided into two parts: the one was eagerly set with the heresie of Arius, the other cleaved very constantly to the decrees of the Nicene Councell. And whilest that Alexander lived, they which embraced the Creed comprising the clause of One substance, had the upper hand over the Arians, which daily strived and contended very stiffly in the maintenance of their hereticall doctrine. But as soone as he departed this life, the contention among the people was divers and variable. For such as favoured the clause of One substance, chose Paulus to be their Bishop: such as of the contrary cleaved unto Arianism, endeavoured with all might to place Macedonius. Wherefore in the temple of God called the Church of peace, next unto the great Church then called great, but now bearing the name of Wisdom, Paulus was chosen Bishop: in which election the voice of the deceased did prevaile.

Alexander Bishop of Constantinople died being fourescore and eightene yeares old.

Macedonius signifieth excellency.

Templum pacis. Templum Sapientie.

Chap. 7. in the
Greeke.

CHAP. V.

How that Constantius the Emperour displaced Paulus that was chosen Bishop of Constantinople, and translated to that Sea Eusebius Bishop of Nicomedia. And how that Eusebius caused another Synod to be summoned at Antioch in Syria, where there was another forme of faith laid downe.

* Chap 8. in
the Greeke.
A Councell of
Arians sum-
moned at
Antioch
Anno Dom.
344.

Maximus Bi-
shop of Ieru-
salem.

Julius Bishop
of Rome.
Placitus Bi-
shop of An-
tioch.
Athanasius is
slandered in
the Councell
of Antioch.

Chap. 9. after
the Greeke.

Georgius Bi-
shop of Lao-
dicea.

Shortly after, the election of *Paulus* moved the Emperour not a little at his comming to *Constantinople*: for summoning together an assembly of Bishops which favoured of the filthy sinke of *Arius*, he procured the deposition of *Paulus*: and causing *Eusebius* of *Nicomedia* to be translated thither, he proclaimed him Bishop of *Constantinople*. These things being done, the Emperour got him to *Antioch*. * Yet *Eusebius* for all this, could not set his heart at rest, but rolled (as we commonly say) every stone to bring his wicked purpose to passe. He summoneth a councell at *Antioch* in *Syria*, pretending the dedication of the Church (whose foundations *Constantine* the father of these Emperours had laid: after whose death *Constantius* his son ten yeares after the laying of the first stone, finished the building) and as I may boldly say the truth, to the overthrow and subversion of the faith of *One substance*. Vnto this Synod there came out of divers provinces, Bishops to the number of fourescore and ten. But *Maximus* Bishop of *Ierusalem*, who succeeded *Macarius*, would not come thither, supposing verily that if he came he should be constrained to subscribe unto the deprivation of *Athanasius*. Neither did *Iulius* Bishop of *Rome* shew himselfe there, neither sent he any to supply his roome: when as the Ecclesiasticall Canon forbiddeth, that any constitution be thrust into the Church, without the censure of the Bishop of *Rome*. To be short, the Councell met at *Antioch* in the Consulship of *Marcellus* and *Probinus*, where *Constantius* the Emperour was present. It was the fift yeare after the death of *Constantine* father unto these Emperours. *Placitus* was then Bishop of *Antioch*, for he succeeded *Euphronius*. But the confederacy of *Eusebius* side employed their chiefe labour and industry, falsly to accuse *Athanasius*: and first they charge him with the violating of their Canon, to wit, that he thrust himselfe againe to execute the function of Priesthood, without the admission and consent of a generall councell. For they complaine that after his returne from exile, he rushed into the Church upon his owne head. Secondly, that at his returne when the tumult and schisme was raised, many were slaine. Moreover, that he caused some to be scourged, some other to hold their hands at the barre: they alledge also such things as were pleaded against *Athanasius* in the councell held at *Tyrus*.

CHAP. VI.
Of Eusebius Emisenus.

IN the meane space while *Athanasius* was charged with the foresaid crimes: they chose *Eusebius* first called *Emisenus*, Bishop of *Alexandria*. Who & what he was, *Georgius* Bishop of *Laodicea*, who then was present at the councell, sheweth unto us. For in the book he wrote of his life, he declareth that *Eusebius* came of a noble family of *Edessa* in *Mesopotamia*: from a litle one to have beene trained up in holy Scripture: afterwards to be instructed in prophane literature, by a professor which then taught at *Edessa*: last of all to have sucked the right sence and understanding of holy Scripture at the lips of *Eusebius* and *Patrophilus*, the one Bishop of *Casarea*, the other Bishop of *Scythopolis*. After this to have gone to *Antioch*, where it fell out that *Eustathius* being accused of the heresie of *Sabellius*, by *Cyrus* Bishop of *Berea*, was deposed from his Bishoprick. Thenceforth to have accompanied *Euphronius* the successor of *Eustathius*: and because he would not be a priest, to have got him to *Alexandria*, and there to have studied Philosophy. After that, to have returned to *Antioch*, where he acquainted himselfe with *Placitus* the successor of *Euphronius*. Thence to have beene called by *Eusebius* Bishop of *Constantinople*, to be Bishop of *Alexandria*: but (saith *Georgius*) because that *Athanasius* was greatly beloved of the people of *Alexandria*, he went not thither, but was sent into the city *Emisa*. Where when there was much adoe made among the citizens of *Emisa* about the election (for he was charged with the study of the Mathematickes) he fled away, and came to *Laodicea* unto *Georgius*, who reported many notable stories of him. *Georgius* brought him to *Antioch*, and by the meanes of *Placitus* and *Narcissus*, caused him to

to be conveyed to *Emisa*, where againe he was accused of the heresie of *Sabellius*. But of the circumstances of his election, *Georgius* discourseth more at large: last of all he addeth, how that the Emperor going into *Barbary*, tooke him thence, and that he knew full well many wonders and miracles to have beene wrought by him. So farre of the things which *Georgius* remembred of *Eusebius Emisenus*.

CHAP. VII.

Chap. 10. after
the Greeke.

How that the Bishops which met at Antioch, after that Eusebius Emisenus had refused Alexandria, chose Gregorius to be Bishop of Alexandria: and endeavoured to alter, and so consequently to abrogate the Canons of the Nicene Councell.

VHen as at that time *Eusebius* was at *Antioch* chosen Bishop of *Alexandria*, and feared to go thither, they consecrate *Gregory* in his roome to enjoy the see of *Alexandria*. These things being done, they labour to alter the faith: who although they could reprove nothing of the things decided in the *Nicene Councell*, yet verily went they about through their often assemblies, to pervert and overthrow the Creed containing the clause of *One substance*, and otherwise to establish of their owne, that by litle and litle they might foke men in the filthy sinke of *Arius*. But of their drift and fetches in the stories following. The Epistle containing the faith which they published, was after this manner: *We are neither the followers of Arius (for how can it be that we being Bishops, should give care unto Arius being but a Priest?) neither have we received any other faith then that which hath beene published from the beginning: but when as we examined his faith narrowly, and weighed it deeply we rather received Arius returning unto us, then that our selves should hang upon his opinion. The which you may easily perceive by that which followeth. For we have learned from the beginning to beleve in one universall God, the Creator and maker of all things both visible and invisible, and in one Sonne, the onely begotten Sonne of God, who was before all worlds, and had his being together with the Father which begot him, by whom all things both visible and invisible were made. Who in the latter daies according unto the singular good will of the Father, came downe from heaven, and tooke flesh of the Virgin Mary. Who fulfilled all his Fathers will: who suffered, rose againe, ascended into the heavens, and sitteth at the right hand of the Father, and shall come againe to judge the quicke and the dead, and continue King and God for ever. We beleve also in the Holy Ghost. And if that you will have us to adde more: we beleve the resurrection of the flesh, and the life everlasting.* After that they had written these things in their former epistle, they sent it to the Churches throughout every city. But continuing at *Antioch* a while longer, they in manner condemned the forme of faith that went before, and wrote forthwith a new one, in these words: *We beleve as the Evangelists and Apostles have delivered unto us in one God the Father Almighty, the Creator and maker of all things and in one Lord Iesus Christ his onely begotten Sonne, God by whom all things were made: begotten of the Father before all worlds, God of God, whole of whole, alone of alone, perfect of perfect, King of King, Lord of Lord, the living word, the wisdom, the life, the true light, the way of truth, the resurrection, the shepherd, the dore, inconvertible and immutable, the lively image of the divinity, essence, power, counsell, and glory of the Father, the first begotten of all creatures, who was in the beginning with the Father, God the Word (as it is said in the Gospel) and God was the Word, by whom all things were made, and in whom all things are: who in the latter daies came downe from heaven, was borne of a Virgin according unto the Scriptures, was made man, and the Mediator of God and man, the Apostle of our faith, and the guide to life. And as he saith of himselfe: I came downe from heaven, not to do mine own will, but his will which sent me. Who suffered for us, and rose againe the third day for our sakes, and ascended into heaven, and sitteth at the right hand of the Father. & shall come againe with glory & power to judge the quicke and the dead: and we beleve in the Holy Ghost which is given unto the faithfull for their consolation, sanctification and perfection even as our Lord Iesus Christ commanded his Disciples, saying: Go teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost. That is, of the Father who is the Father indeed, and of the Sonne who is the Sonne indeed: and of the Holy Ghost who is the Holy Ghost indeed. Which names are not unadvisedly, neither without good consideration*

*Gregory an
Arian Bishop
of Alexandria.*

A forme of
faith laid
downe by the
hypocritall
Arian Bishops
which assem-
bled at the
Councell of
Antioch, de-
nying that
they followed
Arius.

Another
Creed of the
Arian Bishops
which is to be
read warily.

Iohn 1.

Iohn 6.

Mat. 28.

laid downe of us, for they plainly set forth the proper person, the order, and the glory of each of them that are named, that there be three persons, yet in harmonick consent but one God. Wherefore we retaining this faith before the majesty of God the Father, and his Son Iesus Christ, do hold for accursed all detestable heresies. If that any should teach contrary to the right and sound faith, contained in holy Scripture, that there is, or that there hath beene a time or a world, made before the Sonne of God, let him be accursed. If that any shall say, that the Sonne of God is a creature, as one of the creatures: a budde or spring, as one of the budde, and not as the sacred Scriptures have delivered every of the aforesaid unto us: or if that any shall preach or publish any other besides that we have received, let him be accursed. For we beleve truly and unfainedly, all whatsoever the holy Scriptures, the Prophets and Apostles have delivered unto us, and we follow the same zealously. Such were the Creedes of the Bishops which then assembled at Antioch: whereunto Gregorius, although as yet he was not gone to Alexandria, subscribed, intitling himselfe Bishop of Alexandria. The Councell after the finishing of these things, and the establishing of other constitutions, was dissolved. At the very same time the affaires of the commonweale fell out to be very troublesome. For the French nation (so are they tearmed) invaded the Romane possessions bordering upon France, then also there were great Earthquakes in the East, but specially at Antioch, where the earth was mooved and shaken the space of one whole year.

Earthquake.

Chap. 11. after the Greeke.

CHAP. VIII.

How that when Gregorius was brought to Alexandria with armed souldiers, Athanasius by flying away saved his life.

Athanasius was faine to run away for the safegard of his life.

WHEN the aforesaid businesse was brought to this passe, Syrianus the captaine together with five thousand armed souldiers brought Gregorius to Alexandria. The Arians that were within the city came to aide them. But I think it requisite to discourse how Athanasius that was violently by them thrust out of the Church, escaped their hands. It was then eventide, the people spent the whole night in vigils, for there was a communion the day following. The captaine drew nigh, he set his souldiers in battell aray, he besets the Church. Athanasius understanding of this, called his wits together, and devised how the people might take no harme for his sake. He commanded his Deacon to reade the Collects unto the people. He bids him sing a Psalme: when the Psalme was sweetly and harmonically sung, all the people went forth at one of the Church porches. While this was a doing the souldiers made no stirre at all: Athanasius through the midst of the fingers, escaped their hands safe and sound. He being thus ridde out of this perill and danger he stood in, went in all the hast to Rome. Then Gregory tooke possession of the Church. The citizens of Alexandria not brooking their doings, set S. Denis Church on fire. So farre of that.

Chap. 12. after the Greeke.

CHAP. IX.

How that the citizens of Constantinople after the death of Eusebius, chose Paulus againe to be their Bishop: the Arians of the contrary chose Macedonius.

Eusebius sometime Bishop of Nicomedia afterwards Bishop of Constantinople, dieth an Arian

EUSEBIUS as soone as he had brought his purpose to effect, sent a Legat unto Iulius Bishop of Rome, requesting him to be iudge in Athanasius his cause, and to take upon him the pronouncing of the definitive sentence. But the sentence that Iulius gave of Athanasius never came to Eusebius his hearing, for immediatly after the Councel brake up, breath went out of his body and so he died. Wherefore the people of Constantinople bring Paulus againe to be their Bishop: the Arians assembling in S. Pauls Church, chose Macedonius. They were authors and chiefe doers in that stirre, who a little before aided Eusebius that turned upside downe the whole state of the Church. These were they that could doe some thing at that time: Theognis Bishop of Nice, Maris Bishop of Chalcedon, Theodorus Bishop of Heraclaea in Thracia, Ursacius Bishop of Singidon in the higher Mysia, and Valens Bishop of Mursa a city in the higher Pannonia. But Ursacius & Valens repented them afterwards, gave up their recantation

recantation in writing unto *Iulius* Bishop of *Rome*, and thenceforth submitted themselves to the clause of *One substance*, and the communion of the Church. At that time the *Arians* raised civill warres and dissention in the Church, of the which one was stirred at *Constantinople* through the confederates of *Macedonius*. And by reason of these domesticall warres of the Christians, there were many and often skirmishes in that city, at what time many were troden under foot and crushed to death.

The *Arians* caused great murder and slaughter in the Church.

CHAP. X.

The death of Hermogenes the Captaine, and how that therefore Paulus the second time was banished Constantinople. The Arians translating Gregorius from Alexandria, placed Georgius in his roome.

Chap. 13. in the Greeke.

THe report and fame of the sedition at *Constantinople*, came to the eares of the Emperour *Constantinus*, who then abode at *Antioch*: he commanded *Hermogenes* the captaine, that was taking his journey into the coasts of *Thracia*, to take *Constantinople* in his way, and to thrust *Paulus* their Bishop out of the Church. He comming into the city, disquieted the people not a little, while he went about by force to banish their Bishop. Immediately the multitude of the people was up, they prepared themselves to aide their Bishop. As *Hermogenes* proceeded and laboured together with his souldiers to set him packing, the multitude being on an uprore, rashly and headily (as it happeneth in such a hurliburly) fell upon him. They fire the house over his head, they pull him out by the eares, and put him to death. This was done when both the Emperours were Consuls, to wit, the third Consulship of *Constantinus*, and the second of *Constans*. At what time *Constans* overcame the Frenchmen, made truce, and concluded a league betweene them and the *Romanes*. *Constantinus* the Emperour hearing of the death of *Hermogenes*, took his horse, left *Antioch*, and got him to *Constantinople*: there he thrusteth *Paulus* out of the Church, he meared the city, taking from them so many measures of graine, as the city received above foure hundred thousand, the which was his fathers donation daily given unto them. For unto that time the city of *Constantinople* received about eight hundred thousand measures of graine, that was caried thither from *Alexandria*. The Emperour desired to nominate *Macedonius* their Bishop, for he was wonderfully incensed, not onely against him, in that he was chosen without his advice and counsell, but also in that through the stirre and tumult raised betweene him and *Paulus*, not onely *Hermogenes* his captaine, but also many other beside were slaine. After he had given *Macedonius* licence to execute his function in that Church onely, where he was chosen Bishop, he returneth to *Antioch*. * In the meane space the *Arians* translated *Gregorius* from *Alexandria* for that the people hated him deadly: neither onely for that, but also for the ftering of the temple, and moreover because he maintained their opinion very slenderly. They sent for *Georgius* borne in *Cappadocia*, one that was nussed in the opinion they maintained.

The Greeke measure was twofold. One was called *Atticus*, containing of our measure sixe gallons, one pottell, and one quart. Another was called *Georgicus*, of our measure one bushell, a peck and one pint.

* Chap. 14. in the Greeke.

CHAP. XI.

How that Athanasius Bishop of Alexandria, and Paulus Bishop of Constantinople, went to Rome, and procured Iulius the Bishop of Rome his letters for the recovery of their seas: the which letters were answered by the Bishops of the East, saying: that the Bishop of Rome had nothing to do with them.

Chap. 15. after the Greeke.

A*Thanasius* as yet was short of his journey into *Italy*. At that time *Constans* who was the yongest brother of the three Emperours, after the death of his brother *Constantine*, who (as we said before) was slaine by the souldiers, governed the western countries. Then also *Paulus* Bishop of *Constantinople*, *Asclepas* Bishop of *Gaza*, *Marcellus* Bishop of *Ancyra* in *Galatia* the lesser, & *Lucius* Bishop of *Adrianopolis*, being accused one for one thing and another for another thing, and deprived of their Churches, were at the princely city of *Rome*, and certified *Iulius* Bishop of *Rome* of their whole estate and trouble. *Iulius* then by reason of the prerogative of the Church of *Rome*, upheld their side with his letters, he wrote

The Epistle of *Julius* unto the Bishops of the East, and their answer unto him againe, is to be seene in the first Tome of the Councils.

The Church of Rome hath nothing to doe with the Churches of the East, and so of the contrary.

Sabinus.

This *Sabinus* wrote a booke intituled, The collection of the Councils (*Socrat. lib. 1. cap. 13. lib. 3. cap. 21.*) where hee saith nothing of the adversaries of the truth.

Chap. 16. in the Greeke.

freely unto the Bishops of the East, that every one of the foresaid Bishops should be restored againe, sharply rebuking such as procured their deposition rashly and without advisement. They leave *Rome*, and trusting to Bishop *Julius* his letters, they returne every man to his owne Church, and convey the letters unto whom they were written. These men, when his letters came to their hands, tooke the correction of *Julius* for a contumely or a slander, they summon a Councell at *Antioch*. There, as soone as they had assembled together, they devise an Epistle by uniforme consent of them all, wherein they inveigh bitterly against *Julius* and signifie withall, that if any were banished the Church, and excommunicated by their decree and censure, it were not his part to intermeddle, neither to sit in judgement upon their sentence. For when as he had removed *Novatus* out of the Church of *Rome*, they neither relsted neither contraried his doings. This in effect was that which the Bishops of the East wrote unto *Julius* Bishop of *Rome*. But in as much as at the coming of *Athanasius* into *Alexandria*, there was great stirre and tumults raised by *Georgius* the *Arian*, (for the report goeth that by his meanes there was much harme, murther and manslaughter committed) and that the *Arians* charged *Athanasius* with the sedition, as if he had beene the cause and author of all those mischiefes: I thinke it needfull with as much brevity as may be, presently to say some what hereof. Although God alone, who is the true judge, knoweth the certainty thereof: yet is it not unknowne unto wise and discreet men, that such things most commonly fall out, where the people are at discord and dissention among themselves. Wherefore the accusers of *Athanasius* did him wrong, and charged him injuriously. And *Sabinus* even the great patron of *Macedonius* his heresie, if that he had deeply weighed with himselfe how great and what grievous mischiefes the *Arians* went about to practise against *Athanasius*, and all such as cleaved stedfastly unto the Creed containing the clause of *One substance*: or what hainous crimes and heaveie complaints the Councils assembled about *Athanasius* his cause, exhibited against him: or what horrible devices the grand hereticke *Macedonius* practised against all the Churches of God: certainly he should have either runne them over with silence, or if that he had once opened his mouth, he should have uttered such things as would have tended to the detection of such shamefull and reprochfull dealings. Now bath he winked at all this, and blazed abroad the slanderous crimes those beastly men charged *Athanasius* withall. But he saith nor a word of *Macedonius* the ringleader of those hereticke, whilest he indeavoreth to conceale his horrible practises and tragicall acts. And that which is most of all to be marvelled at, he reporteth not ill of the *Arians* whom he abhorred. Moreover, he hath not once remembred the election of *Macedonius* whom he succeeded. For if he had but once opened his mouth to discourse of him, he must needs have painted unto the world his divellish dealings, and lewd behaviour, even as the circumstances of that election doe plainly set forth. But of him so farre.

CHAP. XII.

How the Emperour sent Philip the Governor, to remove Paulus Bishop of Constantinople out of the Bishopricke into banishment, and to place Macedonius in his roome.

AS soone as the Emperour *Constantius* remaining at *Antioch* had understood that *Paulus* yet againe was placed in the Bishops Sea of *Constantinople* he took great displeasure, and was sore incensed against them. He gave out a commission unto *Philip* the President, who was of greater authority then all the other his Lieutenants, and called the second person in the Empire, to remove *Paulus*, and to appoint *Macedonius* in his stead. *Philip* then, fearing the rage and tumult of the multitude, circumventeth *Paulus* very subtilly, & covertly concealeth the Emperours pleasure. He faineth the cause of his coming to be for the common affaires of the city, he gets him straight unto the publicke bath called *Zenxippus*: he sends thence one unto *Paulus*, that should honorably salute him, & will him in any wise to repaire unto the Emperours Lieutenant. As soone as he came, the governor opened unto him his lord the Emperours commandement. The Bishop taketh patiently his sentence, although unjustly decreed against him. But the governor standing in great feare of the furious rage of the multitude, and such as stood in compasse about him (for many by reason of the suspicious rumor flocked

flocked unto the publike bath) gave commandement, that one of the back windowes of the bath should be opened; that *Paulus* should be let downe at the said window into a ship readily appointed for the purpose, and thence be conveyed to exile. The governor had commanded him, that he should saile thence straight to *Thessalonica* the head city of *Macedonia*, (for thence his auncestors came) and there make his abode: that it was lawfull moreover for him, freely and without danger to frequent the cities of *Illyrium*: but he would in no wise give him leave to come nigh the countries of the East. To be short, *Paulus* thinking litle or nothing of all this, is both deprived his Church, banished the city, and forthwith brought to exile. *Philip* the Emperours deputy got him with speed from the publicke bath into the Church. *Macedonius* accompanied him (for it was so concluded before) sitting by his side in the wagon, in the face of the whole multitude: the souldiers guarded them with naked swords, so that the multitude in compasse was amazed thereat, and stricken with sudden feare. All ran to the Church, such as defended the Creed containing the clause of *One substance* flocked to the Church as well as the *Arian* heretickes. As soone as the governor together with *Macedonius* was now come nigh the Church, a marvellous great feare amazed both the multitude and the souldiers themselves. There was so great a multitude gathered together, that there was no passage for the governor to leade *Macedonius*, the souldiers were faine to thrust the people of this side and that side, but the throng was so great, and the roome so narrow, that they could not give back neither recoile. The souldiers supposing the multitude had set themselves against them, and of set purpose stopped their walke, that the Governor might have no passage thereaway, drew their swords, let fly amongst them, and laid on lustily. The report goeth, that there fell about three thousand, one hundred, & fifty persons, whereof some were slaine by the souldiers, some other stifled in the throng, and crushed to death. But *Macedonius* after all these famous acts, as if he had committed no offence, as if he were innocent and guiltlesse touching all this hainous and horrible slaughter, is stalled in the Bishops seate, more by the censure of the governor, then the Canon of the Church. These were the meanes that *Macedonius* and the *Arians* used to clime by slaughter and murder to be magistrates in the Church. About that time the Emperor builded a goodly Church, now called the Church of wisdom, and joyned it unto the Church called by the name of Peace, the which being of small compasse, his father afore him had both in bignesse enlarged, and in beauty set forth and adorned. Now were they both environed with one wall, and called after one name.

The great slaughter which the *Arians* caused at Constantinople, about the placing of *Macedonius* the hereticke.

CHAP. XIII.

How Athanasius being terrified with the Emperours threats, fled the second time to Rome.

Chap. 17. after the Greeke.

ABOUT that time there was another slander raised by the *Arians* against *Athanasius*, who forged out such an accusation against him as followeth. *Constantine* the father of these Emperours had given a good while before certaine graine for almes, to the reliefe of the poore within the Church of *Alexandria*. This they said that *Athanasius* had sold, & turned to his own lucre & gaine. The Emperor taketh their slanderous report for truth, and threatneth him with death. *Athanasius* then understanding of the Emperours high displeasure against him, fled away, and hid himselfe in a secret and obscure place. *Iulius* Bishop of *Rome* hearing the molestation and injuries the *Arians* offered *Athanasius*; and now having received the letters of *Eusebius*, who lately had departed this life, understanding of the place where *Athanasius* hid himself, sent for him, willing him to repaire to *Rome*. At the same time he received letters from the Councel assembled at *Antioch*, and other letters also sent unto him from the Bishops of *Egypt* which plainly affirmed, that all such crimes as *Athanasius* was charged withall, were meere false. Wherefore *Iulius* by sending of contrary letters, answered at large the Bishops which assembled at *Antioch*, and first he sheweth what grieffe and heavinesse he conceived by their letters: secondly, that they had transgressed the Canon of the Church, in not calling him to the Councell, in so much that the Canon commandeth, that no decree be thrust upon the Church without the censure of the Bishop of *Rome*: moreover, that they had covertly corrupted the faith: also that they had concluded by maine force & double dealing, such things as of late they had lewdly handled at *Tyrus*, in that they of spite had procured the relations of one side onely to be registred at *Marcôtes*: and that their forged leasings

Athanasius is falsely accused.

of

of *Arsenius* were meere slanders and false reports. These and other suchlike things, *Iulius* laid downe in his letters unto the Bishops assembled at *Antioch*. We would have laid downe here the epistles unto *Iulius*, and his unto others, were it not that the length of their writings and the tediousnesse of their discourse, perswaded us to the contrary. *Sabinus* the favourer of *Macedonius* his fond opinion (of whom we spake before) though in his booke intituled *The collection of Councils*, he omitted not the epistle of the Bishops assembled at *Antioch* unto *Iulius*, yet laid he not downe the letters of *Iulius* unto them againe. It was his accustomed manner so to do: for what epistles soever were written by any Councils, either altogether disanulling, or at least wise passing over with silence the clause of *One substance*, them he carefully cited and collected diligently: but such as were of the contrary, them of set purpose he overskipped.

Chap. 18. in
the Greeke.

CHAP. XIII.

How that the Westerne Emperour requested his brother to send unto him such as were able to justify the depositions of Athanasius and Paulus: and how the Legats brought with them a new forme of faith.

Paulus Bishop
of Constanti-
nople got him
to Rome.

The Creed of
certaine Arian
Bishops exhibi-
ted unto
Constant the
Emperour,
where they
dissemble
egregiously.

The heresie of
Photinus.

Chap. 19. after
the Greeke.

The Bishops
of the East
summon a
Council, and
send abroad

Not long after *Paulus* leaving *Thessalonica*, fained he would go to *Corinth*, and got him straight into *Italy*. There both he and *Athanasius* joyntly do open their estate unto the Emperour. The Emperour, whose dominions were the countries of the West, esteeming of their injuries as his owne adversity, wrote unto his brother, requesting him in his letters, to send unto him three men that might render afore him just causes of the deposition of *Paulus* & *Athanasius*. There were sent unto him *Narcissus* the *Cilician*, *Theodorus* the *Thracian*, *Maris* the *Chalcedonian*, and *Marcus* the *Syrian*. After their comming they would not reason with *Athanasius*: but concealing the forme of faith decreed at *Antioch*, the Bishops frame out another, the which they exhibited unto the Emperour in these words: *We beleeve in one God the Father Almighty, Creator and maker of all things, of whom all Fatherhood is called both in heaven and earth: and in his only begotten Son our Lord Iesus Christ, begotten of the Father before all worlds: God of God, light of light, by whom all things were made both in heaven, and in earth, be they visible or invisible: who is the word, the wisdom, the power, the life, the true light: who in the latter daies was incarnate for our sakes, was borne of the holy Virgin, was crucified, dead and buried: who rose againe the third day from the dead, ascended into the heavens, sitteth at the right hand of the Father, and shall come againe at the end of the world, to judge the quicke and the dead, and to reward every man according unto his workes, whose kingdome shall have no end, but shall continue for ever. For he shall sit at the right hand of the Father, not onely while this world lasteth, but also in the life to come. And we beleeve in the Holy Ghost, that is, in the Comforter, whom he promised he would send the Apostles, whom also he sent after his ascension into the heavens, for to informe and instruct them in all things, by whom their soules shall be sanctified which faithfully beleeve in him. Whosoever then dare affirme, that the Son hath his being of nothing: or that he is of any other substance then of the Father: or that there was a time when he had no being: these the Catholike Church doth hold for accursed.* When they had exhibited these few lines unto the Emperour and shewed them to divers others, they tooke their leave without further reasoning of any other matter. Furthermore, whilst that as yet both the Churches of the East and also of the West without any adoe communicated together, a new opinion sprang up at *Sirmium* a city of *Ilyrium*. *Photinus* who governed the Churches there, borne in the lesser *Galatia*, the disciple of *Marcellus*, that was deposed of his Bishopricke, following his masters steps, affirmed, that the Son of God was but onely man. The discourse of these things we will referre to another place.

CHAP. XV.

A forme of faith laid downe by the Bishops of the East, containing many long and large circumstances.

Three yeares after, the Bishops of the easterne Churches, summon againe another cou-
cel, they frame another forme of faith, and send it to the Bishops of *Italy* by *Eudoxius*
Bishop of *Germanicia*. *Martyrius* & *Macedonius* Bishop of *Mopsiestia* a city in *Cilicia*.
This faith set forth at large, containeth many additions and glosses, besides such as hereto-
fore

fore were published in other Creeds. It beginneth thus: *We beleeve in one God the Father Almighty, creator and maker of all things, of whom all fatherhood in heaven and in earth is called: and in his onely begotten Sonne Iesus Christ our Lord, begotten of the Father before all worlds: God of God, light of light, by whom all things were made, both in heaven and in earth, be they visible or invisible: who is the Word, the Wisedome, the Power, the life and true light: who in the latter dayes was incarnate for our sakes, was borne of the holy Virgin, was crucified, dead and buried: who rose againe the third day from the dead, ascended into heaven, and sitteth at the right hand of the Father: who shall come at the end of the world, to judge the quicke and the dead, to reward every man according unto his workes. Whose kingdome shall have no end, but shall continue for ever. For he shall sit at the right hand of the Father, not onely while this world lasteth, but also in the life to come.* We beleeve also in the Holy Ghost, that is, in the Comforter whom Christ promised to send his Apostles after his Ascension into heaven, whom also he sent for to teach and leade them in all things, by whose meanes the soules of them which faithfully beleeve in him are sanctified. Whosoever therefore dare presume to affirme, that the Sonne had his beginning of nothing, or of any other substance then the Father: or that there was a time, or a world when he was not: these the holy and Catholike Church doth hold for accursed. In like manner such as say that there are three Gods, or that Christ was not God from the beginning, or that he is neither Christ, neither the Sonne of God: or that there is neither Father neither Sonne, neither Holy Ghost, or that the Sonne is unbegotten, or that the Father begat not the Sonne of his owne will and purpose: these the holy and Catholike Church doth hold for accursed. Neither can it be uttered without blasphemy, that the Sonne had his being of nothing, in so much as there can no such thing be found of him in holy Scripture. Neither doe we learne that he had his being of any other preexistent substance besides the Father, but that he was truly begotten of God the Father alone. The holy Scripture teacheth us, that the Father of Christ is and was one unbegotten, and without beginning. Neither may we safely affirme without testimony of the sacred Scripture, that there was a time when he was not, as though we should imagine or forethinke in him any temporal space: but we have to conceive and comprehend in our minds, God alone which begat him without time: for times and worlds were made by him. Neither can either the Father or the Son properly be said jointly to be without beginning, and jointly without beginning: but as we know the Father alone to be without beginning, incomprehensible, and to have begotten the Sonne after an incomprehensible and an unperceivable manner: so we understand the Son to have beene begotten before all worlds, and not to be unbegotten after the same manner with the Father, but to have had a beginning from the Father which begat him: for the head of Christ is God. When we confesse three things, and three persons according unto the Scriptures, to wit, of the Father, of the Sonne and of the Holy Ghost, we doe not therein allow of three Gods. For we acknowledge one onely God perfect and absolute of himselfe, unbegotten, without beginning, invisible, the Father of the onely begotten Sonne, who alone of himselfe hath his being, who also alone ministereth abundantly unto all other things their being. And when as we affirme one God the Father of our Lord Iesus Christ, to be onely unbegotten, we doe not therefore deny Christ to have beene God from everlasting, as the followers of Paulus Samosatenus did, which affirmed, that by nature he was but onely a bare man but after his incarnation by profiting and forwardnesse to have beene made God. We know (though he be subject to the Father and to God) that he is God of God, begotten according unto the divine nature: that he is both a perfect and true God, and not made God afterwards of men: but that according unto the will of God the Father he was incarnate for our sakes, never afterwards losing his divinity. Moreover we detest and abhorre, and hold them for accursed, who affirme, that the Sonne of God is the onely and naked Word of God without substance, being after a fained and imaginative sort in another: and one while do terme him the Word as uttered by the mouth another while as enclosed in the mind of some one or other: for they confesse not, that even Christ, who is the Lord the Sonne of God, the Mediator, the image of God, was before all worlds: but that he was Christ and the Sonne of God from that time, since which (now full foure hundred years ago) he tooke our flesh of the Virgin. They will have the kingdome of Christ from that time to have his beginning: and after the consummation of the world, and the dreadfull day of judgement, to have his ending. The authors of this abominable heresie are the Marcellians, Photinians, Ancyrogalatians, who therefore disprove the essence and divinity of Christ, which hath beene before all worlds, and likewise his kingdome which hath no end: because they pretend the establishing of a Monarchie. But we know him, not for a simple uttered word, or as it were enclosed in the mind of God the Father: but for the living Word, God

this their
Creed, with
long exp
ons thereof.

1 Cor. II.

The heresie of
of Paulus Sa-
mosatenus.

The Word of
God is no vo-
call or mentall
word.

Marcellians.
Photinians.
Ancyrogala-
tians.

subsisting

Gen. 1. 2.
Gen. 12. 18.
Exod. 19. 20.
Heb. 1.

Patropassians.
Sabellians.

Pro. 8.

The Bishops
of the West
Churches
were stayed
in religion,

subsisting of himselfe, the Sonne of God and Christ, and not to have beene with his Father before the worlds by onely prescience, to have beene conversant and ministred unto him for the framing and finishing of every worke of visible or invisible things, but to have beene the word indeed, together with the Father and God of God. For this is he unto whom the Father said: Let us make man after our owne image and similitude: who appeared in his proper person unto the fathers of old, gave them the law, spake by the Prophets, last of all became man, made manifest his Father unto all men, and raigneth world without end. Neither doe we beleewe that Christ received his divinity of late, but that he was perfect from all eternity, and like unto the Father in all things. Such as confound the Father, the Sonne, and the Holy Ghost, and impiouly imagine three names in one thing and in one person, not without just cause we forbid them the Church, because they appoint the Father, who is incomprehensible and impatible, by incarnation to be both comprehensible and patible. Of which heresie are the Patropassians, so called of the Romanes, but of us Sabellians. We know of certainty the Father, which sent his Sonne to have continued in the proper nature of his immutable divinity: the Sonne which was sent to have accomplished the disposed order of his incarnation. In like manner such as say impiouly and blasphemously, that Christ was begotten neither by the counsell, nor by the will of the Father, attributing to God the Father a counsell tyed to necessity, and an essence entangled with the want of free will, so that he begat the Sonne of compulsion: them first of all we hold for accursed creatures, and far estranged from the truth in Christ: because they presume to publish such doctrine of him, both contrary to the common notions and understanding we have of God, and also repugnant with the sence and meaning of the sacred Scripture inspired from above. We know that God is of his owne power, and that he enjoyeth his free will, and we beleewe godly and reverently that he begat the Sonne of his owne accord and free will. We beleewe and that godly, which is spoken of him: The Lord made me the beginning of his waies, for the accomplishing of his workes, yet we understand not that he was so made as other creatures and other things were framed: for that is impious and far from the faith of the Catholike Church, to liken the Creator unto the creatures which he shaped: or to thinke that he had the like manner of begetting with other things of different nature. The holy Scriptures do informe us onely of one onely begotten Sonne, unfainedly and truly begotten. Moreover, when as we say that the Sonne hath his being of himselfe, that he liveth and subsisteth in like sort with the Father: for all that we sever him not from the Father, neither do we imagine corporall wise certaine spaces and distance betweene their coherencie: for we beleewe that they joyne together without pause or distance put betweene, and that they cannot be severed asunder: so that the Father compriseth as it were in his bosome the whole Sonne; and the Sonne is joyned and fastened to the whole Father, and resteth continually onely in his Fathers lappe. We beleewe furthermore in the absolute perfect, and most blessed Trinity: and when we call the Father God, and the Sonne God; in so doing we say not there be two Gods, but one God of equall power and divinity, and one perfect conjunction of raigne: and even as the Father beareth rule, and exerciseth authority over all things, and over the Sonne: so we say that the Sonne is subject unto the Father, and that he governeth besides him immediatly and next after him all things which he made: and that the Saints by the will of the Father, receive the grace of the Holy Ghost abundantly powdered upon them. Thus the holy Scriptures have instructed us, to direct our talke of the monarchie in Christ. After the aforesaid brieve and compendious forme of faith, we have beene constrained to explicate and discourse of these things at large: not that we are disposed vainely and arrogantly to content: but to remove out of the minas of such men as know us not, all fond suspicion and surmise conceived of our censure and opinion otherwise then truth is: and that moreover all the Bishops of the West may easily perceive not onely the slanders of such as maintaine the contrary opinion, but also the Ecclesiasticall and Christian faith of the Bishops inhabiting the East, confirmed out of the manifest and unwrested testimonies of holy Scripture, the which the adversaries are wont leudly to interpret. The Bishops of the West Churches affirmed, they would in no wise receive those things, partly for that they were written in a strange tongue, and therefore could not understand them: they laid moreover, that the Creed or forme of faith laid downe by the Nicene Conncell was sufficient, and that it was not for them curiously to search further.

CHAP. XVI.

Chap. 20. in
the Greeke.*Of the generall Councell summoned at Sardice.*

WHEN as the Emperour had written againe, that *Paulus* and *Athanasius* should be restored to their former roomes and dignities, and his letters had taken no place, by reason of the civill dissention and discord as yet not appeased among the multitude: *Paulus* and *Athanasius* make humble sute, that another councell might be called together, to the end their cases should be the better knowne, and the faith should be decided in a generall councell: for they protested that their deposition was wrought to the end that faith might be destroyed. Wherefore by the commandement of both the Emperours, (the one signifying the same by his letters, the other whose dominions lay in the east, willingly condescending thereunto) there was proclaimed a generall councell, that all should meet at *Sardice* a city of *Illyrium*. The 11. yeare after the decease of *Constantine* the father of these Emperours, in the Consulship of *Ruffinus* and *Eusebius*, the councell of *Sardice* was summoned. Then met there (as *Athanasius* saith) about three hundred Bishops of the west Churches, and (as *Sabinus* declareth) only 76. Bishops out of the east of which number was *Ischyra* Bishop of *Marcôtes*, whom the deposees of *Athanasius* preferred to be Bishop of that place. Some alledge for themselves their infirmity of body: some complaine that their warning was too short, and therefore they blame *Iulius* Bishop of *Rome*: when as since the date of the proclamation, and the leysure of *Athanasius* continuing at *Rome* and expecting the meeting of the councell, there ran a whole yeare and sixe moneths. After that the Bishops of the east came to *Sardice*, they would not come into the presence of the Bishops which inhabited the west, but sent them this message, that they would not talke, neither reason with them, unlesse conditionally they would barre *Athanasius* and *Paulus* their company. But when *Protogenes* Bishop of *Sardice*, and *Osius* Bishop of *Corduba* a city (as I said before) of *Spaine*, could in no wise brooke that *Paulus* and *Athanasius* should be absent, the easterne Bishops forthwith depart, and comming to *Philippi* a city in *Thracia*, they assemble a private councell among themselves, and begin thenceforth openly to accurse the Creed containing the clause *Of one substance*: and to sow abroad in writing their opinion, that the Sonne was not of one substance with the Father. But the assembly of Bishops which continued at *Sardice*, first condemned them which fled from the hearing of their cause: next depoted from their dignities the accusers of *Athanasius*: afterwards ratified the Creed of the *Nicene Councell*, and abrogated the hereticall opinion which said: that the Sonne was of a different substance from the Father: last of all set forth more plainly the clause *Of one substance*, for they wrote letters thereof, and sent them throughout the whole world. Both sides were pleased with their own doings, and every one seemed to himselfe to have done right well: the Bishops of the east, because the western Bishops had received such as they had depoted: the Bishops of the west, because the easterne Bishops being deposees of others, had departed before the hearing of their cause: the one, for that they maintained the *Nicene Creed*: the other, for that they went about to condemne it. Their Bishopricks are restored to *Paulus* and *Athanasius*, likewise to *Marcellus* Bishop of *Ancyra* in the lesser *Galatia*, who a litle before (as we said in our first booke) was depoted, who also then indeavoured with all might to disprove, and confute the sentence pronounced against him, saying, that the phrase and manner of speech which he used in his booke, was not understood, and therefore to have beene suspected by them as if he maintained the heresie of *Paulus Samosatenus*. Yet we may not forget that *Eusebius Pamphilus* wrote three books to the confutation of the booke of *Marcellus*, where he citeth the words of *Marcellus* and refuteth them, plainly declaring that *Marcellus* no otherwise then *Sabellius* the *African*, and *Paulus Samosatenus* thought that the Lord *Iesus* was only man.

CHAP. XVII.

*An apology or defence in the behalfe of Eusebius Pamphilus, that he was no Arian,
as divers malicious persons wrote of him.*

BECAUSE that divers have bruted abroad slanderous reports of *Eusebius Pamphilus*, affirming that in his works he favoured of the heresie of *Arius*, I think it not amisse, presently

The councell
of Sardice was
held Anno
Dom. 350.

The Arians
were loth to
come to the
councell, there-
fore they dis-
semble and
saue excuses.

The acts of
the councell
of Sardice.

Paulus Bishop
of *Constanti-
nople*, *Athana-
sius* Bishop of
Alexandria.
Marcellus Bi-
shop of *Ancy-
ra*, are by
the councell
restored to
their Churches

Chap. 21. after
the Greeke.

Euseb. de vita
Constantini
lib. 3.

Euseb. lib. 1.
contra Mar-
cellum.

Pro. 8.

Euseb. lib. 3.
contra Mar-
cellum.

1 Pet. 2.

ly to lay downe in few words what of truth we may thinke of him. First of all he was both present at the Councell of Nice, and subscribed unto the clause of *One substance*. In his third book of the life of *Constantine*, he hath these words of that Councell: *The Emperor dealt so farre with them for the reducing of them unto concord and unity, that he left them not untill he had brought them to be of one minde and of one opinion touching all that aforetime was called into controversie, so that with one voice they all embraced the faith decided in the Councell of Nice.* If *Eusebius* then, mentioning the Councell summoned at Nice, do say that all quarrells and questions were there ended, and that all were of one mind and of one opinion, how is it that some dare presume to charge him with the spot of Arianisme? The *Arians* themselves also are fowly deceived if they take him for a favourer of their opinion. But some man peradventure will say, that he seemed to smell of Arianisme, in that he used oftentimes in his bookes this phrase, *By Christ*. Whom I answer, that not only he, but also other Ecclesiasticall writers, yea and the Apostle himselfe, who was never once suspected to be the author of any lewd opinion, used this phrase before them who wrote such kind of speech, & sundry other sorts of sentences, for the lively setting forth and expressing of the order and manner of our Saviours humanity. But what *Eusebius* thought when *Arius* taught that the Son was a creature, and to be accounted as one of the other creatures, now understand, for in his first book against *Marcellus* he writeth thus: *He alone, and none other, is both called, and is indeed the onely begotten Sonne of God. Wherefore they are worthy of reprehension, which are not ashamed to call him a creature, and to say that he began of nothing as other creatures did. How shall he be the Sonne, or after what sort may he be called the onely begotten of God, when as he hath (as they say) the same nature with other creatures, and is become one of the vulgar sort of men, to wit, having the like beginning with them, and being made partakers with them of the creation which is of nothing? But the holy Scriptures (I wis) teach us no such things of him. And againe a little after he saith: Whosoever then saith, that the Sonne was begotten of nothing, or that the principall creature began of nothing: he attributeth unto him unadvisedly the onely name of Sonne, but in very deed and in truth he denieth him to be the Sonne. For he that is begotten of nothing, can in no wise be the true Sonne of God, no more can any other thing that hath the like beginning. But the Sonne of God truly begotten of the Father himselfe, is to be termed the onely begotten, and the well beloved of the Father. And so shall he be God. For what other thing is the bud or branch of God, then that which resembleth the begetter? The King is said to build or make a City, but not to beget a City: and so he is said to beget a sonne, but not to build or make a sonne. In respect of the worke he wrought, he is not called a Father, but a cunning workeman; and in respect of the Sonne he begat, he is not called a workeman but a Father. Wherefore the God of all universality is worthily to be called the Father of the Sonne, yet the framer and maker of the world. Although it be once found written in a certaine place of holy Scripture: The Lord made me the beginning of his waies, for the accomplishing of his workes, yet (as I am minded immediately to interpret) it behoveth us to scan narrowly, and to sift out with diligence the sence and understanding thereof, and not after the manner of *Marcellus*, with one word to shake the chiefe principles of Christian Religion. These and many other such like reasons, hath *Eusebius* alledged in his first booke against *Marcellus*, to the confutation of his opinion. In his third booke he hath expounded how this word *Made* or *Created* is to be understood, as followeth: These things being after this sort, it remaineth what we consider of this sentence: The Lord made me the beginning of his waies for the accomplishing of his workes: which is no otherwise to be taken, then the other things we expounded before. For in case he say that he is made, he saith it not as if he became something of nothing, or that he was made after the selfe same manner with other creatures, of that which is not, (as some have lewdly imagined) but that he had being and living, that he was, and subsisted before the foundations of the world were laid, and therefore appointed by his Father who is Lord of all things, the prince of all this universality: so that the word *Made* in this place is no otherwise to be taken, then Appointed, or Ordained. Peter also the Apostle calleth Princes and Magistrates plaine creatures, where he saith: Submit your selves unto every humane creature, for the Lords sake, whether it be unto the king, as unto the chiefe head, either unto rulers, as sent of him. And the Prophet also: Prepare thy selfe (saith he) O Jerusalem, to call upon thy God, for behold he setteth the thunder, he shapeth the spirit, & giveth unto men his Christ. He understandeth not this word Shapeth, as if the spirit were made of: at which is not. For God then made not the spirit when he shewed by him his Christ unto all men, (he was not then newly proclaimed under heaven, for he was and subsisted before) but he sent him at time the Apostles were*

were assembled together : when the sound in the likenesse of thunder came downe from heaven, as if it had beene the coming of a mighty winde, and filled them all with the Holy Ghost : and thus he shewed his Christ unto all men, according unto the propheticke which said : Behold he setteth the thunder, he shapeth the spirit, and sheweth his Christ unto men, laying downe the word shapeth, for sendeth or ordaineth, and the word thunder in another sense, for the preaching of the Gospell. David also when he said : Create in me a cleane heart O God : he said it not, as though he wanted a heart, but he desired a pure heart to be put in him and made perfect. In like sense also is that spoken : that he should create two into one new man, that is : he should couple. See likewise this, whether it may be taken after the same manner : to put on the new man which is created after God. Again : If there be any new creature in Christ : and such like phrases the which with diligent search we may find in the holy Scriptures. Marcell not then if the Scripture metaphorically doe use this kinde of speech : The Lord made me the beginning of his waies : made, that is appointed. These were the reasons of Eusebius in his books against Marcellus, and cited of us to the end that the mouthes of such as unadvisedly doe slander him, and contumeliously report of him, may therewith be stopped. They are not able to prove (although the words of the order and manner of begetting be usually and commonly found throughout his workes) that he assigned unto the Sonne of God a beginning of essence : although that he was a great follower and favourer of Origen's works, where, whosoever can attaine unto the secret and hid sense of Origen's books, he shall finde every where, the Son to have beene begotten of the Father. Thus have we used digression, to rid Eusebius out of the slanderous mouthes of suspicious heads.

A.R. 20

Psal. 50.

Ephes. 2,

CHAP. XVIII.

Chap. 22. after the Greek.

When the councill of Sardice decreed that Athanasius and Paulus should be restored to their Bishopricks, and Constantius the Easterne Emperour would not admit them: the Emperour of the West threatened him with warres, so that Constantius being therewith afraid, wrote for Athanasius and sent him to Alexandria.

After that both the Bishops assembled at Sardice, and also the Bishops assembled at Philippi a city of Thracia, in their severall councill had decreed such things as seemed good unto themselves, they returned every man to his owne home. The East and West Churches were now divided, the space or distance severing their communion asunder, was the mount betweene Illyrium and Thracia called *Tisucis* : for so farre every of them among themselves, though they differed about the faith, yet the quarrell being laid aside, they communicated together, beyond that, there was no communion of contrary parts. For such confusion, such stirre, and such division rained then in the Church. Immediately after, the Emperour of the West parts of the world, certified his brother Constantius, of the things decided in the Councill of Sardice : and requested him to see Paulus and Athanasius placed in their Bishopricke. But when Constantius deferred from day to day his brothers desire, the Emperour of the West gave his brother in choise, either to restore Paulus and Athanasius, and so account of him as his friend : or else to heare the proclamation of open warre, and so find him as his deadly foe. The letters he sent by the Embassador unto his brother were these : *There remaine here with me Athanasius and Paulus, who as I am credibly given to understand, are persecuted for pieties sake. If that thou wilt promise me to restore them unto their seas, and to punish severely such as have injured them, I will send the parties themselves unto thee: but if thou wilt not accomplish this my will and pleasure, know for surety that my selfe will come thither and manure thy beard, restore them to their proper seas.* When the Emperour of the East had understood of this, he was wonderfull penfive and sad, he assembled together many of the Easterne Bishops : layeth before them the choise his brother gave him : demandeth of them what was best in this case to be done. They make answer, that it was farre better to restore againe Athanasius, then to raise deadly and mortall warres. Wherefore the Emperour being constrained of necessity, sent for Athanasius unto him. In the meane while Constantius the Emperour had sent Paulus honorably, together with two Bishops, with his owne letters, and with the letters of the Councill for the more surety, unto Constantinople. When Athanasius feared and doubted, whether he were

The division of the East and West Churches

The letters of Constantius, the Emperour unto his brother Constantius.

* Chap. 23. in the Greeke.

best go or no unto *Constantius* (for the false reports of slanderous persons troubled him very sore) the Easterne Emperour *Constantius* by name, sent for him, not once, but the second and third time, even as his letters turned out of the Latine into the Greeke do declare, by translation as followeth.

The Epistle of *Constantius* the Emperour unto the exiled *Athanasius*.

Constantius the puissant and noble Emperour, unto *Athanasius* the Bishop sendeth greeting. Our singular and wonted clemency will no longer suffer thy fatherhood to be inmoiled and tossed with the surging waves of the seas, the pitie which we have alwaies in great price, will no longer permit thy holinesse now banished out of thy native soile, bereaved of thy substance, barred of all prosperity, to wander through crooked and crose waies, through desert and dangerous countries. Although we have lingered now a great while from sending our letters, whereby we might signifie unto thee the concealed secrecy of our mind hoping that of thine owne accord thou wouldst repaire unto us, and with humble sute crave remedy and redresse of thine injuries: yet neverthelesse (feare peradventure hindering thee of thy purpose) we sent presently our gracious letters unto thy grave wisdom, that with all celerity thou come unto us: whereby thou shalt satisfie thy longing desires, thou shalt have triall of our wonted clemency, and be restored to thine owne sea and native soile. For to this end I have intreated my Lord and brother *Constans*, the puissant and noble Emperour, that he woul licence thee to returne unto us, whereby thou mightest by the meanes of us both enjoy thy countrey, and have this token for tryall of our singular clemency and good will towards thee.

Another Epistle unto the said renowned *Athanasius*.

Constantius the puissant and noble Emperour, unto *Athanasius* the Bishop sendeth greeting. Although by our former letters we have signified unto thy wisdom after the plainest manner, that with secure mind, and safe conduct, thou shouldst come unto our court, because we were fully determined to restore thee unto thy former dignitie: we have notwithstanding sent these letters also unto thy holinesse, that thou hire a common wagon, and removing all timorous thoughts from thy distrustfull mind, thou speedily repaire unto us, to the end thou maist the sooner enjoy thy long wished desires.

Another Epistle unto the said renowned *Athanasius*.

Constantius the puissant and noble Emperour, unto *Athanasius* the Bishop sendeth greeting. Being of late at *Edessa* where there were also of thy priests then present, it seemed good unto us to send one of them unto thee, that thou shouldst hasten unto our court and after thy coming into our presence, without delay returne into *Alexandria*. Anafor as much as it is now a great while ago since thou receivedst our letters, and hast deferred thy journey, therefore now also we thought good to put thee in remembrance that without delay thou come unto us, and so thou shalt possesse the liberty of thy country and thy long wished ease and quietnesse. And that thou mightest fully perswade thy selfe of all the premises, we sent unto thee *Achetas* the Deacon, of whom thou shalt understand, both what our purpose is, and also how that thy hearty desires shall prevaile. *Athanasius* being at *Aquileia* (for he had removed thither from *Sardice*) received these letters. Thence he went in post to *Rome*, shewed the letters to Bishop *Iulius*: and recreated very much the Church of *Rome*. For *Constantius* the Easterne Emperour seemed to be of the same faith and opinion with them, when he sent for *Athanasius* home. *Iulius* certified the Clergy and layty of *Alexandria* in his letters of *Athanasius* as followeth.

The Epistle of *Iulius* Bishop of *Rome*, unto the priests and people of *Alexandria*.

Iulius Bishop of *Rome* unto the Priests, Deacons, and well beloved brethren, the people inhabiting *Alexandria* sendeth greeting in the Lord. I do greatly rejoyce with you (well beloved brethren) that henceforth you may behold with your eyes, the fruit of your faith. For that is to be seene in my brother and fellow Bishop *Athanasius*, whom God hath restored unto you, partly for his sincere and godly life, and partly also by the meanes of your prayers. Hereby it may easily be conjectured what pure and fervent prayers you have alwaies powred unto God. For when you called

led to remembrance the heavenly promises, and the entire affection you beare unto them, all which you learned of my foresaid brother: you understood plainly, and through the right faith ingrafted in your minds you were fully perswaded, that Athanasius (whom in your godly minds, you beheld present) should not alwaies be absent, and continually be severed from you. Wherefore I need not to use many words unto you for what soever I say, the same hath your faith prevented: and what so ever commonly you all heartily desired, the same through the grace of God is now fully come to passe. And that I may repeate the same againe: I do greatly rejoyce with you, that you have continued so firmly and so stedfastly in the faith, that by no means you could be withdrawne from it. Moreover I do no lesse rejoyce at my brother Athanasius, who notwithstanding the manifold calamities and sundry miseries he endured, yet remembered almost every houre your entire love and great longing for him. And though for a season he seemed to be absent from you in body, yet lived he alwaies as if he had beene present with you in the spirit. I thinke verily (well beloved brethren) that all the temptations and paines he endured, are not void of their praise and commendation: for by this meanes both your faith and his hath beene knowne and made manifest unto the whole world. If he had not beene tryed with such great and lamentable temptations, who ever would have thought so stayed a censure to have rested in your minds, or so fervent love and affection to have fastened your minds upon so notable a Bishop: or that he was the man that excelled in such rare gifts, by the meanes whereof he is made partaker of the hope which is laid up for us in heaven? Wherefore he hath attained unto a notable testimony of his faith, not onely in this life but in the life to come. For by the patient sufferance of much adversity by sea and by land he trampled and trod underfoothe all the malicious treacheries of the Arians. Oftentimes by reason of the adversaries spite, he stood in great hazard of his life, yet made he no account of death: but for all that, through the grace of Almighty God, and the power of our Lord Iesus Christ, he escaped their hands, whereby he conceived good hope, that in the end he should quit him of his adversaries, and be restored to the comfort of you all, and beare away together with you the victorious garland of good works and well doing: in that he is already famous even to the ends of the world: highly commended for his good life: renowned for his free and constant perseverance in the defence of the Christian and heavenly faith, and registered by the censure of you all to immortal memory, for the singular love and affection he shewed towards you. Wherefore he is returned unto you, bedecked with greater excellency and renowne then before his departure. If the purity of fine and precious mettall, as of gold or silver, be exquisitely tryed in the fire: what can be spoken of so notable a man, in respect of his worthinesse, who after the quenching of so many fiery flames of sedition: after the recovering of so many dangerous perils and grievous downfalls, is now restored to you, and found innocent, not onely by our determination, but by the decree and censure of the whole councell? Entertaine therefore (well beloved brethren) your Bishop Athanasius, and also such as have beene partakers of his affliction, with all reverence, joy and gladnes. Rejoyce in that you have obtained your desires: in that you have as it were fed, and quenched with your letters the thirst of your shepherd, hungering and thirsting in his absence after your godly zeale. For in so doing, during his abode in forraigne and far countries, you comforted him not a little: & while he was tossed to and fro with the stormes of persecution, and intangled with the snares of his malicious adversaries, you mitigated his griefe and sorrow, by sending unto him tokens of your faithful and fervent minds towards him. When that I thinke with my selfe, and cast in my mind the conceived joy of you all at his returne: the flocking multitude full of religion and godlinesse: the solemne feast of sage persons assembled together: what kinde of day the returne of my brother unto you is like to be: I cannot chuse but conceive wonderfull joy. Specially for that the schisme and discord which raigned heretofore is now plucked up by the roots: for that his honorable returne according unto your owne hearts desire, hath replenished you with incredible joy and gladnesse. So that the joy for the greatnesse thereof hath reached unto us, to whom it is given from above, to have acquaintance and familiarity with so excellent a man. It seemeth good that we end our epistle with a prayer. God Almighty, and his Sonne our Lord and Saviour Iesus, give you alwaies of his grace, and grant you of his mercy the reward of so noble a faith, the which you have shewed towards your Bishop, with so worthy a testimony: that both you and yours, may not onely in this world but also in the life to come, enjoy farre more excellent gifts, which neither eye hath seene, nor eare hath heard, neither the heart of man conceived the things that God prepared for them which love him, through our Lord Iesus Christ, to whom with the Almighty God, be glory for ever and ever. Amen. God have you in his tuition well beloved brethren. Athanasius having got these letters, came into the East. Constantius the Emperour, although at that time he received him not unwilling.

1 Cor. 2.

The conference of Constantius and Athanasius.

willingly, yet giving eare unto the crafty sleights of the despitefull *Arians*,[†] went about to beguile him reasoning with him in this sort: *Although thou art restored unto thy Bishopricke by the decree of the councell and our own determination: yet because there are in Alexandria certaine people differing in opinion from thine, and severing themselves from thy communion, my request is that thou permit them one Church for themselves.* *Athanasius* made answer unto his request very wittily, and said: *O Emperor it lieth in thee to do as pleaseth thee best: to command and execute the commandement. I also will crave of thee another thing for recompence, my humble request is that thou grant it me.* When the Emperour made answer, that with most willing minde he would condescend thereunto, *Athanasius* immediatly said: *Mine humble sute is, that I may obtaine that which thou wouldest have had at my hands, to wit, that thou wilt grant one Church throughout every city for such as communicate not with the Arians.* The *Arians* perceiving that the request of *Athanasius* was not unreasonable, made answer, that it behoved them to deferre the matter unto another time, and consider better of it. They hindred not the Emperor, but suffered him to do that which pleased him best. Wherefore the Emperor restored *Athanasius*, *Paulus*, *Marcellus*, *Asclepas* Bishop of *Gaza*, and *Lucius* Bishop of *Adrianopolis*, every one to his owne Bishoprick againe. These two hindmost were admitted by the councell of *Sardice*: *Asclepas* for that he shewed records, whereby it appeared that both *Eusebius Pamphilus* and sundry others understood fully of his case, and restored him to his dignity: *Lucius* for that his accusers fled away. By the Emperors edict they all received their owne seas, the cities were commanded to entertaine them with willing and cheerefull minds. At *Ancyra* there was no small stirre, by reason that *Basilus* was removed and *Marcellus* restored in his place, so that the adversaries took thereby occasion to slander *Marcellus* againe. The citizens of *Gaza* received *Asclepas* willingly. At *Constantinople*, *Macedonius* for a season gave roome unto *Paulus*, and had severall meetings and conventicles at a certaine Church of the city. But as touching *Athanasius*, the Emperor sent letters unto the Bishops, unto the Clergy and Laity of *Alexandria*, that they should receive him both lovingly and willingly. He commanded moreover by his letters, that such acts as were recorded against him in their courts and Synods, should be blotted out. His letters in the behalfe of both the aforesaid are these.

The Epistle of Constantius in the behalfe of Athanasius the Bishop.

Constantius the puissant, the mighty and noble Emperor, unto the Bishops and Priests of the Catholick Church sendeth greeting. It appeareth evidently that Athanasius the reverend Bishop, was not destitute of the grace and goodnes of God, but though by the judgement and censure of men he was injuriously dealt withall, and unjustly condemned for a litle while: yet the divine providence of Almighty God the beholder of all things, pronounced of him the just sentence of innocency, so that by the will of God and our decree, he recovered both his native soile and proper Church, where the Holy Ghost had assigned him governor. He is to receive at our hands such things as our clemency being led by right and reason shall thinke convenient for him, so that all whatsoever hath bene heretofore decreed against such as communicate with him be henceforth quite forgotten: that all suspicion raised of him be henceforth removed: and that his Clergy (reason so requiring) may enjoy such liberty, freedome and priviledge as they have done in times past. Moreover of our soveraigne benignity towards him, we have thought good to adde this also, that as many as are allotted into the sacred Senate of the Clergy may understand of truth, that we have granted safety and good leave to as many as cleave unto him, be they Bishops or what other degree soever of the Clergy. Every ones firme and sure consent in this behalfe, shall be a sufficient signe or token of his faithfull minde and purpose. We have commanded that such as embrace his communion adding themselves unto the sounder opinion and better sentence, all alike now by our permission, as heretofore by the providence of God, may enjoy the benefits bestowed upon them from above.

Another Epistle unto the people of Alexandria.

Constantius the puissant, the mighty and noble Emperour, unto the people of the Catholicke Church of Alexandria sendeth greeting. In as much as we lay alwaies before our eyes, your good and politicke government, as a marke to shoote at, or looking glasse to behold our owne estate, and seeing that you were bereaved of your Bishop Athanasius, a man approved both for sound learning

learning and honest living, we determined with our selves to send him unto you againe. Receive him therefore honorably after your accustomed manner: joyne him with you as an helper in your prayers unto God: endeavour alwaies to retaine amongst you concord and peace, both fit for your owne persons, and gratefull unto us, according unto the sacred decrees of the Church. For it is not requisite that dissention and debate should molest and disquiet the peaceable estate of these our prosperous daies. Our desire is that such a plague be purged farre from among you: our request is (well beloved people of Alexandria) that in your prayers, where you crave (after your wonted custome) the aide and assistance of the spirit of God, you take Athanasius for chiefe, or (as I said before) an helper: to the end, according unto your happy and prosperous successe, the heathenish nations as yet snared with the erroneous service of Idols, may hasten with most willing minds to embrace the profession of our most holy faith. We counsell you this also, that you persevere in the things we rehearsed before: that you entertaine willingly your Bishop sent unto you by the mighty power of God, and our loving pleasure: and that you count him worthy of all courteous salutation. For of a surety this is comely for you, and convenient for our highnesse. We have also charged the Iudges and governors of those provinces by our letters, that they should weed al the tares of spite and contention out of the minds of malicious persons, and punish severely seditious and busie bodies. Wherefore seeing that you understand all these circumstances, that our pleasure is agreeable with the will of God: that we have care over you for the maintenance of concord and unity: that we have assigned punishment for troublesome and seditious persons: observe diligently the things which are correspondent unto the ordinances of the Church, and the service of God, embrace this Athanasius with all honour and reverence, and poure out prayers unto God the Father who governeth all things, both for your selves and also for the concord and quietnesse of the whole world.

An Epistle for the abrogating of the things that were decreed against Athanasius.

There is extant also an Epistle in the same forme unto the governors of Augustonica, Thebais, Libya and Licya.

Constantius the puissant and noble Emperour unto Nestorius sendeth greeting. If any thing be found decreed and recorded heretofore, to the prejudice, hurt, or damage of such as communicate with Athanasius the Bishop, our will is that the same be wholly abrogated and dissanulled. Our pleasure is moreover, that his Clergy shall enjoy the like franchise and liberty as in times past: we will have this commandement put in ure, that as Athanasius the Bishop is restored to his see: so all the Clergy of his communion, may recover and possesse the like liberty with other Ecclesiasticall persons, and so live at heart ease.

CHAP. XIX.

Chap. 24. after the Greeke.

How that Athanasius passing by Ierusalem into Alexandria, was received of Maximus into the communion: how he called there a Synod of Bishops, and confirmed the decrees of the Nicene Councell.

Athanasius the Bishop trusting to these letters, passed through Syria, and came to Palestina. And ariving at Ierusalem, he opened unto Maximus both the decrees of the council of Sardice, and also the Emperour Constantius agreement & consent therein, & procured a Synod of Bishops to be assembled there. For Maximus without delay, cited thither certaine Bishops out of Syria and Palestina. The assembly being gathered together, he gave Athanasius the communion, & assigned unto him his dignity. The council being dissolved, wrote and signified by their letters unto the people of Alexandria, unto the Bishops of Egypt & Libya, all their decrees & canons touching Athanasius. Wherefore all the adversaries of Athanasius cried out against Maximus, because that aforetime he had subscribed to his deposition, but now repenting of his folly, as if he had not then done well, he became of his faith, and awarded him both the communion and his dignity. When Ursacius & Valens who afore time were earnest followers of Arius, understood of this, they condemned their former doings, & got them to Rome: there they exhibit unto Bishop Julius their recantation & repentance in writing: they subscribe unto the creed containing the clause of *One substance*, and they write unto Athanasius, that thenceforth they will communicate with him. Ursacius and

The councill of Ierusalem. Anno Dom. 351. Maximus Bishop of Ierusalem forsook the Arians.

Ursacius and Valens being Arians repent them of their folly.

and *Valens* being thus wonne with the prosperous successe of *Athanasius* his affaires, agreed (as I said before) unto the clause of *One substance*. But *Athanasius* travelling by *Peleusium*, the ready way to *Alexandria*, preached in every city where he came, and exhorted them to eschue the *Arians* and to embrace such as confessed the faith of *One substance*. And in divers of the Churches also he ordained Ministers, which gave occasion unto the adversaries for to accuse him againe, that he presumed to make Ministers in other mens provinces. So farre of the things which happened then unto the renowned *Athanasius*.

Chap. 25. after
the Greeke.

CHAP. XX.

Of Magnentius and Bretanion the tyrants, and of the death of Constans the Westerne Emperour.

IN the meane while the quiet estate of the Common-weale was not a little out of square. whereof I will briefly intreate, and run over such things as I have determined with my selfe to lay downe. After the death of *Constantine* who builded *Constantinople*, his three sonnes (as I have said in my first book) succeeded him in the Empire. Of which number we have to understand that *Constantine* so called after his fathers name, was one, and reigned together with the rest of the Emperours, whom the souldiers sue after he had reigned a very little while. And as *Constantius* commanded not he should be slaine, so againe forbad he not the slaughter. But how that *Constantine* the yonger, breaking out into the borders of his brothers dominions, lost his life whilest he fought hand to hand with the souldiers, I have often mentioned before. After whose death there arose warres betweene the *Persians* and the *Romanes*, where *Constantius* had but illfavoured successe. For the campe being pitched in the night time, about the bounds of the *Romane* and *Persian* dominions, the *Persian* host seemed then to prevaile, and for a time to have the upper hand. Then also the Ecclesiasticall affaires went very troublesome, for there was great contention in the Church about *Athanasius* and the clause of *One substance*. These things being at this point, *Magnentius* the tyrant became a rebell in the west parts of the world, and through treason procured the death of *Constans* the Emperour which governed the West, and then abode in *France*. This being wrought, there ensued great and grievous wars. *Magnentius* the tyrant invaded all *Italy*, subdued *Affricke* and *Libya*, and tooke all *France*. Moreover at *Sirmium* a city of *Illyrium* there was another tyrant set up by the souldiers, whose name was *Bretanion*. At *Rome* also there was a great stirre. For *Nepotianus* *Constantius* sisters sonne, having got him a great troope of fencers and sword players, aspired unto the Imperiall scepter, but the captaines of *Magnentius* dispatched him. *Magnentius* in a little while overran and subdued all the West parts of the world.

Magnentius
the tyrant is
of *Eutropius*
called *Maxen-*
tius.

Bretanion a
tyrant.
Nepotianus a
traitor.

Chap. 26. after
the Greeke.

CHAP. XXI.

How that after the death of Constans the Westerne Emperour, Paulus and Athanasius were deposed againe, Paulus in his exile was stifled to death: Athanasius fled and saved his life.

ALL the aforesaid stirre fell out in a very short space, to wit in the fourth yeare after the Councell of *Sardice*, in the Consulship of *Sergius* and *Nigranus*. *Constantius* understanding of the whole circumstance, made a title and chalenge unto all the dominions of his brethren, and being proclaimed Emperour of the west, maketh expedition to wage battel with the tyrants. The adversaries of *Athanasius* supposing now they had gotten fit opportunity, forge out afresh hainous offences against him afore his comming into *Alexandria*: they informe the Emperour *Constantius* that he perverted all *Egypt* and *Libya*. The election of Ministers he made in forren provinces furthered the matter, and caused the offence to seeme very hainous. *Athanasius* in the meane while came to *Alexandria*, & there called together divers counells of the Bishops of *Egypt*, where they decreed such things as were agreeable with the canons of the councell of *Sardice*, & also of the councell held at *Iernsalem* under *Maximus*. The Emperour who aforetime was addicted unto the *Arian* heresie, wrested al the things he had lately decreed to the contrary part. And first of al he banished *Paulus* Bishop of *Constantinople*, whom the messengers or guides that brought him to exile, stifled very lewdly at *Cucusum* a city in *Cappadocia*. *Marcellus* is expelled, *Ancyra* & *Basilus* placed in his roome. *Lucius* Bishop of *Adrianopolis* is clapt in prison, and there choked up with stinke. But the relations

Athanasius is
accused.

The councell
of *Alexandria*.
Paulus Bishop
of *Constanti-*
nople exiled,
and there sti-
fled to death.
Marcellus is
deposed.
Lucius dieth in
pison.

relations that were made unto the Emperour of *Athanasius* so incensed him, that he gave forth a commandement he should be executed wheresoever he were taken. He charged moreover that *Theodulus* and *Olympius* Bishops of *Thracia* should be put to death. Yet *Athanasius* was not ignorant of the Emperours great rage, but being quickly made privie thereunto fled away and so avoided the Emperours threats. The *Arians* backbite him for flying away, & chiefly *Narcissus* Bishop of *Neronias* a city of *Cilicia*, *Georgius* of *Laodicea*, and *Leontius* who then was Bishop of *Antioch*. This *Leontius* being a priest was deposed, because he (endeavouring to conceale a foule slander and suspicion raised upon him for his familiarity with a woman whose name was *Eustalia*) galled himself; to the end he might thenceforth boldly use her company, and commit nothing whereof he might justly be accused. The same man was by the advise and counsell of the Emperour *Constantius*, chosen Bishop of *Antioch* after *Stephen* who succeeded *Placius*. Thus much of him.

Theodulus.
Olympius.

CHAP. XXII.

How that Macedonius having gotten againe the Bishopricke of Constantinople, vexed such as were of the contrary opinion.

Chap. 27. after
the Greeks.

Macedonius then after that *Paulus* had departed this life in the manner above said, was made Bishop of *Constantinople*: he had great liberty & access unto the Emperour, he made warres among the Christians, nothing inferiour to the tyrannicall practises of those times: he perswaded the Emperour to aide him, when as in very deed he procured the overthrow & destruction of the Churches, and prevailed so much, that whatsoever he lewdly had compassed, the same forthwith was by a law confirmed. Every city sounded of proclamations. The souldiers were commanded to see the Emperours edicts take place. As many as cleaved unto the Creed containing the clause of *One substance*, were not only cut off from the Churches, but also banished altogether the cities. And first they joyne heads and hands together to bring this to passe. But when this pestilent infection had spread it selfe farre and nigh, such as had little, or rather no care at all of the Ecclesiasticall affaires, determined with themselves, to constrain men to their communion. The violence truly was no lesse then that of old practised towards the Christians, when they were compelled and drawne to sacrifice unto Idols. For many endured sundry kinds of torment, often racking and dismembriing of their joynts: confiscating of their substance: some bereaved of their native soile: other some departed this life under the hands of the tormentor: some died in banishment, and never saw their country againe. These were their practises throughout all the cities of the East, but specially at *Constantinople*. This civill plague and persecution (afore time being not out of measure) *Macedonius* did greatly augment as soone as ever he had gotten the Bishoprick. But the cities of *Greece*, of *Iucrium*, and of the other parts tending towards the West, were void of all these tumults and calamities, because they agreed within themselves, and observed the canons of the *Nicene* Councell.

The persecuti-
on on the
Christians by
the Arian he-
reticks.

CHAP. XXIII.

Athanasius reporteth what horrible acts were committed at Alexandria by Georgius the Arian Bishop. And what clemency Constantius the Emperour shewed unto Bretanion the tyrant and rebell.

Chap. 28. after
the Greeks.

Let us heare (if you please) *Athanasius* himselfe, making relation of the horrible practises committed then at *Alexandria* by *Georgius* the Arian for he was present & felt himself some part of the lamentable affliction. In the Apology which he wrote in the defence of his flight, he declareth the behaviour of the *Arians* in this sort: *There came to Alexandria certaine people which sought us out to execution, so that the ending was farre worse then the beginning. The souldiers unware beset the Church: in stead of devout service of God, they take in hand desperate swords. Then Georgius that was sent by them from Cappadocia, coming in litle time, added of his owne unto the lewd practises which he learned of them. After that the Easter weeke was ended, the virgin began to be clapt in prison: the Bishops were bound and led by bands of souldiers: the fatherlesse and widowes were dispossessed of their houses: the families were rifled: the Christians were violently trailed and lugged out of their houses: their doores were nailed up: the Clergy mens brethren were in great danger of their lives for their brethrens sake: these*

Athanasius
Apologie.

Sebastianus a
capitaine, yet a
Manichee and
a great blood-
sucker,

These Bishops
were sent to
exile by the
Arians.

The clemency
of Constantius
towards Bre-
tanion.

these things seemed very grievous, but the afterclaps were farre sorer. The weeke after Whitsontide the people did fast: they got them therefore into the Churchyard for to pray, because they all abhorred the communion of Georgius. But when this passing lewd man understood of it, he stirred up against them one Sebastianus a capitaine, who also was a Manichee. He forthwith together with a great troope of souldiers, all in armour, having naked swords in their hands, bowes and arrowes prepared, ran upon the people as they were a praying on the Sunday. When he found there but a few (for the hower being past the greater part was gone away) he committed such hainous acts as became very well his person. He set on fire a great company of fagots: he made the virgins to stand nigh the burning flame: he went about to constraine them to confesse the Arian faith. But when he perceived they would not yeeld, and that they despised the burning heate of that horrible fire: he stripped them starke naked: he buffeted them about the head and face, so that of a long while after they were scarce knowne of their owne friends. Moreover he tooke forty persons, and plagued them with a new kind of torment never heard of before. Their backs and sides were so scourged and rent with Palme twiggess newly pluckt of the trees, having on their pricking knobs, that divers because of the stumps that stucke in the flesh of their backs, were constrained often times to repaire unto Surgions: other some not able to endure such terrible paine, died of their wounds. As many of the men as remained yet alive, together with the virgins were exiled, and led by the souldiers to Oasis. The dead carkasses not yet fully cold, were denied the friends of the deceased: being throwne here and there, and lying unburied (for that liked them best) the souldiers hid them as if they had not beene faulty in committing such horrible crimes. This did they, having their minds overshadowed with the furious rage of frantick heresie. And when as the deare friends and familiars of the dead, rejoyced at the bold protestation of their faith, yet sorrowed because their carkasses were not covered with earth, the savage impiety and beastly cruelty of these souldiers revealed it self with greater shame and infamy. Moreover they banish forthwith certaine Bishops of Egypt and Lybia: namely Ammon, Thmuis, Caius, Philon, Hermes, Plinius, Psenosiris, Nilammon, Agathon, Anagamphus, Marcus, Dracontius, Adelphius, Athenodorus, a second Ammon, and of the priests they banished Hierax and Dioscorus. These being bereaved of their native soile, they handled so roughly, that some of them died by the way, some other in exile never returning againe. They put to death above thirty Bishops. They followed the steppes of wicked Achaab, imploying all their care and industry for the rooting out of the truth from off the face of the earth. These were the practises of Georgius at Alexandria, by the report of Athanasius. The Emperour marched forwards with his host to Illyrium, for thither of necessity was he constrained to go, and there it was that Bretanion was proclaimed Emperour. As soone as he came to Sirminum, truce being made, he came to parlee with Bretanion. In the meane while he endeavoured to win againe the souldiers, which had refused him for their Emperour. After he had so done, they proclaimed Constantius alone, both their Augustus, their King and Emperour. In this their proclamation there was no mention of Bretanion, who seeing himselfe betrayed, fell downe prostrate at the Emperours feete and craved for mercy. Constantius taking from him his princely scepter and purple robe, lifted him up by the hand very curteously, and exhorted him after the calling of a private man to lead a quiet and peaceable life. He said moreover, that it was fitter for an old man such as he was, to embrace a trade of life that were void of all trouble and care, then to gape after a vaine title of honour, full of disquietnesse and molestation. Thus it fared with Bretanion in the end. The Emperour commanded that all charges should be given him of the publike tribute, afterward he wrote unto him fundry letters to Prousa a city in Bithynia, where he made his abode: signifying what singular pleasure he had done unto him, in ridding him from cares and troubles, shewing also what misery oftentimes befallerh to raigne and government: and that of his own part he had dealt unadvisedly, in not giving to himselfe that which he granted to another. So farre of these things.

CHAP. XXIV.

Of Photinus the hereticke.

Gallus Caesar.

THE Emperour at that time made Gallus his cosingermaine Caesar, he gave him his owne title or name, and sent him to Antioch in Syria for to keepe those parts of the Empire which reached into the East. When he came to Antioch, there appeared in the East the signe

signe or cognizance of our Saviour, for a pillar resembling the forme of a crosse, was seene in the ayre, bringing great admiration to the beholders. He sent his other Captaines with great power to wage battell with *Magnentius*, he himself remained at *Sirmium*, hearkening to the end.* In the meane while *Photinus* the superintendent of that Church, went about openly to publish a selfe opinion, invented of his owne braine, and because there was great tumult and much trouble risen thereof, the Emperour commanded a councell to be summoned at *Sirmium*. Of the Bishops of the East there came thither *Marcus* Bishop of *Arethusa*, *Georgius* Bishop of *Alexandria*, whom the *Arians* (after they had deposed *Gregorius* as I said before) placed there: *Basilius* who was Bishop of *Ancyra* after the deprivation of *Marcellus*: *Pancratius* Bishop of *Peleusium*, *Hypatianus* Bishop of *Heraclaea*. Out of the West there met him *Valens* Bishop of *Mursa*, and *Osius* Bishop of *Corduba* a city of *Spaine*, who then being of great fame was forced to come unto the councell. These Bishops assembled at *Sirmium*, after the Consulship of *Sergius* and *Nigrinus*, in which yeare by reason of the warres and civill dissensions, there was none that could execute the function of a Consul: they deposed forthwith the heretick *Photinus* of his Bishopricke: for he maintained the lewd opinion of *Sabellius* the *African*, and *Paulus Samosatenus*. Which act of theirs was approved of all men, both at that present, and also in times following, to have beene don according unto right and reason.

The signe of the Crosse seene in the aire.
* Chap. 29. in the Greeke.
Photinus the heretick.
The councell of *Sirmium* was held Anno Dom 355.

CHAP. XXV.

Chap. 30. in the Greeke.

What formes of faith were laid downe at the Councell of Sirmium, in presence of Constantius the Emperour.

These Bishops continuing a while at *Sirmium*, decided other things. For they went about to abrogate their old Creeds, and to establish new formes of faith: one was exhibited in the Greeke tongue by *Marcus* Bishop of *Arethusa*: two others in the Latine tongue, agreeing neither in word nor in composition, neither in sense nor in sentence, either with themselves, or with that which the Bishop of *Arethusa* wrote in Greeke. One of the Latine formes I will here lay downe immediatly after the Greeke forme of *Marcus*. The other afterwards rehearsed at *Sirmium*, I will referre to his proper place. Yet have we to understand that both were translated into the Greeke. The forme which *Marcus* wrote, was as followeth: *We beleeve in one God the Father Almighty, Creator and maker of all things. Of whom all fatherhood is named in heaven and in earth: and in his only begotten Son our Lord Iesus Christ, begotten of the Father before all worlds: God of God, light of light, by whom all things were made both in heaven, and in earth, be they visible or invisible things: who is the Word, the wisdom, the true light, the life: who in the latter daies was incarnate for our sakes: borne of the holy Virgin, crucified, died, rose againe the third day from the dead, ascended into heaven, sitteth at the right hand of the Father, and shall come againe at the end of the world to judge the quicke and the dead, and to reward every one according unto his workes, whose kingdome shall have no end, but continueth for ever and ever. For he shall sit at the right hand of the Father, not onely while this world lasteth, but also in the life to come. And we beleeve in the Holy Ghost, that is, in the Comforter whom the Lord promised to send his Disciples after his ascension for to teach and leade them in all things, whom also he sent, by whose meanes the soules of them that faithfully beleeve in him are sanctified. They that say that the Son of God hath his being of nothing: or that he is of another substance then the Father: or that there was a time or a world when he was not, these the holy and Catholick Church doth hold for accursed. Again, we say, that whosoever affirmeth the Father and the Son to be two Gods, let him be accursed. If any man, when he calleth Christ God, and to have beene before all worlds, confesse not also that the Son of God ministred unto the Father at the creation of all things, let him be accursed. He that presumeth to say that he is unbegotten, or that part of him was borne of the Virgin, let him be accursed. If any say, that the Sonne was borne of Mary according unto prescience, and not to have beene with God, begotten of the Father before all worlds, by whom all things were made, let him be accursed. Whosoever saith that the substance of God can either be more enlarged or lesse diminished, let him be held for accursed. Whosoever saith, that the enlarged substance of God made the Sonne, or calleth the Sonne the enlarged substance of God, let him be accursed. Whosoever calleth the Word of God, the mentall word of the Father, or the vocall word, let him be accursed. Whosoever saith, that*

A forme of faith exhibited by *Marcus* Bishop of *Arethusa* unto the councell of *Sirmium*.

AC. 2.

Esay 43. 44.

John 1.

Gen. 1. 26.

Gen. 32.

Gen. 19.

Psal. 110.

John 15. 16.

the Sonne of God is but onely man, borne of Mary, let him be accursed. Whosoever when he saith that he was borne God and man of Mary, understandeth the unbegotten God, let him be accursed. Whosoever understandeth this after the Iewish manner: I am the first God, and I am the second, and besides me there is none other God, (which was spoken to the overthrow of Idols and of them that be no gods) thereby to take away the onely begotten, that was God before all worlds, let him be accursed. Whosoever when he heareth: The Word became flesh, supposeth the Word to be turned into flesh, or by conversion to have taken flesh upon him, let him be accursed. Whosoever when he heareth the onely begotten of God to have beene crucified, thinketh that therein he was subject to corruption, torment, alteration, diminution, or destruction, let him be accursed. Whosoever understandeth this: Let us make man, not to have beene spoken of the Father unto the Sonne, but God the Father himselfe to have spoken it to himselfe, let him be accursed. Whosoever thinketh the Son not to have wrestled with Iacob as man, but the unbegotten God, or some portion of him, let him be accursed. Whosoever understandeth this: The Lord rained from the Lord, not to be taken of the Father and the Sonne, but that the Father rained from himselfe, let him be accursed: for the Sonne being Lord, rained from the Father that was Lord. Whosoever when he heareth: The Father Lord and the Sonne Lord, calleth the Father being Lord, both Lord and Sonne: and when he readeth, The Lord from the Lord, affirmeth there be two Gods, let him be accursed. For we place not the Sonne in the same roome with the Father, but subject to the Father. Neither was he incarnate without the will of the Father, neither rained he from himselfe but from the Lord, who hath authority of himselfe to wit, from the Father: neither sitteth he at the right hand of himselfe, but hearkeneth unto the Father, saying: sit thou on my right hand. Whosoever calleth the Father, the Son, and the Holy Ghost one person, let him be accursed. Whosoever when he calleth the Holy Ghost the Comforter, tearmeth him the unbegotten God, let him be accursed. Whosoever saith there is no other Comforter beside the Sonne, contrary to the doctrine of the Son himselfe (for he said: The Father whom I will intreate, will send unto you another Comforter) let him be accursed. Whosoever saith that the Holy Ghost is a peece or portion of the Father and of the Sonne, let him be accursed. Whosoever affirmeth the Father, the Sonne, and the Holy Ghost to be three Gods, let him be accursed. Whosoever saith that the Sonne of God was made by the will and pleasure of the Father, as one of the creatures, let him be accursed. Whosoever saith the Sonne was begotten contrary to the will of the Father, or whether the Father would or no, let him be accursed: for the Father begat not the Son against his owne will, neither was he constrained by the law of nature, as if he had beene unwilling thereunto: but of meere good will, without all time, without passion begat he him of himselfe. Whosoever saith that the Son had neither begetting nor beginning, and so consequently affirme that there are two without beginning and two without begetting, and so appoint two Gods let him be accursed. The Sonne is the head and the originall of all creatures: and the head of Christ is God, for so we referre all things reverently by the Sonne unto one beginning of the whole universality which is without beginning. Againe, weighing deeply with our selves that clause also of Christian profession, we say that whosoever affirmeth Christ Iesus, the Sonne of God, who ministred unto the Father at the creation of all things, not to have beene before all worlds, but onely from the time since the Sonne was borne of Mary, to have beene Christ, and then his Deity to have begun, as Paulus Samosatenus was perswaded, let him be accursed.

This forme of faith is so patched together, that in many places it requirerh a wary reader, the authors thereof mistaked with it themselves, & called it in againe, as appeareth in the end of this Chapter. Rom. 3.

Another forme of faith first laid downe in Latine, afterwards translated into the Greeke.

IN so much as it pleased them diligently to consider of the faith, all whatsoever appertained thereunto was exquisitely and curiously handled at *Sirmium*, and in presence of *Valens*, *Vrsacius*, *Germanius* with other Bishops, they agreed, that there was one God, the Father Almighty, even as it is taught throughout the whole world: and one only begotten Sonne of his, Iesus Christ, and our Saviour, begotten of him before all worlds, that it was not lawfull to say there were two Gods although the Lord himselfe had said: I go unto my Father and unto your Father, unto my God and unto your God. Wherefore he is the God of all, as the Apostle hath taught us: What is he the God of the Iewes only? Is not he also the God of the Gentiles? yea of the Gentiles too, for there is but one God which shall justify the circumcision by faith. All the other things are correspondent neither do they containe any ambiguity at all. And because there was great contention about the understanding of the word which the Latines call *substantia*, and the Grecians *ουσια* about the equality or as they call it, the unity of substance:

stance: they decreed that thenceforth the controversy should not once be remembred: that the Church of God should no longer be troubled with the interpretation thereof, and that for two causes, first because the Scriptures of God made no mention thereof, secondly because that the interpretation thereof exceeded the sense and capacity of man, for the holy Scriptures testified that no man was able to set forth the generation of the Son, in these words: *His generation who shall be able to declare?* For it is most true, that the Father alone knoweth how he begat the Son, and that the Son alone knoweth how he was begotten of the Father. *Esay 53.* But no man doubted but that the Father was greater in honour, dignity, divinity, and fatherly title, and that by the testimony of the Son himselfe, where he saith: *The Father which sent me is greater then I.* They said moreover this was Catholicke, neither unknowne unto any, that there were two persons, the Father and the Son, the Father greater, the Son subject, together with all other things which the Father made subject unto him: the Father to be without beginning, invisible, immortall, impatible: the Son to be begotten of the Father, God of God, light of light: and that no man (as I said before) was able to rehearse his generation save the Father alone: the Son our Lord and God to become incarnate, to have taken a body upon him, that is man: as partly he shewed to the Angels, and partly all the Scriptures do declare, but especially the Apostle the preacher of the Gentiles, that Christ tooke manhood of the Virgin *Mary*, according unto the which he suffered. They said it was the principle and ground of our faith, alwaies to hold fast the faith in the Trinity, as we read in the Gospel: *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* *Mat. 28.* The number of the Trinity is absolute and perfect. The Comforter, the Holy Ghost sent by the Son, came according unto promise for to sanctifie and lead the Apostles and all the faithfull. They goe about to perswade *Photinus* after his deprivation, to condescend and to subscribe unto these things, promising to restore him unto his Bishopricke againe, if he would recant and renounce the selfe opinion he had invented of his own braine, and thenceforth promise to cleave unto their doctrine. He refused the conditions, and provoked them to disputation. A certaine day was appointed for the conference, the Emperor commandeth the Bishops then present to be at it: there came thither also at the request of the Emperor not a few Senators. The assembly being met, *Basilius* who then was Bishop of *Ancyra* took *Photinus* in hand: the notaries penned all they spake. While they reasoned one with another, the disputation waxed hot, and in the end *Photinus* had the foile and was condemned to banishment. From that time forth he lived in exile, and wrote in the Greeke and Latine tongue (for he was well seene in both) a book against all heresies, endeavouring therein to publish his owne opinion. So farre of *Photinus*. We have yet to understand that the Bishops assembled at *Sirmium*, misliked themselves with the forme of faith laid downe in the Latine tongue, for after the publishing thereof, they spied contradictories therein. Wherefore they went about in all the hast to call in all the copies, and when as divers were concealed, the Emperour by his edict gave charge that all should be brought in, and such as hid them should be punished. But no threats or cruelty could recover the things once blished for, because they had run through many hands.

Photinus the hereticke was foiled in open disputation.

CHAP. XXVI.
Of *Osius* Bishop of *Corduba*.

Chap. 31. after the Greeke.

Whereas we have made mention a little before of *Osius* Bishop of *Corduba*, that he was constrained to shew himselfe at the Councell of *Sirmium* I think it requisite now to say so newhat of that matter. Although a while before, through the lewd practises of the *Arians*, he had beene in exile: yet then, at the sute and procurement of the Bishops which assembled at *Sirmium*, it fell out that the Emperor cited him, purposing with himselfe to perswade him, or by foule meanes to constrain him, to be of the same opinion with the assembled Bishops, and in so doing their faith should seeme to cary with it great force and credit. To this end he was drawne against his will (as I said before) unto the Councell. But when as this old father would in no wise subscribe unto their faith they scourged his sides, and set his members upon the rack. So that in the end by compulsion he gave his assent, and subscribed unto the formes of faith which then were published. These were the acts at *Sirmium*, and thus were they ended.

Chap. 32. after
the Greeke.

CHAP. XXVII.

*Magnentius the tyrant is overcome, and dieth miserably: the Jewes inhabiting
Diocæsarea rebell against the Romanes and are foyled. Gallus
rebellet and is put to death.*

The cruelty of
Magnentius.

The miserable
death of Mag-
nentius.

Decenius han-
ged himselfe.
Silvanus the
tyrant was no
fooner up but
h was dis-
patched.

* Chap 33. in
the Greeke.

The Jewes be-
come rebels &
are overcome.

* Chap. 34. in
the Greeke.

Gallus a rebell
being in great
truff became a
traitor, and so
lost his head.

This Iulianus
was Emperour
after Constans,
and be-
came an Apo-
stata.

Iulius Bishop
of Rome 15.
yeares.

Liberius Bi-
shop of Rome.
Anno Dom.

352.

Constantius the Emperour remained at *Sirmium*, waiting what end the battell waged with *Magnentius* should have. But *Magnentius* as soone as he took the princely city of *Rome*, executed many of the Senators, and dispatched not a few of the common multitude. When the captaines of *Constantius* had gathered a great army of *Romane* souldiers they marched toward him: he then left *Rome* and got him to *France*. There were many skirmishes, one while this side, another while that side had the upper hand. At length *Magnentius* was overcome at the castle of *Mursa* in *France*, in he got him, and kept it a while, where such a strange thing as followeth is reported to have come to passe. *Magnentius* going about to animate his souldiers, now altogether discouraged with the foile & overthrow they had taken, got him up into an high seate. The souldiers after the accustomed honor done unto the Emperours, minding to found fortunate successe unto *Magnentius*, by force as it were, their lips wagging before their minds, they turne their good wishes unto *Constantius*, for they all with one mouth proclaimed, not *Magnentius* but *Constantius, Augustus*. *Magnentius* supposing this to be a signe of misfortune, conveyed himselfe forthwith out of the castle, and fled into the furthest parts of *France*. The captaines of *Constantius* pursued after him earnestly. Againe they pitched their campe at a place called *Miltoseleucus*, where *Magnentius* being overthrowne, ran away alone, and got him to *Lions* a city of *France*, three daies journey from the castell of *Mursa*. *Magnentius* comming to *Lions*, first of all he slue his mother, next his brother whom he had created *Cæsar*, last of all he became his own murderer. This was done the sixt consulship of *Constantius*, the second of *Constantius Gallus*, the fifteenth day of *August*. Not long after *Decenius* another brother of *Magnentius* hanged himselfe. And although *Magnentius* the tyrant had such an end, yet the Common-wealth was not without great trouble and tumults. For immediatly there stept up another tyrant whose name was *Silvanus*, and molested the quiet estate of the Common-weale in *France*, but the captaines of *Constantius* dispatched him quickly out of the way.* When these things were come to an end, there arose other civill wars in the East, for the Jewes inhabiting *Diocæsarea* in *Palastina* tooke armour against the *Romanes*, and invaded the bordering regions. But *Gallus* called also *Constantius*, whom the Emperour *Constantius* had made *Cæsar*, and sent him into the East, came thither with a great power, overcame the Jewes in battell, and made the city *Diocæsarea* even with the ground.* When *Gallus* had brought these things to passe, being swollen and puffed up with the pride of good successe and prosperous affaires, he could no longer containe himselfe within his bounds: but forthwith being inflamed with tyrannicall motion, turned his mind against *Constantius*, so that *Constantius* not long after espied him out and perceived his drift. He had executed of his owne absolute authority *Domitianus* who was president of the East, and the great treasurer, not making the Emperour privie unto his doings. Wherefore *Constantius* was fore incensed against him. He being wonderfully afraid, yet of force came unto him. *Constantius* hearing of his comming, that he was now in the Westerne parts of his dominions, to wit, in the Ile of *Flavona*, caused his head to be taken off his shoulders. In a little while after, he appointed *Iulianus* the brother of *Gallus, Cæsar* and sent him into *France* against the barbarians: *Gallus* whose name was also *Constantius*, ended this life the seventh Consulship of *Constantius*, and the third of his owne. *Iulianus* the yeare following was created *Cæsar* in the Consulship of *Arbition* and *Lollianus*, the sixt of November. But of *Iulianus* we will discourse in the third booke. *Constantius* being rid of these present mischiefs, turned himselfe to wage battell with the Church of God. Removing from *Sirmium* unto the princely city of *Rome*, he called together a councell, and commanded divers Bishops out of the East to repaire with all speed into *Italy*, and that the Bishops of the West should meete them there. In the meane space while they travell into *Italy*, it fell out that *Iulius* Bishop of *Rome* after he had governed the Church fifteene yeares departed this life, and *Liberius* succeeded him in the Bishoprick.

CHAP. XXVIII.

Of the hereticke Actius the Syrian, the master of Eunomius.

Chap. 35. after the Greeke.

AT Antioch in Syria there stept up another heretick, founder of a strange and forraine opinion, whose name was *Actius*, called also the *Atheist*. He although he maintained the same things and upheld the selfe same opinion with *Arius*, yet severed he himself from the *Arians*, because they admitted *Arius* into the communion. For *Arius* (as I said before) meant one thing within, and uttered another thing without: being at *Nice*, he allowed and subscribed unto the forme of faith laid downe by the councill, and deceived the Emperour which raigned then with his fraud and subtilty. This was the cause that made *Actius* sever himselfe from the *Arian* sect. Untill that time *Actius* was knowne not only for an heretick, but also for a great patron of the pestilent doctrine of *Arius*. When he had got some smack of learning at *Alexandria*, he left that city, and went to *Antioch* in Syria where he had bene borne, and there was he made Deacon by *Leontius* then Bishop of *Antioch*. In a short while after, he was able to amaze such as reasoned with him, with his subtle quirks of sophistry. This did he by the meanes of *Aristotles Elenches*. (for so is the book intituled) for whilst he disputed, unwittingly could he frame such captious and sophisticall propositions, as his own capacity could not dissolve: the reason was, because he had not learned *Aristotles* drift of such as were cunning and learned Logicians. For *Aristotle*, against the sophisters who then derided and abused philosophy, wrote such a kind of reasoning, for the whetting of young mens wits, displaying their behaviour and overthrowing their sophisticall fallacies with witty reasons and well couched subtilties. The *Academicke* that comment upon *Plato* and *Plotinus* works, do mislike very much with such things as *Aristotle* hath so argutely and subtilly written: but *Actius* not procuring unto him a master that was an *Academicke*, cleaved unto these captious and subtle fallacies. Wherefore he could not devise how to understand that there was an unbegotten birth: or how to imagine that the begotten could be coeternall with the begetter, so barren a braine had he of his owne, and so ignorant and unskilfull was he in holy Scripture: for he had nothing in him, save a subtle kind of reasoning, quarrellous and contentious languages, such as may easily be found in the rude, ignorant and unlearned: he had read over the ancient writers, such as published commentaries upon holy Scriptures, and condemned *Clemens*, *Aphricanus*, and *Origen*, sage men of singular learning for unlearned persons: the epistles which of set purpose he had patched and stuffed with litigious trifles and sophisticall conclusions, the same he sent unto the Emperour *Constantinus*, and to sundry others: And therefore was he called the *Atheist*. And although he affirmed the selfe same things with *Arius*, yet of his own crue not attaining unto his intricate and captious manner of reasoning, was he counted for an *Arian* hereticke. Wherefore being excommunicated out of the Church, yet would he seeme as though of his owne accord he had severed himselfe from their communion. Of him therefore as originall of this error, the *Actians* had their appellation, but now are they called *Eunomians*. For in a little while after *Eunomius* his Scribe, who sucked of his filthy sinke of hereticall doctrine, became a ringleader to this sect. But of *Eunomius* in another place.

Wherein *Actius* differed from the *Arians*.*Leontius* Bishop of *Antioch*.The Greeke word is *κατηγόριαι*, and the speciall title of *Aristotles* predicaments, yet doth it signifie, as the sense here and elsewhere giveth us to understand, his book of *Elenches* by him intituled *ΕΛΕΓΧΕΣ*.Why *Actius* was called an *Atheist*.*Eunomius* the hereticke.

Chap. 36. after the Greeke.

CHAP. XXIX.

Of the Councils held at *Millaine* and *Ariminum*, with the Creedes then concluded upon.

BY that time there met in *Italy* not very many Bishops out of the East, for heavy age and long journeys were lets, so that they could not come: but out of the West there came above the number of three hundred Bishops. The Emperours edict was proclaimed that the councill should be held at *Millaine*. When the Bishops of the East came thither, first of all they require, that sentence by their generall consent should be pronounced against *Athanasius*, thinking verily thereby to stop all gaps concerning his returning any more to *Alexandria*. After that *Paulinus* Bishop of *Trevere* in *France*: *Dionysius* Bishop of *Alba* an head city of *Italy*, & *Eusebius* Bishop of *Vercella* a city of the *Ligurian Italians*, had perceived that the Bishops of the East bent at their might to enact a decree against *Athanasius*, for no other purpose,

The councill of *Millaine*.

* Chap. 37. in
the Greeke.

Eudoxius Bi-
shop of Anti-
och,

A forme of
faith laid
downe in the
councell of
Arimino in
Italy, by cer-
taine Arian
Bishops.

purpose, but to overthrow the true faith, they stood up & cried out, that in so doing the Christian religion should be cancelled by the meanes of their deceitfull and fraudulent treachery: that the crimes laid to *Athanasius* his charge were false reports and meere slanders: and that they had invented such things to deface the true and catholick faith. When they had ended these loud speeches, the councell brake up. * The Emperour understanding of this commanded them forthwith to exile and banishment, and determineth with himselfe to summon a generall councell, to the end after citing of the Easterne Bishops into the west countries, he might (if it were possible) bring them all to embrace unity and concord. But after better advisement taken with himselfe, he saw it was a very hard matter to compasse, by reason of the farre countries and long journeys, and therefore he commanded the Councell should be divided into two parts: the Bishops then present to assemble at *Ariminum* a city of *Italy*: the Bishops of the East to meete at *Nicomedia* a city in *Bithynia*. But his purpose tooke no prosperous successe: for neither of the Councells agreed within themselves, both was divided into sundry factions. For neither could the Bishops which met at *Ariminum* in *Italy* agree among themselves, nor the Bishops of the East among themselves, for they raised a new schisme at *Seleucia* a city of *Isauria*, but how all this came to passe, I will hereafter rehearse in processe of our discourse, if that first I say somewhat of *Eudoxius*. In the very same time, *Leontius*, who preferred *Aetius* the heretick to the degree of Deaconship, having departed this life, *Eudoxius* Bishop of *Germanicia* a city of *Syria* then being at *Rome*, thought it high time for him to returne into the East: he dealeth doubly with the Emperour for licence to depart with speed, alledging for himselfe that the city of *Germanicia* stood in great need of his helpe and ghostly counsell. The Emperour little thinking what fetches he had in his head, gave him his passport. He through the sute and furtherance of the Emperours chamberlaines, left his own city, and crept through wile and subtilty into the Bishoprick of *Antioch*: he endeavourth to restore *Aetius* againe into the Church: and goeth about to summon a Councell of Bishops, and to make him Deacon againe. But his lewd drift was long in bringing about, because the hatred owed unto *Aetius* was of more force to repell him, then the hearty good will and furtherance *Eudoxius* used to restore him. But of this we need no more words. Of them which assembled at *Ariminum*, the Easterne Bishops not mentioning the businesse about *Athanasius*, signified that the cause of their comming was to discourse of other matters. *Ursacius* and *Valens*, who at the first were *Arians*, and afterwards exhibited a recantation unto the Bishop of *Rome*, subscribing (as I said before) unto the clause of *One substance*, stood them in great stead, for these two continually cleaved unto the stronger & surer side. There came also to take their part *Germanius*, *Auxentius*, *Demophilus*, and *Caius*. In the assembly of Bishops then present, when divers men would have divers things enacted, *Ursacius* and *Valens* affirmed that all formes of faith laid downe in times past, were thenceforth to be cancelled, and that the new forme of faith published a little before at the councell of *Sirmium*, was to be confirmed. When they had so said they gave forth a sheete of paper which they had in their hands, to be read. The second Creed written before at *Sirmium*, and suppressed there (as I said before) read also at *Ariminum*, and translated out of the Latine into the Greeke tongue, was laid downe in these words: *This Catholicke faith was published at Sirmium, in the presence of Constantius our liege Lord, Flavius Eusebius, and Hypatius renowned Consuls, the eleventh Kalends of Iune. We beleeve in one onely true God, the Father Almighty, Creator and maker of all things, and in one onely begotten Sonne of God, who was before all worlds, before all beginnings, before all times that may bee imagined: and begotten of God the Father without any passion, before all comprehensible knowledge, by whom both the world and all things were made: one onely begotten, begotten of the Father alone, God of God, like unto the Father which begat him according unto the Scriptures: whose generation no man hath knowne save the Father which begat him. Him we know, his onely begotten Sonne, to have come downe from heaven at the Fathers becke, to banish and wipe away sinne: to have beene borne of the Virgin Mary: to have beene conversant with the Disciples: to have fulfilled according unto his Fathers will all his message, to have beene crucified, to have suffered and died: to have descended into hell, and there to have disposed all things, at whose sight the porters of hell gates trembled: to have risen againe the third day: againe, to have accompanied with his Disciples, and after forty daies were expired, to have ascended into heaven, where he sitteth at the right hand of the Father, and shall come againe at the last day with the glory of his Father, to reward every one according un-*

to his workes. And we beleefe in the Holy Ghost, whom the only begotten Son of God, Iesus Christ himselfe, promised to send mankind the Comforter, as it is writtten: I goe unto my Father; and I will pray my Father to send you another Comforter, the spirit of truth: he shall take of mine, and shall teach and lead you in all things. The word Substance being simply laid downe of the fathers, and unknowne of the ignorant people, giving unto many great cause of offence, in so much as it is not found in holy Scripture, we have thought good to abandon it, and henceforth speaking of God to make no mention of the word Substance, because the sacred Scriptures have not once remembred the substance of the Son, or of the Holy Ghost. We say that the Sonne is like the Father in all things, and that because the Word of God hath affirmed and taught it us. When these things were read, such as were not pleased with the circumstances and contents thereof, rose up and said: We came not hither as though we wanted faith and beleefe (for we retaine that faith which we learned from the beginning) but we are come to withstand novelties, if ought be practised prejudiciall unto the same. If those things which you have now read, neither favour nor tend to the establishing of novelty, accurse and renounce the heresie of Arius, in such wise as the old and ancient canon of the Church hath banished all hereticall and blasphemous doctrine. It is apparent unto the whole world, what tumults and troubles the blasphemous opinion of Arius hath raised, even unto this day, in the Church of God. This offer was not accepted of Ursacius, Valens, Germanius, Auxentius, Demophilus, and Caius, and thereupon the bond of unity retained in the Church of God, was broken asunder. For these men cleaved unto such things as the counsell of Ariminum had decreed: the other confirmed the canons of the Nicene Counsell, and derided the contents of the creed that was read in their presence, but specially Athanasius, so that by occasion thereof he wrote unto his friends after this manner: What availeth it (I beseech you) unto the Catholike Church for the furtherance of piety and godlinesse, now to propose questions of the faith? and to intitule their creed with the names of the Consuls which then were in office? for Ursacius, Valens, and Germanius, have wrought that which was never done nor heard of among the Christians. When they had written such things as they thought necessarily to be beleewed of them, they laid downe the Consuls, the moneth and the day, that it might easily appeare unto all wise men, their faith not to have beene before the raigne of Constantius. Every one of them having respect unto their owne hereticall doctrine, have laid downe their severall censures. Furthermore when they take pen in hand to pronounce what they thinke of the Lord, they name unto themselves another Lord, to wit, Constantius. For it was he that opened them the gap unto impiety. And while they denied the Sonne of God to be eternall (for these enemies of Christ fell into such outrageous impiety) they intituled the Emperour Sempiternall. But peradventure they tooke occasion to register the names of the Consuls, by example of the holy Prophets, who noted unto us the time they lived in. If they presume to alledge them as a President to their doings, they are foully deceived, and bewray very much their own ignorance and folly. For though the Prophets made mention of the times they lived in, as we reade in Esay and Oseas, who lived in the daies of Ozias, Joathan, Achaz, and Ezechia: as we reade in Jeremy, who prophesied in the daies of Josia: as we reade in Ezechiel and Daniel, who flourished under the raigne of Cyrus and Darius: and as we find in other prophecies, revealed unto the world at other times: yet were not they the first founders of the service of God and sacred religion. It was long before their times, it was from everlasting, it was before the foundations of the world were laid, the which verily God himselfe, by Christ hath prepared for us. The times when their faith had her originall, they did not signifie, for there had beene faithfull men long before them: but these were the daies when such promises of God, and prophecies of things to come were preached by them. The promises verily concerned chiefly the incarnation of our Saviour: the circumstances thereof, and such things as were annexed thereunto, signified plainly the things that should happen both to Iewes and to Gentiles. Moreover in the aforesaid specified times, their faith (as I said before) had not her first foundation and beginning, but the Prophets themselves: for they living then, foreshewed such things to come. But these our Southsayers, neither writing of stories, nor prophecyng of things to come, doe write, This Catholicke faith was published: adding immediatly thereunto, the names of the Consuls, the moneth of the yeare, and the day of the weeke. Even as the holy men of old have declared both the times of the matters they wrote of, and the yeares of their owne ministry: so these men have noted unto us the daies when their faith first began. I would to God they had onely written their owne beleefe, for now they have assigned an originall or beginning of their faith, and they fall a reasoning of it, as if it had never beene heard of before. They write not, This is our beleefe, but in this sort, This Catholick faith was published.

Iohn 14.16.

The answer of the Catholicke Bishops.

The Epistle of Athanasius unto his familiar friends, where he laieth down his censure of the creed going before, condemning it for hereticall.

Luke 2.

wherefore their bold and presumptuous enterprise bewraith their barren and witlesse braines: and their new-found faith is no otherwise in plaine words, then the Arian heresie. So they wrote, then they began to beleve, from that time forth they determined to reveale their faith in no other sence then was read in Luke the Evangelist: There was given out then a commandement from Augustus Caesar, that the whole world should be taxed. That commandement was not given before, but then took place from those daies forth, and was published by him which wrote it. So when these men do write: This faith is now published, they shew their error newly invented, and not to have been before. But if they add the word Catholick, they plunge themselves unwares in the hereticall p-dile of the Cataphrygians: so that they sing after their note, The Christian faith was revealed unto us. The Christian faith began of us. And as they tooke Maximilla and Montanus for their Lord, so these men instead of Christ have chosen Constantius. If the faith began in those daies, in the time of their Consulships, what shall become of the ancient Fathers and blessed martyrs? What shall become of them whom these men themselves instructed in the faith, and departed this life before these Consuls? How shall they raise them from the dead, to root out of their minds their former religion, and to plant afresh their late invention of faith? They are so senselesse and so void of understanding that they can do nought else save forge out fained causes: the which being as they are both fond slender, and upon slippery foundations may easily be confuted and overthrowne. These were the contents of Athanasius his Epistle the which he sent unto some of his familiar friends, the studious may at their pleasure examine it with themselves, and know thoroughly such things as he hath discoursed of both subtly and substantially. We have only alledged a portion thereof, lest we should seeme over tedious. Touching the premises we have moreover to understand that the councill deposed Valens, Ursacius, Auxentius, Germanius, Caius, and Demophilus, because they refused to renounce and accuse the heresie of Arius. Wherefore taking their deposition impatiently, they run unto the Emperour, and shew him the forme of faith that was read in the Councill. The Councill also wrote unto the Emperour an epistle, wherein they signified unto him what they had decreed, the which being translated out of the Latine into the Greeke tongue is usually read as followeth:

The Epistle of the Councill assembled at Ariminum unto the Emperour.

The Bishops assembled at Arimino in Italy where the Arians were condemned, do write thus unto the Emperour Constantius.

According unto the commandement of God, and the edict of your gracious Highnesse, we have thought good to ratifie with our consent, such canons as of old did concerne the Christian faith. For we have met together out of all the cities throughout the West parts of the world, to the end the faith of the most holy and Catholicke Church may be the more famous, and the adversaries thereof the better knowne. After deliberation and good advisement taken it seemed best unto us firmly to retaine, and in retaining to hold fast unto the end that faith which hath beene continued hitherto from time out of memory, which hath beene preached of the Prophets, Evangelists, and Apostles through the grace of our Lord Iesus Christ, who is the protector of your Empire, and the conservator of your health. It seemed very absurd, nay we thought it an hainous offence, to alter ought of the things that were rightly and reverently decided: but specially to intermeddle with the canons of the Nicene Councill, so exquisitely handled, and so thoroughly sifted out by the aid and succour of your father of famous memory the Emperour Constantine: the sage doctrine and grave censures of which councill pierced the eares and hath beene printed in the minds of all people: by whose onely force it came to passe that the heresie of Arius was foiled and overthrowne, by whose means also not onely this but all other rotten heresies whatsoever are rooted out. What may well be added thereto, it is doubtfull to take any thing thereof is dangerous. If either be permitted, there will ensue thereof such liberty, that every one will sow such lewd doctrine as pleaseth him best. Wherefore Ursacius and Valens being of late infected with the pestilent heresie of Arius, and therefore justly banished our communion, they did not onely repent them of their fond dealing, their conscience yeelding manifest testimony and accusing them of the same, to the end they might againe be made partakers of the same communion, but also as their owne writings doe beare witness, they craved pardon with humble and earnest petitions, so that in the end all their lewd behaviour, all their corrupt learning was forgiven and forgotten. These things were done at what time the councill of Millaine was held in the presence of certaine priests of Rome. But when we call to remembrance how that Constantine the Prince, worthy of noble praise among all posterity, employed great labour and industry for the curious sifting and true knowledge of the Nicene Creed: it seemed unto us a thing contrary to all reason to renew any thing thereof, or to inno-

What credit & reverence they give unto the councill of Nice.

vate any thing prejudicall to the same after his decease, who first was baptized, then departed this life, and now resteth in joy: and to make light account of so many blessed confessors and martyrs who framed and furthered this doctrine; who also according unto the ancient purpose of the Catholicke Church were so perswaded, and persisted in the same unto their lives end. Whose faith God the Father through our Lord Iesus Christ, hath continued unto the yeares of your imperiall raigne, by whose helpe your kingdome is enlarged, and your selfe become Lord of all these our countries and dominions. But of the contrary those miserable men and bewitched minds, carried away with a furious kinde of motion, have gone about to proclaime themselves authors and preachers of wicked doctrine under colour of well doing, and to overthrow the right sincerity of the truth. For as soone as the councell at your commandement met together, they laid wide open their concealed fraud and covered deceit: as soone as also they perceived Germanius, Auxentius, and Caius, who had brought discord and dissention into the Church of God, to be in all respects like affectioned with them, they assayed through wiles and wilfull assemblies to establish some novelty: whose doctrine and opinion, though but one in name, yet in number it far exceeded the heape of all blasphemies. But when as they saw they would not cleave unto their opinion, nor condescend unto their lewd practises, they transported themselves into our side, as if they had determined to subscribe unto the contrary doctrine. But not long after their cankred minds were knowne well enough. Wherefore that the quiet estate of the Church may not be tossed with such waves of troublesome dissention: that all be not set on tumults and uprores: it seemed very necessary unto us to ratifie the decrees confirmed of old, inviolably to conserve them, and to forbid these men our communion. For this cause have we sent legates with our letters unto your Majesty, of whom you may understand the mind and meaning of the councell: whom also we have charged, first of all to prove the manifest truth by authority and testimony of old and ancient lawes wisely decreed, and to open unto your indifferent censure and just sentence, not (as Ursacius and Valens affirmed) that quietnesse should ensue, if the canons lawfully decreed and advisedly decided should be overthrowne (for how can they pleade for peace, which have broken asunder the bond of unity?) but that discord and debate should arise thereof, not onely in other cities but also in the Church of Rome. Wherefore we humbly request your Majesty of your gracious favour and wonted clemency, to accept this our message, that you permit no novelty to creepe into the Church of God to the contumely of such as already are departed this life: but that you grant us licence and your lawfull favour, firmly to persevere in those things which our ancestors have decreed, in as much as it is evident unto all men, that whatsoever they did it was through well advised counsell, prudent consideration and the aid of the Holy Ghost. For the innovations of these men do graffe in the minds of the faithfull incredulity, in the minds of the unfaithfull cruelty. Also we humbly request your highnesse that the Bishops which wander in far and forraine regions, grievously afflicted by reason of great yeares and the misery of want and necessity, may by your safe conduct returne home from exile, to the end the Churches remaine not desolate and destitute of their Bishops being thus far asunder. Last of all our humble sute is unto your majesty, that nothing be either diminished or added unto the old and ancient decrees: but that all whatsoever have beene observed unto this day through the godly procurement of your father, may henceforth be of force, strength and vertue: and that hereafter there may rise no molestation unto us about those things, that you suffer us not to be banished our churches: but that Bishops may be resiant with their flock, that they may enjoy peace and tranquillity for prayers and devout service of God: that they may pray continually for the preservation of your health, your Empire, and prosperous estate, the which God of his goodnesse long continue. Our legates will informe you of the subscriptions and the Bishops names: they are also of learning sufficient, to let you understand by testimonies of holy Scripture, all the circumstances of the decrees. These things the councell wrote and sent unto the Emperor by certaine Bishops. But Ursacius and Valens preventing their coming, reviled and discredited the councell with the Emperor, shewing unto him a patched forme of faith, which they had brought in their pocket: the Emperor in so much he was aforetime infected with the Arian opinion, began wonderfully to stomacke the councell, and to advance into honour and estimation Ursacius and Valens. Wherefore the Bishops that were sent by the councell waited very long about his court, yet could they get no answer of him. At length by other messengers the Emperour wrote unto the councell in this manner.

The lewd behaviour of the Arians.

The Bishops assembled at Ariminio request three things of the Emperour Constantius,
1. That hee wike not at novelties.
2. That he call home the Bishops from exile.
3. That there be no alteration of old canons.

The Epistle of Constantius unto the councill assembled at Ariminum.

The rescript
of the councill
held at Arimi-
num unto the
Emperor Con-
stantius.

Liberius Bi-
shop of Rome
exiled.
Felix Bishop
of Rome an
Arian.

Liberius Bi-
shop of Rome
restored a-
gain.

The councill
of Nice in
Thracia, cal-
led by *Vrsacius*,
very subtilly.

Constantius the mighty and triumphant Augustus, unto all the Bishops assembled at Ariminum sendeth greeting. Although it is not unknowne unto your holinesse, that we have alwaies great care and consideration of the divine, the reverend, and sacred Religion of Christ: yet had we as yet no leasure to talke with the twenty Bishops whom your wisdomes sent in embassie unto us. For we have hitherto bene wholly occupied about the expedition we made against the Barbarians. And requisite it is (as you know very well) for him that will deale in matters of religion, to be void of all care and troublesome affaires. Therefore we have willed the Bishops to waite for our coming at Adrianopolis, so that when we have rightly disposed the common affaires of the publique weale, we may then give care and weigh diligently afterwards such things as they shall lay before us. In the meane while let it not grieve your wisdomes to expect their returne, that after their departure hence and the bringing of our answer unto you, ye may finish and conclude such things as shall be for the use and furtherance of the Catholicke Church. When the Bishops had received these letters, they wrote back againe unto the Emperour in this sort: We have received your Majesties gracious letters (most godly Emperour) whereby we gather you had not sufficient leasure (by reason of the necessary businesse of the Common-weale) to give our legates the hearing: moreover that you give us in charge to waite for their returne, untill that your highnesse of your wisdomes haib deeply weighed the things we have decreed and laid downe agreeable unto the canons and constitutions of our ancestors. But now by these our letters we protest and assure your Majesty, that we will in no wise shrink from our sentence and determination. We have also charged and enjoyned our legates the same. Wherefore we humbly beseech you of your wonted clemency to vouchsafe the reading of these our simple letters, and to take in good part such things as we have enjoyned our legates. Your clemency moreover knoweth as well as we, how heavy and how lamentable a case it is, so many Churches in the time of this your most blessed raigne to be bereaved of their Bishops. And therefore we are humbly to crave againe and againe (most holy Emperour) that before the sharpe and nipping season of winter (if it so seeme good unto your highnesse) you will licence us to returne home unto our Churches, to the end we may poure out together with the people our accustomed prayers unto God the Father Almighty, and to our Lord and Saviour Christ, his onely begotten Sonne, for the prosperous estate of your raigne, even as we have accustomed in times past, and yet cease not to do. After they had written thus, and continued there a while longer, when as the Emperour vouchsafed not to answer them, every one returned to his owne home. The Emperour because he had purposed with himselfe to sow the Arian opinion throughout every Church, and endeavoured with might and maine every where to preferre the same, tooke hereby occasion at the Bishops returne, to bring about this hainous offence: and said, that in contempt and despite of him, contrary to his will they had dissolved the councill. Wherefore he gave *Vrsacius* authority, freely at his pleasure to practise all mischief against the Churches of God: and commanded him moreover, to send into the Churches of Italy the forme of faith that was read in the Councill of Ariminum: and such as would not subscribe unto the same should be deposed, and others placed in their roomes. First of all Liberius Bishop of Rome, as soone as he denied his hand thereunto was exiled by *Vrsacius*: and Felix Deacon of the Church of Rome, addicted unto the Arian opinion, was of the same *Vrsacius* by maine force and violence preferred to the Bishopricke. Wherefore all the Western parts of the world by reason of these new devises, were at great discord and tumults, while that some were by force deposed and sent to exile, some other substituted in their roomes: these things were wrought by vertue of the Emperours edicts sent into the West countries. Liberius not long after was called home from exile, recovered his Bishopricke againe, because that the people of Rome was on an uprore, and thrust Felix out of the Church, so that the Emperour was constrained against his will to agree thereunto. *Vrsacius* having played such pranks in Italy as pleased him best, took his journey into the East, and got him to the city of Nice in Thracia. There after he had continued a long while, he called a councill, and went about to ratifie the forme of faith that was read at Ariminum, and translated (as I said before) into the greeke tongue: to publish and set forth the same with glorious titles, as agreed upon by a generall councill, calling it the Nicene faith, to the intent that thereby, in using the name of Nice

he might snare the ignorant, the rude and simple people. For they thought verily that it was the same forme of faith, which of old was confirmed at *Nice*, a city of *Bithynia*, but their forged pretence was no long furtherance unto them: for in a short while after their trechery was revealed, and the authors thereof derided for their labour. So far of such things as were done in the West.

CHAP. XXX.

The cruelty of Macedonius the Arian, and tumults raised by him at Constantinople and elsewhere.

Chap. 38. after the Greeke.

Now that we have sufficiently discoursed of the west Churches, let us turne our talke and direct our pen into the East, and there first begin with the *Arians*. The *Arian* Bishops being puffed up with pride and confidence they put in the Emperours edicts, presumed more boldly to bring their purposes to effect, but in what sort they summoned the councell I will after wards declare, when that first I have run over their lewd practises before the councell. *Acacius* and *Patrophilus* as soone as they had deposed *Maximus* Bishop of *Ierusalem* placed *Cyrillus* in his roome. *Macedonius* went about utterly to overthrow the countries and bordering cities of *Constantinople*, using his servants and ministers as fit instruments to the defacing of the Church of God. He made *Eleusius* Bishop of *Cyzicum*: *Marathonius* Bishop of *Nicomedia*, who aforetime had beene Deacon under *Macedonius* himselfe, and very carefull about the affaires of men and women that were addicted unto monasticall and solitary life. But now heare how *Macedonius* went about to overthrow the countries and cities within the province of *Constantinople*. This man aspiring (as I said before unto the Bishoprick, plagued infinitely such as were determined to persevere in the opinion contrary to his, & thrust out of the church not only such as in the councel seemed to vary from him, but also the *Novatians* (for he knew of surety that they embraced the creed containing the clause of *One substance*) and cruelly tormented them. *Agelius* their Bishop was faine to fly away to save his life. Many excellent and notable men were then apprehended, and grievously plagued, because they refused to be partakers of their communion: yea after torments they were constrained by force to communicate with them. For they stretched wide open and gagged their mouthes, they popped in the misteries: such as were thus handled took it far more grievous then all the other torments. They traile women and children by maine force into their communion. If any refused or gainsaid their doings, immediatly they were scourged, after stripes imprisoned, and in the end compelled to endure more bitter torments. Whereof I will alledge one or two examples, whereby the woodnes and cruelty both of *Macedonius*, and also of others who at that time were renowned and famous for such lewd feats, may evidently appeare unto the whole world. Of the women that denied to communicate with them, some were laid along in chests, and at the lids their breasts sawed off: some other had their paps burned with searing irons glowing hot and with eggs laid thereunto that were rosted so hard that they scalded for heate. These new kind of torments never heard of before among *Pagans* & *Ethnickes* were practised of these men which professed Christianity. These things I my selfe have heard *Auxanon* (of whom I spake in my first book) report, being a very old man; who though he was a priest of the *Novatian* Church, yet suffered he very much of the *Arians*, before he had entred into orders. He reported how that together with *Alexander Paphlagon*, who led a very straight and severe kind of life, (after the same sort with him) he was imprisoned, scourged & endured many torments: that *Alexander* after the grievous lashes of the whip died in prison, and was buried nigh the sea shore on the right hand as ye go to *Byzantium* haven, called *Ceras*, by interpretation an horne, where there is a *Novatian* Church bearing the name of *Alexander*. They destroyed at the commandement of *Macedonius* not only other Churches in other cities, but also the *Novatian* Church within the city of *Constantinople* nigh the signe of the Stork. But why I made mention of this severally at this time, as I heard with mine own eares of *Auxanon* an old gray-beard, now I am about to declare. By the commandement of the Emperour, and the cruelty of *Macedonius* it was proclaimed that the Churches of such as embraced the creed containing the clause of *One substance*, should be throwne downe, even to the foundations. This law being joyned with the violence of *Macedonius* proceeded to the overthrow also of this Church: such as were appointed to bring these feates to passe, busily occupied their braines and promptly dispatched them. I cannot chuse but greatly marvell at the *Novatian* sect,

Cyrillus Bishop of *Ierusalem* an Arian

The hainous practices of *Macedonius* the Arian.

The cruelty of the Arian hereticks.

A law against the Churches of God, made by Arians.

sect, to see what singular affection they bare unto their Church: and what charitable mind such as then were deposed by the *Arians*, but now enjoy their Churches in peace, shewed towards them. For as soone as the Commissioners for the suppressing of Churches had given the onset, immediatly a great number of *Novatians*, and divers others which maintained the doctrine of *One substance*, pulled downe that Church, removed it to another place, and there erected it againe. The place is situate right over against the city, and at this day called *Syca*, it is the thirteenth portion of the City of *Constantinople*. The Church was removed in a very short space, by reason so great a multitude of people with great good will and promptnesse of minde set to their helping hands. For one caried the tiles, another the stones, the third the timber, others conveyed other stufte into *Syca*. The women also and the children were a furtherance to the building, for they thought their prayers would be the sooner heard, and to profit themselves very much, in that they employed their labour and industry to the consecration of building unto the Lord. In that sort the Church of the *Novatians* was translated to *Syca*, but after that, *Constantinus* being dead, *Julianus* the Emperour commanded that the place where the Church aforetime had beene builded should be given to the *Novatians*, the people againe in such sort as before, went about the building of the Church, and the translating of the stufte into the place where it stood at the first, and being built far more gorgeous then it was at the first, they called it after the name of the resurrection. That Church (as I said before) was the third time built in the raigne of *Julianus*. At that time both the true Catholicks and the *Novatians* were alike handled. And because the true Christians abhorred the temples where the *Arians* frequented, they resorted together with the *Novatians* unto three other Churches (for the *Novatians* had so many Churches, permitted them in that city) and there they devoutly served God together: little there was to the contrary but that they had beene linked together in the bond of unity and concord, had the *Novatians* not refused to retaine their old mind, from the which they had fallen. But as touching other matters each embraced other with such singular affection and entire love, that one was ready to hazard his life for the other. They were molested together, not onely at *Constantinople*, but also in other cities and provinces. In a while after *Eleusius* who lately had beene placed Bishop of *Cyzicum*, imitating the steps of *Macedonius*, armed himselfe against the Christians, afflicted them every where, and tormented them grievously, he made the *Novatian* Church which was at *Cyzicum* even with the ground: and *Macedonius* gave the last stroke and finall conclusion to the hainous offences which he committed. For understanding that there were many both at *Paphlagonia* and *Mantinium* of the *Novatian* opinion, which could by no meanes commodiously be removed by Ecclesiasticall authority, he procured that foure bands of souldiers at the Emperours commandement should be sent into *Paphlagonia*, to the end the inhabitants might be terrified with the great shew of glistering armor, and thereby brought to embrace the *Arian* heresie. But such as inhabited *Mantinium*, being kindled with an earnest zeale towards Christian Religion, went against the souldiers with cheerefull minds and valiant courage: after they had mustred together a great host, they all marched forwards to battell: some had taken in their hand long hedging-bils, some axes, some other met by chance with rusty armour. When they joyned together and came to handgriping, many of the *Paphlagonians* were beaten downe, the souldiers (few onely excepted) were slaine every one. Although there be many of the *Paphlagonians* which presently can report the same, yet have I heard it of a certaine husbandman of *Paphlagonia*, who had beene present himselfe at the skirmish, and borne away many blowes. And though *Macedonius* had wrought many such notable feats (as he thought) in the behalfe of religion, where slaughter, and battell, and bondage, and civill dissensions fell out: yet that hainous offence of his procured unto him and that most justly, great hatred, not onely among them which then bare away incurable wounds, (he being the cause thereof) but also among his owne familiar and deare friends, so that the Emperour also had him in displeasure, and alienated his mind from him, partly for this thing, and partly for another cause, which was as followeth. He went about to pull downe the temple where the tombe of the Emperour *Constantine* lay, and put the people which prayed within and served God devoutly, in great feare of their lives, *Macedonius* had purposed to translate the Emperours bones, lest the tombe with the falling of the temple should breake, and deface the monument. The people understanding of this, withstood his enterprife, affirming it a thing unlawfull to translate the Emperours bones,

Eleusius a
cruell *Arian*
Bishop.

Macedonius an
Arian and a
great murthe-
rer of the true
Christians.

The Transla-
tion of bones
and reliques is
forbidden.

bones, that it was in manner nothing else but the digging of him up againe out of his grave. The people was devided into two parts : the one judged the dead carkasse in no wise to be injured with removing : the other thought that wicked offence might lawfully be done. They which maintained the faith of *One substance* with generall consent resisted the deed : but *Macedonius* making no account of the gainerayers, translated the carkasse into the Church where *Acacius* the martyr had beene buried. This was no sooner done, but the multitude of the contrary side ran thither in all the hast, they set themselves one against another, and without any delay they went together by the eares. So great a slaughter was committed, that the body of the Church was afloate with streames of blood, and yet not only there, but also from the Church porch unto the street, the way was all blood and dead carkasses crossing one another. When the Emperour understood of this wofull and lamentable case, he was wonderfully incensed against *Macedonius*, partly for that he murdered so many men, and partly also that he durst presume without his consent to translate his fathers bones. After that he had committed the government of the Westerne dominions unto *Julian* (whom lately he had made *Cesar*) he turned into the East. But how *Macedonius* in a short while after was deprived of his Bishopricke, and received so small a punishment for so great an offence, I will declare in another place.

as an unlawful thing by the true Christians, but the Arians did practise it.

CHAP. XXXI.

Of the Councell held at *Seleucia* a city of *Isauria*.

Chap. 39. after the Greeke.

NOW I begin to discourse of the other Councel resembling the councel of *Ariminum*, summoned also by the Emperours edict in the East. Although it pleased him at the first that the Bishops should meete at *Nicomedia* in *Bithynia*, yet the great earthquake which shooke the countrey and overthrew *Nicomedia*, was a let, so that they could not assemble there. This came to passe in the consulship of *Tatianus* and *Cerealius* the eight and twentieth of *August*. They consulted to remove the Councell into the city of *Nice* which was not farre off, but altering their sentence they appointed to meete at *Tarsus* a city of *Cilicia*. Neither yet could they all agree upon that, and therefore they assemble at *Seleucia* a city of *Isauria* called *Rough*. These things were done in one and the same yeare when *Eusebius* and *Hypatius* were Consuls. The number of Bishops which met there was a hundred and threescore. There was also with them one *Leonas* a man of great authority and fame in the Emperours court : in whose hearing it was commanded by the Emperours edict, they should reason of the faith. *Lauricius* also captaine of the garrison in *Isauria*, was commanded to supply and minister unto the Bishops whatsoever they wanted. The Bishops being met together the eight and twentieth of *September* disputed to and fro, their disputation was laid downe in writing by publike notaries. For there were Scriveners present of swift penning and great exercise, ready for to note their objections, resolutions, and what other thing soever was uttered. All which things are at large set forth in the booke of *Sabinus*, intituled the collection of councels, where the studious Reader may peruse them at his pleasure : but I for my part will therefore run over briefly the chiefe points thereof. The first day of their assembly, *Leonas* commanded that every one should freely propose what pleased him best. But they that were present affirmed it was not lawfull to call any thing into question before they came whose presence was required in the Councell. For *Macedonius* Bishop of *Constantinople*, *Basilius* Bishop of *Ancyra*, and sundry others were looked for of the councel: who mistrusting their cause, and suspecting they should be accused of hainous crimes, absented themselves of set purpose. *Macedonius* pleaded sicknesse for himselfe: *Parophilus*, that he was sandblind, troubled with dropping and bleare eyes : and by reason of the aforesaid causes that of necessity they were constrained to stay in the suburbs of *Seleucia*. The rest alledged other causes of their absence. And when *Leonas* said they might propose questions for all they were absent, the Bishops answered, that it was not meete any thing should be reasoned of, before they had first diligently examined the lives & conversation of such as were accused. For *Cyrillus* Bishop of *Ierusalem*, *Eustathius* Bishop of *Sabastia* in *Armenia*, and divers others had hainous crimes laid to their charge. Wherefore there was great contention betweene them that were present, whilest the one part would first examine their lives, and the other part reason and question of the faith. The doubtfull and darke sentence of the Emperour was cause of that hurliburly. For the letters which he wrote unto the Councell

The councell of *Seleucia* was held Anno Dom. 363.

Leonas.

Lauricius.

The Arians absented themselves with excuses.

cell commanded one while one thing, another while another thing first to be handled. The variance that rose among them that were present so divided them, that it ministred occasion unto the council of *Selencia* to part themselves into two factions: unto the one side there cleaved *Acacius* Bishop of *Casarea* in *Palestina*, *Georgius* Bishop of *Alexandria*, *Vrsacius* Bishop of *Tyrus*, *Endoxius* Bishop of *Antioch* together with thirty others: of the other side there were *Georgius* Bishop of *Laodicea* in *Syria*, *Sophronius* Bishop of *Pompejopolis* in *Paphlogonia*, *Elenus* Bishop of *Cyzicum*, together with many others. When that side prevailed which first would have had them reason of the faith, the complices of *Acacius* motioned that the *Nicene Creed* should be abrogated, and that a new forme of faith was to be laid downe: the contrary part (being more in number) approved all other things of the councill of *Nice*, the clause of *One substance* onely laid aside. And when as they had thus brawled among themselves from morning to night, at length *Silvanus* Bishop of *Tarsus* cried out among them, that it was not their part to lay downe a new forme of faith, but to retaine unviolably that which was decided at *Antioch* at the dedication of the Church. He had no sooner spoken, but the confederats of *Acacius* rising up got them away and the other side brought forth the Creed concluded upon at *Antioch*: they reade it, and immediatly the Councell was dissolved. The day after meeting together at the Church of *Selencia*, they barre the doores, and ratifie with their subscriptions the forme of faith that was read the day before. In their steed which were absent, their readers and Deacons subscribed, for they had signified before, that they would by their Deputies approve the aforesaid Creed.

Chap. 40. after
the Greeke.

CHAP. XXXII.

How that Acacius of Casarea rehearsed another Creed in the Councell of Seleucia: also how that he and his Complices after the Emperours returne out of the West met at Constantinople and procured the Councell of Ariminum to be ratified, adding therunto of their owne.

A*cacius* and his complices found great fault with the canons of that Councell, because they subscribed when the Church doores were shut. For (saith *Acacius*) the things which are done in huckermucker, as they ought not to be approved, so are they not void of suspition. This he said because he caried in his pocket another forme of faith ready to be offered up. He read it in the presence of *Lauricius* and *Leonas* that were noble men: and bent his whole might to have onely the same confirmed. These things were done the second day of the councill, and nothing besides. The third day *Leonas* went about to call both parts together, at what time *Macedonius* Bishop of *Constantinople*, and *Basilius* Bishop of *Ancyra* were present. When both these men met together and presented themselves, to wit of the contrary side unto *Acacius*, his confederates would not shew their faces in the councill, but said that it was requisite they should be banished the assembly who of late had beene deposed and then also were accused. After much adoe, when this side had the upper hand, they that were accused left the Councell, in whose roomes *Acacius* together with his company succeeded. Then *Leonas* stood up and said that *Acacius* had presented unto him a booke: yet knew they not that it was a forme of faith, which confuted sometimes privily, sometimes openly and plainely the opinion of the contrary side. When that all made silence and gave diligent care, thinking nothing lesse then that it had beene a forme of faith: at length *Acacius* read his Creed or faith, with a certaine preface written before it, as followeth: *We which by the Emperours edict met yesterday, that is the first of the kalends of October at Seleucia in Isauria, have laboured with all might possible to continue unity and agreement in the Church of God: to dispute and reason of the faith according unto the sacred testimonies of the Prophets and Evangelists, with modest and quiet minds, as the most vertuous Emperour Constantius hath given us in charge: and to conclude nothing for canons of the Church which might be found contrary to holy Scriptures. But seeing there were such kind of men at the Councell, who railed at some, shut up some others mouths, forbade these to speake, excluded the other from their company, joyned with them out of divers provinces certaine deposed and expelled persons, and entertained them contrary to the old canon of the Church, the Councell (as Lauricius the most valiant captaine saw, more is the pity, with his owne eyes) was all set on tumult and grievous dissention. We have spoken these things to the end that you may understand we reject not the forme of faith that was published and confirmed in the dedication at Antioch:*

A certaine protestation of
Arian Bishops
whereunto
they annexed
their Creed.

Antioch: but we bring forth the same presently, since that we know for surety that the fathers then agreed upon this controversy which concerned the faith. But in as much as the clauses of unity in substance, and equality in substance, disquieted the minds of sundry men, not only in times past, but also at this present, so that now also such as affirm the Son to be unequal to the Father are said to be authors of novelty: therefore have we laid aside the clauses of unity and equality in substance, as words not agreeing with holy Scripture: also we accurse the clause of inequality, and hold all the patrons and favourers thereof for excommunicated persons. We confesse plainly, the likenesse the Son hath with the Father, imitating the Apostle where he saith of the Son, Who is the image of the invisible God. We protest therefore and beleeve in one God the Father Almighty, maker of heaven and earth, of visible and invisible things. We beleeve also in his Son our Lord Iesus Christ, begotten of him before all worlds without affection, God the Word, the only begotten of God: the light, the life, the truth, the wisdom: by whom all things were made both in heaven and in earth, be they visible or invisible. We beleeve that he in the latter daies tooke flesh of the blessed Virgin Mary, to the end he might take away the sins of the world: that he was made man: that he suffered for our sins: that he rose againe, ascended into the heavens, sitteth at the right hand of the Father, and that he shall come againe with glory to judge both the quicke and the dead. We beleeve also in the Holy Ghost, whom our Lord and Saviour called the Comforter, promising after his departure to send him to his Disciples, whom also he hath sent: by whom he sanctifieth the faithfull in the Church, and such as are baptized in the name of the Father, and of the Son, and of the Holy Ghost. All those that besides this faith shall publish any other, we doe excommunicate out of the holy and Catholick Church. This was *Acacius* creed, whereunto both he and his complices (as many in number as I reported before) subscribed. The creed being read, *Sophronius* Bishop of *Pompeopolis* in *Paphlagonia*, stood up and spake against it in this manner, for I will use his own words: If that the new devices and daily invention of your braine be laid downe for Creeds, it cannot otherwise fall out, but that shortly we shall be found without one graine of faith. These as I have learned were the words of *Sophronius*. In my opinion if that his ancestors and such as lived then with him, had so settled their minds as touching the *Nicene* councell, all this stirre and tumults had quite beene taken away, all this hurlyburly, this rash and unadvised sedition had never raigned in the Church. But to what passe these things are now come, let them judge that can better discern and give sentence thereof. When they had reasoned to and fro of this matter, and of them that were accused, and brawled together a long while, at last the councell brake up. The fourth day they assembled againe, and a fresh they chide one with another. In circumstance of talke *Acacius* gave forth this verdict following: If the *Nicene* Creed was once altered of old, and afterwards often, what can you say to the contrary, but that presently a new forme of faith without any prejudice at all, may be established of us? whereunto *Elenus* made answer: We are not now come to this assembly for to learne that which we learned before: neither to receive the faith which we have not received before: but to walke in the faith of our forefathers, and not fall from the same unto our lives end. This was *Elenus* answer unto *Acacius*, calling the Creed of *Antioch*, the faith of the fathers. But a man may here reply and say thus: O *Elenus* how callest thou such as assembled together at *Antioch* fathers, and yet deniest their ancestors to be fathers? For the Bishops of *Nice* and the establishers of *One substance*, ought more properly to be called fathers, partly for that they were more ancient, and partly also because the Bishops assembled together at *Antioch* were consecrated and promoted by them unto the reverend office of priesthood. If the Bishops which assembled at *Antioch* were found to be such as cut their fathers throtes, these men of their progeny, without good advisement do tread the trace of murtherers. And how (I beseech you) do they allow of their electing and laying on of hands as sufficient and lawfull, when as they cancell their faith, and abrogate their canons for unperfect and corrupt doctrine? If they had not the Holy Ghost, which lighteth upon every one that entreth into holy orders: these men received not the function of priesthood. For how could they receive of them which had it not to give? These things in my opinion may very well be urged against *Elenus*. Again there arose another controversy among them: for when as the complices of *Acacius* had affirmed in the creed read before them, that the Son of God was like unto the Father, they demand wherein the Son was like unto the Father? *Acacius* maketh answer: that the Son was like unto the Father not in substance, but only in will and mind. But they on the contrary side affirmed plainly that he was in substance like unto the Father. They reasoned all that day of this question. *Acacius* being sufficiently confuted, when they

Acacius creed
an Arian Bi-
shop.

The words of
Sophronius un-
to the Arians.

The reply of
Socrates in
the name of
the indifferent
reader.

By this answer
of *Acacius* we
may see
the double dea-
ling of the

Arians, how
under faire and
smooth words
they cloked the
poyson of their
hereticall do-
ctrine.

Cyrillus Bishop
of Jerusalem
was an Arian,
and deposed
for some hat-
racious crimes.

Acacius an
Arian with his
company de-
posed.

* Chap. 41. af-
ter the Greeke.

The Bishops
then were Ma-
gistrates, and
of great autho-
rity in the
Common-
wealth,

demande of him the reason why in his books he had written and avouched the Sonne in all things to be like the Father: and now denied that the Sonne was of *One substance* with the Father? made this answer: No man that ever was, either of old time, or of late daies, is wont to be tryed by the bookes which he wrote. After they had diligently sifted out this question of both sides, and could not agree thereupon, *Leonas* rose up and dissolved the councell: this was the end of the councell which was held at *Seleucia*. The next day after, when they made sute for proroguing of the Councell, he would not sit with them againe, but told them flatly, that the Emperour had sent him to be present at an uniforme and peaceable councell, but in so much that divers of them be at discord and debate among themselves, I cannot away (saith he) with your company. Go your waies therefore, dally and brawle ye at home in your owne Churches. This being done, the conspiracie of *Acacius* supposing now they had got their desired excuse, absented themselves, and would not shew their faces againe before the councell. The other side met againe at the Church, and cited *Acacius* with his company to appeare before them for to decide *Cyrillus* matter who was Bishop of *Ierusalem*. Here we have to learne, that this *Cyrillus* had beene accused before, (why I am not able to say) and deposed from his Bishoprick, and being often called to purge himselfe, he absented himselfe the whole space of two yeares, thinking thereby to escape, and the crime to be forgotten. As soone as he was deposed he sent an appellation in writing unto the deposees, appealing from them unto the Judges of the higher court. *Constantius* the Emperour admitted his appellation. *Cyrillus* was he that first of all and alone gave forth a president prejudiciall unto the practise of the Ecclesiasticall canon, as if the matter had beene decided before lay Judges. At length he came to *Seleucia* to have his cause heard, and therefore the Bishops sent for *Acacius* and his company, to the end they might not only heare *Cyrillus* cause, but also examine such as were accused and had fled unto the faction of *Acacius*. But in the end when they had oft cited them and they appeared not, they deposed *Acacius* himselfe, also *Georgius* Bishop of *Alexandria*, *Ursacius* Bishop of *Tyrus*, *Theodorus* Bishop of *Chateraphon* a city of *Phrygia*, *Theodosius* Bishop of *Philadelphia* in *Lydia*, *Evagrius* Bishop of the Ile *Mylene*, *Leontius* Bishop of *Tripolis* in *Lydia*, and *Eudoxius* who first had beene Bishop of *Germanicia*, and afterwards crept by wiles into the Bishopricke of *Antioch* in *Syria*, last of all they deposed *Patrophilus* for disobedience and stubborne behaviour. *Dorotheus* the Priest had accused him, they cited him, but he appeared not. These onely were deposed. They proceeded further and excommunicated *Asterius*, *Eusebius*, *Abgarus*, *Basilicus*, *Philus*, *Philedius*, *Euthychius*, *Magnus*, and *Eustathius*, and decreed they should remaine in that state untill they had answered for themselves and cleared them of the crimes laid to their charge. When they had brought these things to that passe, and sent letters unto the Churches of such as were deposed, certifying them what they had decreed in their behalfe, they ordaine *Anianus* Bishop of *Antioch* in *Eudoxius* roome, whom the faction of *Acacius* apprehended and delivered to the hands of *Leonas* and *Lauricius*, they forthwith send him to exile. This being done, the Bishops which ordained *Anianus*, made a long plea, and discoursed at large before *Leonas* and *Lauricius* against *Acacius* and his confederacy, where they signified in plaine words, what extreame wrong the censure and sentence of the councell sustained. But when as they prevailed nothing, they tooke their voyage unto *Constantinople* for to certifye the Emperour what they had decided in the councell. * The Emperour was then come thither from the west, and had taken away the office of Proconsulship, and in steed thereof ordained at *Constantinople* a certaine government the which he endowed with the title of honor: but *Acacius* had prevented them and laid grievous accusations to their charge before the Emperour, perswading him that their forme of faith was in no wise to be admitted. Wherefore the Emperour being grievously incensed against them, determined to cut them off: he made a law, that as many as were Magistrates and bare office in the common-wealth, should be brought backe againe to embrace a popular and private kind of life. For of the Bishops some were called to governe the Common-wealth: some were Senators and counsellors: some other were Presidents and Lieutenants of provinces. While this stirre raigned, *Acacius* and his complices remained at *Constantinople*, and calling unto them the Bishops of *Bithynia* they held there another councell. They were all fifty in number, *Maris* also Bishop of *Chalcedon* came unto them: they confirmed the forme of faith that was read at *Ariminum*, at whose beginning and title the Consuls were written. I would thinke it a superfluous thing to repeat the same here, had not they added thereunto of their owne: but in

in so much they have written and annexed something of their own braine, it is requisite that we rehearse it againe. They wrote as followeth: *We beleeve in one God the Father Almighty, of whom are all things: and in the onely begotten Sonne of God, begotten of the Father before all worlds, and before all beginning: by whom all things were made both visible and invisible: the one onely begotten, begotten of the Father alone: God of God, like unto the Father which begat him, according unto the Scriptures: whose generation (as holy Scripture doth witnesse) no man knoweth but the Father alone which begat him. This onely begotten Son of God, we know to have beene sent from the Father, to have come downe from heaven as it is written: to have beene conversant with his Disciples: and after the accomplishing of his message according unto the will of his Father, to have beene crucified, dead, and buried: to have descended into hell: at whose presence the infernall power trembled: to have risen againe the third day from the dead, and againe to have accompanied his Disciples: and after forty daies were expired to have beene taken up into heaven, where he sitteth at the right hand of the Father: and shall come at the generall resurrection with the glory of the Father, to reward every one according unto his workes. And we beleeve in the Holy Ghost, whom the onely begotten Sonne of God himselfe, our Lord and God promised to send mankind a Comforter, as it is written; the spirit of truth, whom also he sent after his assumption into heaven. The clause of one substance being of divers simply laid downe, because the ignorant people understood it not, gave great occasion of offence. It seemed good therefore, in as much as there was no mention thereof in holy Scripture, quite to take it away, and henceforth not to reason thereof, because the Word of God hath no where remembered the substance of the Father, and of the Sonne. For the substance or subsistencie of the Father, of the Son, and of the Holy Ghost, may not once be named or reasoned of. We therefore as we are taught by holy Scripture do affirme, that the Sonne is like the Father. All heresies whatsoever, either heretofore condemned, or lately sprung up, if they be found contrary to this faith, let them be held for accursed. These things as you see were then decreed at Constantinople. Now having at length run over the confuse multitude of Creeds and formes of faith, let us once againe briefly repeate the number of them. After the Creed that was laid downe by the Nicene Councell, the Bishops framed two others at Antioch, when they assembled to the dedication of the Church. The third was made in France of the Bishops which were with Narcissus, and exhibited unto the Emperor Constantine. The fourth was sent by Eudoxius unto the Bishops throughout Italy. Three were published in writing at Sirmium, whereof one being gloriously intituled with the names of Consuls, was read at Ariminum. The eight was set forth at Seleucia, and procured to be read by the complices of Acacius. The ninth was given abroad with additions at Constantinople, there was thereunto annexed, that thenceforth there should be no mention made of the substance or subsistencie of God. Whereunto Vlephilas Bishop of the Gothes, then first of all subscribed: for unto that time he embraced the faith established by the councell of Nice, and was an earnest follower of Theophilus steps, Bishop of the Gothes, who had beene at the Nicene Councell, and subscribed unto the Creede. But of these things thus much.*

An Arian Creed read at Arimino, and now confirmed by the Arian Bishops in the councell held at Constantinople Anno Dom. 364.

The number of the Creeds when, and where, and by whom they were made.

Vlphilas Bishop of the Gothes became an Arian in his later daies.

Chap. 42. after the Greek.

CHAP. XXXIII.

How that after Macedonius was deposed, Eudoxius was made Bishop of Constantinople: and of Eustathius Bishop of Sebastia.

A CACIUS and Eudoxius together with their faction made foule tumults, and great stirre at Constantinople fully purposing to remove from their Bishopricks some of the contrary side. And here also we may not passe over with silence, how that both parts invented causes of deprivation, not for piety and religion sake, but of private malice & quarrelous spite: for though they varied in the faith, yet in deposing one another they charged not each other with their beleefe: but such as were of Acacius side, tooke the Emperours displeasure (who purposed among divers other to revenge him of Macedonius) as a fit occasion, and first they depose Macedonius from his Bishopricke, partly for that he had beene the cause of great slaughter, and partly also because he admitted into the communion a certaine Deacon that was taken in adultery. They removed Eleusius Bishop of Cyzicum for baptizing one Heraclius a sacrificing priest of Hercules at Tyrus, who was knowne to be a great conjurer, and preferring him to the order of Deaconship: they deprived Basilus otherwise called Bassilas, who was made Bishop of Ancyra in Marcellus roome, for that he cruelly tormented and imprisoned a certaine man, because he forged slanders, and discredited divers

* Chap. 43. in
the Greeke.
Eustathius was
not suffered to
speake for
himselfe, his
faults were so
hainous and so
well knowne.

The wicked
and scoffing
sentence of
Eudoxius.

Chap. 44. after
the Greeke.

persons, and lastly for molesting the quiet estate of the Churches in *Affrick* by his Epistles: they suspended *Dracontius* for leaving *Gallacia*, and removing to *Pergamus*: they displaced moreover *Necoras* Bishop of *Seleucia*, where the councill was held: *Sophronius* Bishop of *Pompeiopolis* in *Paphlagonia*: *Elpidius* Bishop of *Satalum* in *Macedonia*: *Cyrillus* Bishop of *Ierusalem*, and many mo, for sundry other causes. * Neither had *Eustathius* Bishop of *Sebastia* in *Armenia* licence permitted him to purge himselfe, because that a little before he had beene depofed by *Eulavius* his owne naturall father, who was Bishop of *Cesarea* in *Cappadocia*, for apparelling himselfe in such weed as was not decent for the dignity and order of priesthood. In this *Eustathius* roome, *Meletius* (of whom I mind hereafter to speake) was made Bishop. Moreover *Eustathius* was afterwards condemned by the councill held at *Gangra*, that was summoned for the hearing of his matters, because that after his former deposition in the councill of *Cesarea*, he had attempted many things contrary to the canons and customes of the Church. He forbad mariage, and set forth precepts of abstinency. He parted asunder divers that were coupled together in wedlock, and perswaded such as refrained the Churches and publike assembly, to raise conventicles and brotherhood in their private houses. He took servants from their masters under colour of religion. He himselfe used the Philosophers habit, and constrained his followers to use a strange kind of attire. He caused the women to be shaven. He forbad the accustomed and prescribed fasting daies, and commanded abstinency on the Sondays. He abhorred the prayers that were made in married mens houses. He detested the offering and the communion of the married priest, who when he was a lay man had lawfully coupled himselfe in the bond of wedlocke. This *Eustathius* when he had taught and set abroad these and many other such lewd precepts, was (as I said before) depofed by the councill held at *Gangra* in *Paphlagonia*, and his doctrine accurfed. But these things were done a good while after. When that *Macedonius* about that time was removed, *Eudoxius* supposing the Sea of *Antioch* to be farre inferiour unto the Bishopricke of *Constantinople*, was proclaimed Bishop of *Constantinople* by *Acacius* and his adherents, who made lawes, and put them in practise, contrary to their owne former decrees. For after the deposition of *Dracontius*, they made *Eudoxius* Bishop of *Constantinople*, who now the second time had translated himselfe from one Sea unto another, and in so doing they were found farre contrary to themselves. After this they ratified the forme of faith that was read at *Ariminum*, together with additions and glosses, as a very absolute thing, and send it abroad into the whole world, commanding that whosoever refused to subscribe unto the same, should by the vertue of the Emperors proclamation be condemned to perpetuall banishment. They signified this their purpose unto many of the East Churches which maintained the same hereticall opinion with them, and to *Patrophilus* Bishop of *Scythopolis*, who from the councill of *Seleucia* got him straight to his owne city. When *Eudoxius* was settled Bishop of the noble city of *Constantinople*, the great Church called after the name of *Wisdomes*, was honoured with the solemne feast of dedication, in the tenth Consulship of *Constantinus* the third of *Iulianus Caesar*, and the fifteenth day of the moneth of *February*. *Eudoxius* being stalled in his seat, gave this out for the first sentence, which at this day is rise in every mans mouth: the son is religious the father irreligious. Wherefore when the tumult and sedition arose by occasion of these words: Let this saying (saith he) nothing grieve you at all, for the father is irreligious in that he worshippeth none: the son is religious in that he worshippeth the father. When he had thus interpreted his mind, the contentious multitude quieted themselves, and in steed of the hurlyburly, the whole Church was set on laughter. His fond saying unto this day is counted a famous jest. The authors of error and schisme occupying their braine about such trifling quirks, about such fond and frivolous words, have broken asunder the bond of unity and concord retained in the Church of God. The Councell held at *Constantinople* had such an end as I have shewed before.

CHAP. XXXIV.
Of Meletius Bishop of *Antioch*.

NOW it remaineth that according unto our former promise, we say somewhat of *Meletius*. This man after the deposition of *Eustathius* (as I said before) was first chosen Bishop of *Sebastia* in *Armenia*, afterwards he was taken thence, and translated to the Bishopricke of *Berea* a city of *Syria*. After he had beene at the councill of *Seleucia*, and subscribed

subscribed unto the forme of faith which the faction of *Acacius* had framed, and exhibited unto the councell, immediatly he turned to *Berea*. The *Antiochians* after the summoning of the councell at *Constantinople*, understanding for certaine that *Eudoxius* had made light of their Church, and for great lucre crept into the Bishopricke of *Constantinople*, sent to *Berea* for *Meletius* and made him Bishop of *Antioch*. He in a good while after his comming medled not with high matters and mysteries of faith, but delivered only unto his auditors, such things as concerned manners, good life and godly conversation: yet in continuance of time, he expounded them the faith and the clause of *One substance*. The Emperor hearing of this, commanded him to exile, and gave charge that *Euzoim* (who aforetime had beene deposed together with *Arius*) should be stalled Bishop of *Antioch*. But such as bare good will and great affection unto *Meletius* (laying aside for altogether the *Arian* opinion, and confederacie) began to meet privatly, and had their particular conventicles: when as they which alwaies had cleaved unto the faith of *One substance*, refused their communion for two causes, partly for that *Meletius* had beene made priest by the *Arians*, and partly also for that his followers had beene baptized of them. Thus the Church of *Antioch* leaned unto that side which agreed with it selfe. But the Emperor hearing that the *Persians* had proclaimed war against the *Romanes*, got him in all the hast to *Antioch*.

CHAP. XXXV.
Of the heresie of Macedonius.

Macedonius being banished the city of *Constantinople*, and taking very impatiently the sentence pronounced against him, could by no meanes quiet himselfe, but got him unto the contrary side, unto such as had deposed *Acacius* at *Seleucia* together with his complices: he dealt with *Sophronius* and *Elenusius* by messengers, that they should firmly addict themselves unto the forme of faith set forth at *Antioch*, afterwards confirmed at *Seleucia*: he requested them earnestly to call it after that famous and renowned title, the Faith of *one substance*. Wherefore there frequented unto him many of his familiars, together with sundry others who after his name are now called *Macedonians*: there resorted unto him divers others also, who at the councell of *Seleucia* were foes unto the faction of *Acacius*, who also at the beginning maintained, both publickly and privatly the faith of *One substance*, but now tread the same underfoot. This *Macedonius* though he affirmed that the Sonne of God was like unto the Father, as well in substance as in all other things: yet avouched he that the Holy Ghost had not these titles of honour, but rearmed him their servant or drudge. The report goeth that *Macedonius* was not the first founder of this blasphemous opinion, but *Marathonius* who long before his time had beene Bishop of *Nicomedia*, and thereupon such as maintained that opinion, to have beene called *Marathonians*. Unto these mens company it was that *Eustathius* (who for the cause above specified left *Sebastia*) linked himselfe. When *Macedonius* denied that the Holy Ghost was equall and partaker of the God-head which is in the blessed Trinity. *Eustathius* made answer: I of mine owne part (saith hee) doe not minde to call the Holy Ghost God, neither yet dare I presume to terme him a creature. Wherefore such as embrace the faith of *One substance*, do call these men *πνευματομαχους* by interpretation, deadly foes unto the divinity of the Holy Ghost. But how it cometh to passe that *Hellepont* is full of these *Macedonians*, I will discourse when fit occasion is ministred. The faction of *Acacius* endeavoured with all might againe to call a councell at *Antioch*, for it repented them that they affirmed the Son in all things to be like unto the Father. Wherefore the yeare following in the consulship of *Taurus* and *Florentinus*, they assembled together at *Antioch* in *Syria*, at what time *Euzoim* governed the Church, and the Emperor also abode there. Many of them after their meeting call into question such things as they had decreed in times past: they affirme that the clause of likeness by the councell of *Ariminum* and the councell held at *Constantinople*, is quite to be abandoned, and not once to be named againe: they cloke their opinion no longer, but pronounce with open mouth, that the Son was altogether unequal, and unlike the Father, not onely in substance, but also in will, and also that he had his being (as *Arius* dreamed) of nothing. Such as then also were at *Antioch* of the sect of *Aetius*, intangled themselves in the snares of this pestilent opinion. Therefore besides that the *Arians* were called *ἀνόμοιοι* which signifieth, that they affirmed the Son to be unlike the Father: they were of the *Antiochians*, who defended the faith of *One substance*, and then were divided for the foresaid cause of *Meletius* called *Exoucontioi*, signifying

Meletius was after *Eudoxius* Bishop of *Antioch*, he was by the Emperor deposed for maintaining the Nicene creed against the *Arians*, and *Euzoim* placed in his room.

Chap. 45. after the Greeke.

Of impatency commeth heresie.

The blasphemous opinion of the heretick *Macedonius*. *Marathonius* an old heretick

πνευματομαχοι.

The councell of *Antioch* was held Anno Dom. 365. they confirme the *Arian* opinion.

The blasphemous opinion of the *Arians*.

ἀνόμοιοι.

ἐξουcontioi.

signifying they had affirmed the Son of God to have had his being of nothing. When they were demanded wherefore they constantly affirmed in their Creed, that the Son was God of God, and now durst presume to say that he was unlike the Father, and had his being of nothing: they went about to blear their eyes with a ridiculous kind of fallacie. Whereas we affirmed (say they) the Son to be God of God, we meant it in that sense as the Apostle wrote where he said, that all things were of God. Therefore the Son is of God in as much as he is included in the word all. And for this cause we laid downe in our Creed the clause: *according unto the Scriptures*. The author of this lewd and fond glosse was *Georgius* Bishop of *Laodicea*, who being ignorant and unskilfull in such kind of phrases, perceived not how *Origen* in times past had plainly interpreted such figurative kind of speeches contained in the Epistles of *Paul*. The followers of *Acacius* though they were justly charged with captious sophistical dealing, yet weying neither the slander rising thereof, nor the sentence pronounced against them, repeated there the forme of faith which they had rehearsed at *Constantinople*: this being don, every one repaired to his owne home. *Georgius* after his returne to *Alexandria* (for there after the departure of *Athanasius* who then hid himselfe in some obscure place, he was placed Bishop) vexed very sore, and punished extremely such as were of the contrary opinion, and plagued the people of *Alexandria* which hated him as a toade. *Herenius* was chosen Bishop of *Ierusalem* in *Cyrillus* roome. Whom *Heraclius* succeeded, after him *Hilarius*, after all *Cyrillus* returned to *Ierusalem*, and recovered the Bishopricke againe.

Herenius.
Heraclius.
Hilarius.
Cyrillus.

Chap. 46. after
the Greeke.

CHAP. XXXVI.

Of both Apollinariuses the father, the sonne, and their heresie.

ABout that time there sprang up a new heresie, the occasion was as followeth. At *Laodicea* a city of *Syria* there were two men, the father and the son of one name, for both were called *Apollinarius*, whereof the one I meane the father was a priest, the other, that is the son was a reader. Both were professors of humanity. The father taught Grammer, the son Rhetoricke. The father being borne at *Alexandria*, first kept schoole at *Berytus*, afterwards removing to *Laodicea*, he got him a wife, on whom he begat *Apollinarius*. They both flourished at *Laodicea* in the time of *Epiphanius* the *Sophist* and having great familiarity with him, they were very much in his company. *Theodotus* Bishop of that Sea, fearing greatly lest by their familiarity with him, they should fall from the faith, and embrace paganism, forbade them his company. They made no account of the Bishops commandement, but kept still company with *Epiphanius*. In proceesse of time *Georgius* the successor of *Theodotus* having oft assailed, and seeing he could by no meanes separate them from *Epiphanius*, excommunicated them both, hoping by that punishment, to perswade them to the contrary. But the yonger *Apollinarius* stomaking this dealing, put confidence in his painted figures of Rhetoricke, and invented a new opinion, the which at this day after the name of the author, is called the heresie of *Apollinarius*. Some do affirme that they fell not out with *Georgius* for the aforesaid cause, but for that they heard him preach strange and contradictory doctrine: affirming sometimes the son to be like unto the father as in the councill of *Selencia*, at other times maintaining the heresie of *Arius*, and so for trifling and light occasion to have fallen from the Church. Whilst that no man gave eare unto them, they endeavoured to establish a new kind of doctrine: first they taught that God the Word tooke manhood according unto the order of incarnation without soule: againe recanting the same, they affirmed he tooke soule, yet not the minde or reason (being the highest and chiefest part of the soule) but that God the Word was shut up, included, and comprised in man, in place of the mind. Onely in this their followers do vary from the Church. As for the Creed containing the clause of *One substance* to be in the blessed Trinity, they stedfastly cleave unto it. But I will heere cease and defer the discourse of both these *Apollinariuses* untill another convenient place.

Impatiencie
causeth heresie.

The heresie of
Apollinarius.

CHAP. XXXVII.

Of the death of Constantius the Emperor.

WHile the Emperor *Constantius* remained at *Antioch*, *Julianus Caesar* had much ado in *France* with many barbarous nations. After that he had got the upper hand the souldiers did so love him that they proclaimed him Emperor. *Constantius* hearing of this, was wonderfully troubled and disquieted in mind, so that the griefe thereof cast him into

into a dangerous disease. Wherefore being first baptized of *Euzoius*, he made expedition to give him battell. And comming as far as *Mopsus mels*, betweene *Cappadocia* and *Cilicia*, by reason of the great thought and sorrow he conceived of his unlucky affaires, he fell into an *Apoplexia*, and thereof presently died, in the Consulship of *Taurus* and *Florentius*, the third day of *November*, the first yeare of the 285. *Olympiad*. *Constantius* lived five and forty yeares, he reigned thirty eight, that is thirteene together with his father, and five and twenty after his fathers death. This second book compriseth the History of so many yeares.

Constantius
died Anno
Dom. 365.

The end of the second Book of *Socrates*.



THE THIRD BOOK OF THE ECCLESIASTICALL History of Socrates Scholasticus.

CHAP. I.

Of *Julianus* his lineage and bringing up: also how that being Emperour, he left the Christian profession, and embraced paganism and gentility.

When the Emperour *Constantius* had departed this life in the borders of *Cilicia*, the third of *November*, within the Consulship of *Taurus* & *Florentius*, *Julianus* the eleventh of *December* following, & the same consulship, leaving the west parts of the world, came to *Constantinople*, & there was proclaimed Emperour. Now therefore in as much as I have determined with my self to discourse of this Emperour *Julian*, a man passing eloquent, let none of his friends look at my hands for curious & lofty stile, as though it behoved my pen to countervail the excellency of the person. But seeing our drift is otherwise bent, namely to deliver to posterity in writing the true histories of the Church, we will follow according unto our former promise, a lowly and soft kind of phrase, correspondent unto the capacity both of learned & unlearned readers. Wherefore entering to discourse of him we purpose to proceed in this order, after our preamble hath used a litle digression, to lay downe his kindred, his bringing up, and the manner how he attained unto the Imperiall crowne. *Constantine* the Emperour who changed the name of *Byzantium*, and termed it *Constantinople* had two brethren by one father, but by divers mothers, the one was *Dalmatius* the other *Constantius*. *Dalmatius* had a son of his owne name: *Constantius* also had two sons, *Gallus* and *Julianus*. When as after the death of *Constantinople* founder, the younger *Dalmatius* had bene slaine of the souldiers, these orphans likewise bereaved of their naturall father, escaped narrowly the unlucky successe of *Dalmatius*, for they had been cut off & dispatched, had not sicknesse and diseases (as it was thought incurable) saved *Gallus* life, and youthly age of eight yeare old preserved *Julianus* alive, and kept him from the tyrants clawes. But after that the Emperour was appeased, and his fury withdrawn from raging against them, *Gallus* was trained up under schoolemasters at *Ephesus* in *Ionian*, where their ancestors had left either of them great legacies. *Julianus* also being come to the stature of a springall, gave himselfe to learning in the cathedrall Church of *Constantinople*, where there was a free schoole, he went in simple and meane attire, and was taught of *Macedonius* the Eunuch. He learned Grammer of *Nicocles* the *Laconian*, and Rhetorick of *Ecebolius* the *Sophist*, who then was a Christian. The Emperour *Constantius* provided very well, lest that by having an *Ethnick* to his master (for *Julianus* was a Christian from his cradell) he should fall to the superstitious Idolatry of Pagans. When he had profited very much in good discipline and godly literature, the same went of him among the people, that he was a man both able and fit to governe and beare office in the Common-wealth. The which thing afterwards being rise in every mans mouth, disquieted the Emperour not a little.

A a 4

Wherefore

This second booke compriseth the History of 2 yeares & 5. moneths, during the rigne of *Julian* and *Constantian* the Emperours, ending, Anno Dom. 368. *Julian* succeeded *Constantius*. Anno Dom. 365. *Constantius*. *Dalmatius*. *Constantius*. *Gallus*. *Julianus*.

Macedonius
the Eunuch.
Nicocles the
Laconian.
Ecebolius the
Sophist.

*Libanius the
Sophist.*

*Maximus the
Ephesian phi-
losopher was a
conjuror, and
therefore put
to death.*

*Julian a coun-
terfet shave-
ling.*

*Julianus was
made Cesar,
and sent into
France.*

*A garland
foreshewing
the crowne of
the Empire.*

Wherefore he caused him to be removed from the princely city of *Constantinople* into *Nicomedia*, and charged him not to tread in the schoole of *Libanius* the *Syrian Sophist*. *Libanius* then was expelled by the schoolemasters of *Constantinople*, and kept a schoole at *Nicomedia*: who powred out the poyson of his cankered stomach against the schoolemasters in a certaine book which he published against them. And though *Julianus* was therefore forbidden to frequent *Libanius* lessons, because he professed paganisme and heathenish literature: yet for all that, was he so in love with his works, that he procured them secretly & by stealth, & perused them with great labour and diligence. When he had taken good successe and great profit in Rhetorick, it fell out that *Maximus* the Philosopher, not the *Byzantian* the father of *Euclides*, but the *Ephesian*, came to *Nicomedia*: whom the Emperor *Valentinianus* afterwards found to be a conjurer, and recompenced him with present death. But that (as I said before) fell afterwards. At that time there was no cause that drave him thither, but the fame of *Julian*. Of this man it was that *Julian* learned the precepts of philosophy: but as for religion he had such a master as inflamed his mind to aspire unto the imperiall scepter. When these things came unto the Emperours eares. *Julian* now mizing betweene hope and fearefull hatred, how he might be void of suspition, who of late had beene a true Christian, but now an hypocriticall dissembler, shaved himselfe, and counterfeited a monkish life. For all that privily he applyed heathenish and philosophicall discipline, but openly he read holy Scripture, so that he was made reader in the Church of *Nicomedia*. Thus craftily under cloake of religion did he appease the furious rage of the Emperor incensed against him. These things did he of feare, yet not despairing of hope, for he sticke not to tell divers of his familiar friends, that it would be a happy world if he were made Emperor. When it went thus with him, *Gallus* his brother was created *Cesar*, who taking his journey into the East, came by *Nicomedia* for to see him. But *Gallus* in a while after being slaine, immediatly from that time forth *Julianus* was had in great suspition of the Emperor, and thereupon commanded that he should be straightly looked unto. He espying fit opportunity to escape his keepers, conveyed himselfe away and saved his life: At length *Eusebia* the Emperesse finding him by chance lurking in some secret and obscure place, intreated the Emperour in his behalfe, that he would not onely doe him no harme, but also grant him his lawfull favour for to repaire to *Athens* for further knowledge in philosophy. To be short, he sent for him: made him *Cesar*: gave him his sister *Helen* to wife: and sent him into *France* for to wage battell with the barbarian nations which rebelled against their Christian Emperour. For the barbarians whom the Emperour *Constantinus* had hired a little before to give battell unto *Magnentius* the tyrant, when as they prevailed nothing against him, they fell a ransacking and spoiling of the cities within the *Romane* dominions: and because *Julian* had but a greene head and of no great yeares, the Emperour gave him charge to enterprise nothing without the advise and counsell of his sage and expert Captaines. When that they having this large commission waxed negligent, so that the barbarians had the upper hand, *Julianus* permitted the Captaines to banket, to take their pastime and pleasure, and laid downe a set and certaine reward for every barbarian that was slaine, whereby he did the more encourage the souldiers. By this meanes it fell out that the power of the barbarians came to nought, and that he himselfe was greatly beloved of his souldiers. The same goeth, that as he entred into a certaine towne, a greene garland hanging by a cord betweene pillars (wherewith commonly they are wont to trim their houses, and set forth the beauty of their cities) fell upon his head, and fitted him very well, insomuch that all the people then present, gave a great shout thereat. For it was thought that the falling garland prognosticated unto him the glory of the imperiall scepter following after. Some say that *Constantinus* sent him against the barbarians, hoping that in skirmishing with them he should there be dispatched. But whether they report truly or no I know not. For after that he had married him to his sister, if then he should pretend him friendship and practise mischief towards him, what other thing were that, then to procure vengeance to light upon his owne pate? But whether it be thus or otherwise, let every man judge as he thinkes best. When *Julian* had signified unto the Emperour the carelesse and slothfull disposition and negligence of the Captaines, he sent him another, that was valiant, serviceable, and a man for *Julianus* owne veine. *Julian* after his comming fought manfully with the barbarians: who sent an Embassadour unto him shewing the letters patents and commission of the Emperour, that commanded them to goe into the borders of the *Romane* countries. But *Julian* laid their Embassadour in hold, waged

waged battell with the multitude, overcame the enemy, and sent the King of the barbarians captive unto the Emperour *Constantius*. After this lucky and prosperous successe, the souldiers proclaime him Emperour. The imperiall crowne was not then present, but one of his traine tooke a chaine of gold from about his necke, and compassed his head therewith in steed of the crowne. In this sort it was that *Julianus* began his raigne. What he did in time following, whether he became a Philosopher or no, let other men judge that shall heare thereof. For he determined with himselfe thenceforth to send no Embassador unto *Constantius*, neither to do homage, or to honour him as his superiour, patron, or well willer: but to deale in all matters according to his owne will and pleasure. He altered the presidents throughout every province, he discredited *Constantius* in every city, by reading openly and scoffing at his letters written unto the barbarians, so that all fell from *Constantius* and followed after *Julianus*. In the end he laid aside all hypocrisie & dissembling of Christian religion. For as he passed throughout every city, he set wide open their temples and idol groves, he sacrificed to pictures, and intituled himselfe an highpriest: so that the Pagans celebrated afresh their heathenish and abominable feasts. When these things were thus brought to passe, he took occasion to raise civill wars against *Constantius*, and procured (as much as lay in him) all misery, calamity, and mischief (which accustome to follow war) to be committed. Neither truly could this philosophers mind have been throughly knowne without great slaughter and blood-shedding, unlesse God (who is the only judge of his owne secret counsell) had without the calamity of others cut off from his purpose the other adversary. For as *Julianus* continued among the *Thracians*, tydings were brought him of *Constantius* death. Thus was the *Roman* Empire then delivered from civill wars. Immediately *Julianus* got him to *Constantinople*, and forthwith deviseth how to win the peoples hearts, and to linke them unto him in love and obedience. He compassed with himself this craft. Knowing of a certainty that *Constantius* was deadly hated of all them that embraced the creed containing the clause of *One substance*, partly for that he had deprived them of their Churches, and partly also for that he had banished and exiled their Bishops: understanding also that the *Ethnickes* could in no wise away with him, because that he kept them from sacrificing, and that they hoped to see the day when their idoll groves should be frequented, and their altars loaded with sacrifice: seeing that both these sorts of men severally owed spite unto the deceased *Constantius*, and to be short that all men abhorred the Eunuches, and detested the hainous spoile of *Eusebius*, he craftily applyed himself to every sort, and framed his behaviour according unto every ones humour. He dissembleth and flattereth with some: others he allureth with benefits and swelling pride of hoped promotion. But every where he proclaimeth, and all the world is given to understand his disposition towards idolatry. And first he inveiyeth at the cruelty of *Constantius*, next to the end he might make him odious among the common sort of people, he callth home by edict the Bishops he had exiled, commanding also that their confiscated substance should be restored them againe. He gave charge that without any ado the *Ethnickes* should have free access into their temples: he made a law that the Eunuches should make restitution of such substance as they had injuriously taken away, he commanded that *Eusebius* the Emperours chiefe chamberlaine should have his head stricken off his shoulders, not onely for the great injuries he offered to divers men, but also (as he was given to understand) for that his brother *Gallus* through his malicious procurement had beene put to death. At length he buried *Constantius* honorably. Afterwards he rid the court of the Eunuchs, Barbours and Cookes: the Eunuchs, because that by their meanes it came to passe, that *Constantius* being divorced from his wife, married not againe: the cookes, because he had used a spare kind of diet: the barbours, because (as he said) one was enough for a great many. For the foresaid causes he banished these kind of men out of his pallace. He turned out divers of the notaries to their former trades, and unto some he commanded that the stipend due unto Scriveners should duly be payed. Moreover he commanded that the ordinary cariage provided for necessities, should no more be by Mules, Oxen, and Asses: but permitted that in such publike affaires the onely use of horses should be retained. There be but few which commend these his doings, and sure I am, there be many that discommend them: because that in removing the admiration and glory of the Imperiall treasure and sumptuous magnificence whereat many did wonder, hee brought the Empire into an abject port, and contemptuous kinde of state. In the night hee made orations, and pronounced them the day following in the Senate: so that hee alone of all the

Julianus of the souldiers proclaimed Emperour, and crowned with a chaine of gold.

Julian the Emperour is become an Apostata, and so was he called unto his end.

The policie of *Julian* for the winning of the people.

Eunuches, Barbours, and Cookes were banished the Emperours court.

the Emperors from the raigne of *Julius Caesar* unto his time was heard to found orations in the Senate. Although he favoured greatly and bare singular good will unto all learned men and painefull students, yet above all others he esteemed such as professed Phylosophy, so that the fame thereof being bruted abroad, all such kind of men bragging not a little of their profession, frequented the Emperors pallace, of which number many attyred in mantels, were more revered for their pelting habit then their professed doctrine. All these sort of men became heavy friends unto the Christians, as lewd varlets they alwaies applyed themselves to the Emperors religion. The Emperor himselfe being puffed up beyond all measure with the swelling pride of vaine glory, wrote a booke the which he intituled *Cæsares*, wherein he bitterly inveyed against all the Emperors his predecessors. Being also of the same mind, and having his stomacke distempered with the cankered poyson of malice; he made declamations and invectives against the Christians. In that he banished Cookes and Barbours out of his court, we have to gather that therein he played the part rather of a philosopher then of an Emperor: and in that he opprobriously taunted and reviled his ancestors, he shewed himselfe plainly to be neither Philosopher, nor Emperor. For both those sort of men are void of malicious backbiting and despitefull envie. For even as it behoveth the Emperor to seek after those precepts of philosophy which tend to the moderation and modesty of mind: so the Philosopher if he imitate the Emperour in all things, he shall passe the bounds of his calling, and forget his profession. Thus much briefly of the Emperor *Julians* linage, his bringing up and disposition, also how he came to be Emperor: now let us returne to discourse of the Ecclesiasticall affaires within that time.

CHAP. II.

Of the commotion raised at Alexandria, and of the death of Georgius.

The Persians
worshipped
the Sunne,
which they
called Mithra.

IT fell out upon this occasion at the beginning, that there arose a great uprore at *Alexandria*. There was a certaine place within the city which of old time lay all wast and open, full of all filth and uncleanesse, where the *Ethnicks* (with rites and ceremonies done to the honour of *Mithra*) accustomed to offer up men for sacrifice. This plat of ground serving to no use or purpose, *Constantinus* gave to the Church of *Alexandria*. *Georgius* purposing with himselfe to found there a Church, causeth the ground to be rid, and the filth to be carried away. Having purged the place, there was found a chancell of great height where the *Ethnicks* had laid up the reliques of their mysteries. There was also found therein an infinite number of dead mens skuls, both of yong and old, the which as we are given to understand, were slaine when the Pagans used bowels and intrailles for divination and divellish south-saying, thereby to dazell and bleare the eyes of simple and ignorant foules. When these were found in the vestries and secret closets of *Mithra* the Christians went about to disclose unto the world their practises, to the end their fond ceremonies might be derided of all men. They carry about the bauld skuls of the dead for the people to gaze upon. The Pagans inhabiting *Alexandria* perceiving their drift, stomaked the Christians, boyled within themselves for anger, tooke that which first came to their hands, set upon them, and slue of them every kind of way: so that some were run through with swords, some other brained with clubs, other some stoned to death, some strangled with halters about their necks, some other were nailed to the tree, casting in their teeth the death of the crosse. In the end, as commonly it falleth out in such hurlyburlies, they held not their hands, no not from their dearest friends: one friend fell upon another, the one brother sought the other brothers life, the parents put their children to death, and to be short the one cut the others throate: so that the Christians were faine to cease from ridding the filth and foule closets of *Mithra*: and *Georgius* was of the *Gentiles* pulled out of the Church by the cares, tyed to a Camell, torne in peeces, and burned to ashes together with the beast.

The death of
Georgius Bi-
shop of *Alex-*
andria.

CHAP. III.

How that the Emperour taking grievously the death of Georgius, rebuked sharply in his letters the people of Alexandria.

THE Emperor being woderfully moved with the death of *Georgius*, wrote bitter letters unto the people of *Alexandria*. The report goeth, that such as conceived displeasure against him in the quarrell of *Athanasius*, committed these things against *Georgius*, for to dispatch

dispatch him out of the way. But in my opinion they that be at variance among themselves, most commonly hold together when necessity constraineth them, in tumults and seditions to withstand the violence of desperate and damned persons. Wherefore the Emperours Epistle chargeth not the Christians severally, but all the inhabitants of Alexandria. Georgius (as it is very like) had diversly molested and grieved them all, and therefore the people was furiously set on fire in sedition. That the Emperour wrote generally unto the whole multitude, heare out of his Epistle as followeth: *The Emperour Cæsar, Julianus, Maximus, Augustus, unto the people of Alexandria sendeth greeting. If it be so fallen out amongst you, that there is no reverence given unto Alexander the founder of your city, or (which is greater) if ye stand in no awe of the great and most holy god Serapis: yet do I greatly marvell that you were so void of common reason, naturall affection, and honest civility, and that (which with modesty I may adde thereunto) you had so little consideration of our person, whom not onely the great god Serapis, but also all the other gods, have thought worthy to be Emperour of the whole world, unto whom, it should have beene your part to have had recourse, and to have given us the hearing of all such injuries, whatsoever you had sustained at the hands of lewd and disobedient persons. But peradventure the boyling heate of anger, and the furious motion of the minde, overshadowed your wits and blinded your eyes, the which most commonly, being removed from the seate of reason, is wont to commit such cruell and hainous acts. And though the fond humour of sedition feeding on malice was hindered a little: yet for all that it brake out to the contempt and overthrow of the lawes. You therefore seeing you are numbred among the people and inhabitants of Alexandria, whom neither reason could perswade, nor shame withdraw, from attempting the things for the which you might have justly detested them, I charge you in the name of Serapis tell me, what wicked fiend hath thus furiously provoked you to seeke the death of Georgius? You will say peradventure, he incensed against you the most blessed Emperour Constantius: that he procured a band of armed souldiers to be brought into your sacred city: that the Lieutenant of Egypt ransacked and kept from you the most holy temple of God, caried away thence, the images, the monuments, and glorious ornature provided for the solemnity of service: and also that when you not digesting these hainous acts, endeavoured (and that not without just cause) to maintaine the quarrell of your God, yea rather to retaine the glorious ornaments of your great God, the same Lieutenant contrary to all reason, both unjustly and wickedly, set upon you with armed souldiers, who fearing more the displeasure of Georgius the Bishop, then of Constantius the Emperour, thought best in such sort to save himselfe. For now of along while, he had behaved himselfe more orderly and civilly then tyrannically disposed towards you. For the which causes you were incensed against Georgius, the open aduersarie of the gods, and have thus defiled with conspiracie and slaughter your holy city, when as you might have sued him in the law, and brought him to his tryall and the sentence of the Iudges. In so doing this hainous offence had not broken out into bloudshedding and horrible murder: but would have pacified the matter in equall ballance, and preserved you without harme or damage: it would have sharply punished the author of such lewd practises, and kept under all them which not onely despise the gods, but also set at nought such noble cities and famous assemblies, supposing the cruelty they exercise upon them, to be a furtherance of their power and authority. Conferre this my Epistle with that which of late I sent unto you, and weigh diligently the difference betweene them. In the former I have highly commended you, but now in the later, I take the immortall gods to witnesse, when that I endeavour (as duty requireth) to praise you, the horrible offence which you committed stoppeth my mouth, and stayeth my penne. What? darest the subject as a madde dog, pull man in peeces with his teeth? ought not he be ashamed of so hainous an offence? Is this to purifie and cleanse the hands, and to hold them up stretched wide unto the gods, as if they were not polluted with the blemish and infamy of murder? But Georgius had no other then was due unto his desert, & peradventure I my self might justly have affirmed, that by all right he should have suffered far worse. But you will say, that he deserved it for his dealing towards you: and therein I am of your opinion. But if you say, that it behoved you to punish him, that will I in no wise grant. You have lawes, the which ought greatly to be honoured and embraced of all men, both publicly and privatly. But notwithstanding, though it commonly fall out, that many be found faulty and severall trespassers, yet ought we to favour the publike state of the Common-weale, to obey the lawes, and in no wise to violate the ancient and godly decrees. Thinke your selves happy (O ye people of Alexandria) that this hainous offence was committed by you in my time: for I cannot in manner chuse, but embrace you with brotherly affection, both for the reverence I owe unto God,*

The Epistle of Julian the Apostata unto the inhabitants of Alexandria.

Nicephorus
in neede of
grandfather
readeth uncle.

and the affection I beare unto my grandfather, of the same stocke with me, who sometime governed both Egypt and your city. For the Prince that will not be contemned of his subjects, and the discreet and upright Magistrate, may not winke at so hainous offence of the people, lest that necessity constrain to cure so grievous a malady with farre greater griefe, and more desperate medicine. But I for the aforesaid causes doe apply unto these your sores, most gentle and tollerable salves, to wit, exhortation and curteous language: whereunto I am certainly perswaded you will yeeld, if you be the men I take you for, descending of the ancient stocke of the Grecians, and retaining in your breasts that noble and valiant courage, having also all the properties of curteous and civill life (I speake unto you my loving citizens of Alexandria) impressed in the secret closets of your minds. This was the Epistle of the Emperour.

CHAP. IIII.

How that after the death of Georgius, Athanasius returning unto Alexandria tooke againe the government of the Bishopricke: Of Lucifer and Eusebius: and how Lucifer made Paulinus Bishop of Antioch.

Athanasius re-
turneth to
Alexandria
after the death
of Constantius.
* Chap. 5. in
the Greeke.

Not long after, the people of Alexandria received with loving and cheerefull minds their Bishop Athanasius returning from exile, at what time also the Arians were banished the Christian congregations, and the Church restored to the government of Athanasius. But the Arians meeting in private houses, appointed Lucius to succcede Georgius in the Bishoprick. At that time thus went the affaires of Alexandria. In the meane while Lucifer and Eusebius by the Emperours edict were called home from banishment. Lucifer was Bishop of Caralitanum a city in Sardinia: Eusebius (as I said before) was Bishop of Vrcelle a city of the Ligurian Italians. Both they returning from the higher countries of Thebe, consulted together, by what meanes they might recover their Bishopricks without prejudice to the canon and decree of the Church. Wherefore after advisement taken, it seemed good that the one of them (I meane Lucifer) should to Antioch in Syria: the other, that is Eusebius, should take his voiage to Alexandria: where by the meanes of Athanasius a councell might be called together, and the canons of the Church therein confirmed. Lucifer sent thither a Deacon, signifying by him, that he would subscribe unto the decrees of the Councell. He himselfe went to Antioch, where he found the state of the Church very troublesome. For the multitude was divided, and the congregations at variance, not only by reason of Euzoius hereticall opinion, but also (as I said before) because that the sect of Meletius, for the singular favour they bare unto him, severed themselves from the faithfull. Lucifer therefore when he had ordained Paulinus to be Bishop of that Sea, departed thence.

Chap. 6. after
the Greeke.

CHAP. V.

How that Eusebius joyning with Athanasius, called a Councell at Alexandria, where the blessed Trinity was pronounced to be of one and equall substance.

The councell
held at Alex-
andria con-
demned the
Arians, Apol-
linarians, and
Macedonians.

When Eusebius came to Alexandria, he dealt earnestly with Athanasius for the summoning of a councell. The Bishops assembled out of divers cities, and decreed very necessary doctrine: confirmed the divinity of the Holy Ghost, to be of one substance in the blessed Trinity: affirmed the Son of God at his incarnation, to have taken, not only humane flesh, but also a reasonable soule, as the ancient fathers of old have delivered unto us. They would not establish, nor thrust into the Church of God any new opinion. But such things as of old were enjoined by Ecclesiasticall decree, and laid downe upon good consideration, by such as were wise, learned and zealous Christians. For thus did the elders of old time reason of this matter, and deliver in writing unto the posterity. Irenaeus, Clemens, Apollinaris Bishop of Hieratopolis, and Serapion Bishop of Antioch, have with generall content laid downe, every where throughout their workes, that the Son at his incarnation was endued with a reasonable soule. Moreover the councell summoned for the hearing of Cyrillus cause, who was Bishop of Philadelphia in Arabia, signified the selfe same by their letters unto Cyrillus. Origen likewise who throughout his workes, teacheth that the Sonne in taking

taking fleſh, took alſo ſoule: yet in the ninth homily upon *Genefis*, he openeth this myſtery more plainly, where at large he diſcourſeth how that *Adam* bare the figure of *Chriſt*, and *Eve* the figure of the Church. Hereof *Pamphilus*, and *Eusebius* who of him took his appellation, are witneſſes ſufficient. For both they employing their labour joyntly, for to penne in paper the life of *Origen*, and preventing with Apologies in his behalfe the ſlanderous accuſations of the adverſaries, have affirmed that *Origen* was not the firſt that intreated of this matter, but that he interpreted unto the poſterity, the myſticall tradition of the Church in that behalfe. Moreover the Biſhops which met in the Councell of *Alexandria*, have diſcuſſed the controverſie of the claſſe of *eſſence* and *ſubſtance*. For *Oſius* Biſhop of *Corduba* in *Spain* (of whom we have ſpoken before) being ſent by the Emperour *Constantine*, to appeaſe the tumult raiſed by *Arius*, in diſputing of *eſſence* and *ſubſtance*, to the overthrow of *Sabellius* the *Aphricks* opinion, he miniſtered occaſion to the raiſing of a new controverſie. But at that time there was not a word of this matter in the councell of *Nice*: for afterwards, when divers contended, and reaſoned among themſelves hereof, this councell took order touching the claſſes of *eſſence* and *ſubſtance*, and decreed: that in handling the divinity of God, there ſhould thenceforth no mention be made of theſe words, affirming that the word *eſſence*, was not found in holy Scripture, and that the Apoſtle in delivering the ground of doctrine, was conſtrained of neceſſity to uſe the word *ſubſtance*. But they decreed farther, that in another ſenſe, to the end the opinion of *Sabellius* might be rooted out, theſe words were to be admitted, leaſt that through the want of proper words, we ſhould be compelled, to imagine the thing of three names, to be as one, but that the ſeverall names of the bleſſed Trinity ſignifie, and ſet forth God, to ſubſiſt by himſelfe in proper ſubſtance. Theſe were the things decided in that Councell. I ſee nothing to the contrary, but that preſently alſo we may lay downe what we learned and read of the words *eſſence* and *ſubſtance*. Such as laboured in *Greece* to ſet forth the ſage doctrine of the *Grecians*, gave us to underſtand, that the word *Eſſence* was diverſly to be taken, and had many ſignifications: but of the word *Subſtance*, they made no mention at all: nay *Irenæus Grammaticus*, in his *Atticke dictionary*, termeth it a barbarous word. He ſaith moreover that it can not be found in any ancient writer, and if that perchance we light upon it, that it was never meant in the ſenſe we take it: That *Sophocles* in his tragedy of *Phoenix*, taketh *Hypoſtaſis* for wiles or conſpiracy and *Menander* for ſauce, and it ſignified alſo lees or dregs of ſwine. For though the ancient Philoſophers have not uſed this word, yet we ſee that the later writers have taken it very oft for *Eſſence*. But we have ſpoken before, that the definition of *Eſſence* was delivered to have diverſe ſignifications. If that *Eſſence* may be comprized by definition, how, when we intreate of God which is incomprehenſible, can we properly uſe this voice? *Evagrius* in his book entituled *The Monks*, exhorteth us to refraine from raſh and unadviſed reaſoning of the God-head: he forbidderh the definition of the divinity of God, becauſe it is a ſimple thing. For definitions (ſaith he) are alwaies of concrete and compound things, not of the abſtract and ſimple. His words are theſe: Every propoſition, as the Logicians doe write, hath either Genus, of whom it may be verified or Species, or Differentia, or Proprium, or Accidens, or that which dependeth of theſe: But in the handling of the bleſſed Trinity, none of all theſe is to be required, becauſe it can not be laid downe, neither expreſſed by words, therefore it is not to be defined, but reverently to be run over with ſilence. So farre preſently out of *Evagrius*, but hereafter more at large. We of our owne part, although we ſeeme to have digreſſed, yet in ſo much as theſe things appertain unto the diſcourſe of our preſent argument, we have thought good to lay them downe here.

Oſius Biſhop of *Corduba* going about to, remove one opinion, gave occaſion to raiſe another, Heb. 1.

Irenæus Grammaticus.

Evagrius in *lib. Monac.*

CHAP. VI.

Chap. 8. in the *Greece*.

The Apology of Athanaſius in defence of his flight in the time of perſecution.

Athanaſius at that very time read in the hearing of ſuch as were preſent, an Apologie, the which he had written a litle before in his own defence, when as by reaſon of the armed ſouldiers that beſet the Church of *Alexandria* and fought his life, he was faine to leave al and run away. Whereof I have thought good at this preſent, to alledge ſome ſuch parcell, as may ſeeme to bring moſt profit unto the loving Reader, leaving the whole diſcourſe,

The Apology
of Athanasius
written in his
owne defence,
against the
slandrous
mouthes of
the Arians.

1 Reg. 22.

Gen. 27.
Exod. 2.

1 Reg. 18. 19,
20, 21, 22, 23,
27.
3 Reg. 17. 18,
19.
3 Reg. 18.

Mat. 26.
Acts 9.
2 Cor. 11.

Num 35.
Deut. 4.
Deut. 19.
Iosue 20.
Mat. 10.
Mat. 24.
Mar. 13.
Luke 21.

course, being somewhat over long, unto the labour and industry of the painefull students. Behold (saith Athanasius) the lewd practises of wicked persons. Although they are privie unto these hainous offences, yet for all that they are nothing ashamed of the contumelies and cruell tyranny exercised against us: but charge us (in their opinion) with a foule spot and blemish of infamy, for escaping the hands of cut-throtes, and bloud-suckers: yea they beshrew themselves, that they dispatched us not out of the way. Moreover to the end they may staine my credit and estimation, they fall to accuse me of faint courage, and timorous disposition, being forgetfull that whilst they blazed these things to my dispraise, they turned the shame to light upon their owne pates. For if it be a discredit to flie the hands of the tyrant, how much more to persecute men unto the death? He that flieth, seeketh meanes to save his life, but he that persecuteth, goeth about to procure the others death. That we should flie in such cases, the Scriptures are on our side, but in thirsting after the bloud of our brother, the commandement is broken, and the author thereof is found chiefe cause of the flight. If they blame any man for giving them the slip, they are worthie of farre greater shame and reprehension. For let them cease from persecuting and threatning of death, then will the other remaine still, and not run away. But their spite and malice hath no end, they doe nought else save devise feats to bring men unto destruction, yea when they know full well, that the flight of the persecuted is a foule shame unto the persecutors. For no man flieth the gentle and meeke, but rather the cruell and wicked man. They that were grieved and farre indebted unto others, gave Saul the slip, and fled unto David. Wherefore these men go about to dispatch such as convey themselves out of their way, lest the lewdnesse of Bishops be manifestly knowne. Moreover herein they seeme to bee starke blind. For looke how evident the flight is, farre more appatent will their slaughter and banishments seeme unto the worl. If they murder men, death no doubt listeth her voice, and soundeth out their cruelty: if they fall a banishing of them, therein they set up monuments, to the remembrance of their wicked doings. Had they beene in their right wits, they might have easily perceived their owne folly, and themselves overthrowne in their owne devices. But in that they are bereaved of their wits, and beside themselves, they fall a persecuting of others, and while they endeavour to mischiefe others, they perceive not their owne malice and impiety. If they reprochfully charge them which hide themselves from such as seeke their lives, and accuse them for flying the hands of the persecutors: what have they to say (I beseech you) when they heare that Jacob fled from the face of his brother Esau, and that Moses for feare of Pharaoh, conveyed himselfe to Madian? What have these contentious quarrellers to say unto David, who fled from Saul, which sent his guard out of his house to slay him: who hid himselfe in a cave: counterfeited his person, untill that subtilly he had past Abimelech the priest, and avoided their laying of waite for him? What answer can these rash bablers give, when they see that the great Prophet Elias, who so devoutly called upon the name of God, and raised the dead, was faine to hide himselfe from Achaab, and runne away because of the threats of Jezabel? For it is written how that in those daies, the sonnes of the Prophets being sought for, hid themselves, and through the helpe of Abdias, lurked in denes. What, have they not read these ancient stories? What, are they ignorant also of such things as the Evangelists have written? For the Disciples fearing the Iewes, stole themselves from among them. Moreover Paul being at Damascus, and sought for by the governour of that countrey, was let downe over the wall in a basket, and so escaped the Magistrate. Seeing that holy Scripture hath thus remembered the behaviour of holy men, what colourable shift can they find to cloke their impudent dealing? If they charge them with timorous feare, the fault recoiles, and lighteth upon their owne distempered braine: If they report it to be contrary to the will of God, then are they found altogether ignorant of the Word of God. For it is commanded in the Law, that sanctuaries and cities of refuge, should be ordained for such as were pursued to death, where after they had fled unto them, they might live in safetie. Furthermore the word of the Father, which in old time spake unto Moses, bath commanded in these last daies: When they shall persecute you in this city, flie into another. And againe: When you see (saith Christ) the abomination of desolation, mentioned in the Prophet Daniel, standing in the holy place: (he that readeth let him understand it) then let them that be in Iudea flie unto the mountaines: he that is on the house top, let him not come downe to take ought out of his house: and let not him that is in the field returne home for his rayment. The which when holy men had learned, they framed their trade of life agreeable thereunto. For looke whatsoever the Lord commanded at that time, the same he uttered by the mouthes of his Saints, yea before his incarnation. And this is the way to perfection, for men to performe that indeed, which the Lord commanded in Word. Wherefore the Word of God, being made man for

for our sakes, slied not to hide himselfe as we commonly doe, when he was sought for : and againe to flie to the end he might avoide the conspiracy of the Pharisees, which persecuted him. For even as by patient sufferance of hunger and thirst, and such kind of miseries he would shew himselfe to be true man: so also by flying away from the face of the adversary. Moreover even from the very cradle, and swadling clouts, as soone as he had taken flesh of the Virgin, being as yet but a child, he gave charge unto Joseph by the Angell, saying: Arise, take the child, together with his mother, and flie into Egypt, for it will come to passe, that Herod will go about to seeke the life of the child. Likewise after the decease of Herod, when he heard that Archelaus the son of Herod raigned in his steed, it pleased him to go aside into the parts of Nazareth. Afterwards when he made himselfe manifest to be God, and healed the withered hand, the Pharisees went out and tooke counsell how they might dispatch him: but Jesus perceiving their conspiracy, conveyed himselfe from among them. Againe, when he restored Lazarus to life, from that day forth (saith the Text) they tooke counsell how they might put him to death. Jesus therefore after that time, shewed not himselfe openly among the Iewes, but departed unto a solitary place adjoyning unto the wildernesse. Beside all this, when our Saviour avouched, saying: before Abraham was, I am: the Iewes tooke up stones for to throw at him: but the Lord hid himselfe, and went out of the temple, and passing through the midst of the throng, escaped away. When they see these examples (but they seeing as it is written, do not see) and bethinke themselves of these presidents, are they not inwardly pricked in conscience, when as they presume thus unadvisedly to bolt out sentences, and sit in judgement, both upon the sayings and doings of our Saviour? To this purpose was that of Iesus, who understanding of the beheading of John the Baptist, and the burying of his body by his Disciples, tooke shipping and went aside into a desert place. Thus the Lord himselfe both did these things, and taught the same. I would to God these men would now at length be ashamed of their doings, and cease even presently from slandering of true professors: and not proceed on further in their furious disposition, charging yea our Saviour himselfe with timorous feare, and faint courage, blaspheming with all might the majesty of his blessed name. But no man can away with such kind of persons that are wholly given over unto all ungracious behaviour, it may easily be proved that they are altogether ignorant what the Evangelists have left us in writing. The cause that moved our Saviour to flie and go aside (being laid downe in the Gospell) seemed not onely to be agreeable unto reason, but was in very deed most true: we therefore have to conjecture that the same by all likelihood happened unto all the Saints of God. For whatsoever things are written to have chanced unto our Saviour after the manner of men, we have to referre the same unto all mankind: in so much as he took our nature upon him, & lively expressed in himselfe the humane affections of our fraile constitution: even as it is written in the Gospell after John: they sought to take him but no man laide hands upon him, because that his houre was not as yet come. Yea before this came about he said unto his mother: Mine houre is not as yet come. He spake also unto them that were called his brethren: My time is not yet come. Againe when the houre was come, he said unto his Disciples: Sleepe on now and take your rest, behold the houre is at hand, the Sonne of man shall be betrayed into the hands of sinners. Therefore neither suffered he himselfe to be taken before his time was come: neither hid he himselfe when the houre was at hand, but yeldea himselfe unto the enemie. In like sort the blessed Martyrs in the great brate and troublesome stormes of persecution, which often came to passe, being pursued by men, flea away and hid themselves in secret and solitary places, but being taken, they valiantly encountered with the adversaries, and ended the combat with martyrdom. These were the reasons Athanasius laid downe in his Apologie, the which he wrote in the defence of his departure from his Bishopricke in the time of persecution.

Iohn 8.

Mat. 2.

Mat. 2.

Mat. 12.

Iohn 11.

Iohn 8.

Mat. 13.

Mat. 14.

Iohn 7.

Iohn 2.7.

Mat. 26.

Chap. 9. in the
Greece.

CHAP. VII.

Eusebius after the counceill held at Alexandria was broken up, returned to Antioch, where he found the people at variance, by reason that Paulinus was there chosen Bishop: and when that he could not prevaile among them with exhortations to peace and unity, he got him home to his owne Bishopricke of Vercella.

Impatience
bringeth he-
resie.

The hereticall
sect of the
Luciferians.

Chap. 10. in
the Greeke.

CHAP. VIII.

Of Hilarius Bishop of Poitiers in France.

Hilarius wrote
12. bookes of
the trinity the
which are to
bee seene in
Latine among
his works.

The opinion
of the West
Churches.

Eusebius Bishop of Vercella immediatly after the dissolving of the counceill got him to Antioch. But when he found Paulinus there, whom Lucifer had assigned to be their Bishop, and the people devided into two parts (for the sect of Meletius had severall conventicles by themselves) he was wonderfull sorry, because they did not all agree unto the election of Paulinus. For in his secret opinion he condemned the act, yet because of the reverence he owed unto Lucifer he concealed his sentence: and as soone as he promised by summoning of a counceill that he would provide for their quiet state, he left them and went his way. And first of all though he had done his best for the reconciling of the brethren that were at variance, yet all was to no purpose. For Meletius returning from exile, and finding his complices to frequent secret meetings and conventicles, became their superintendent. All the other Churches that were thereabouts were under Euzoius the Arian. Paulinus had but one litle Parish within the city, of the which Euzoius did not deprive him, because of the reverence he owed unto him. Meletius had his conventicles in the suburbs without the wals of the city. For that time when the affaires went in this sort, Eusebius tooke his leave of Antioch. Lucifer understanding that Eusebius disliked with that election of his, took it very contumeliously, & was altogether impatient. He refused therefore to communicate with Eusebius, and being kindled with the fiery flame of contention, he rejected the canons of the counceill. These things falling out in those heavy times and tempestuous seasons for Ecclesiasticall affaires, ministred occasion that many fell from the faith: so that a new sect called the Luciferian heresie then first sprang up. But Lucifer could not have his fill, neither satisfie himselfe with anger, because that he bound himselfe with his owne promises sent unto the counceill by his Deacon (who subscribed thereunto in his name) to give his assent. Wherefore having agreed (though against his will) unto the canons of the Church, he got him unto his owne Bishoprick in Sardinia. But they which fretted within themselves no lesse then he, as yet do remaine out of the Church. Eusebius passing throughout the countries of the East, cured and confirmed like a cunning Physitian such as were weakelings in the faith: restored them to their former health, and instructed them in the doctrine of the Church. Thence he went into Illyrium, and comming into Italy in like sort he diligently preached the Word of God.

Hilarius Bishop of Poitiers a city of Guyen instructed diligently both the Bishops of Italy, and also of France in the canons of the Catholicke faith, before the coming of Eusebius. For he first after his returne from exile had prevented him in those provinces. But both of them very absolutely confirmed the faith. Hilarius being endued with the gift of eloquence, wrote in the latine tongue: expounded the canon containing the clause of *One substance*: proved it sufficiently, and confuted the arguments of the Arians. But these things were done a litle after their returne from exile. Now we may not run over with silence, how that in the very same time the followers of Macedonius, Eusebius, Eustathius and Saphronius, (all these were called Macedonians) had their private and often contrary faction, to wit, of the Acacians: rejected the faith that was set forth at Ariminum, and confirmed the creed that was read in the counceill of Seleucia. It was the same which a litle before (according unto that we wrote in our second booke) was established at Antioch. These men being reasoned with in this sort: You that are called Macedonians, if so be that ye differ in opinion from the Acacians, how is it that you could find in your hearts to communicate with them ever unto this day, as if they had beene of one opinion with you? Saphronius Bishop of Pompeiopolis in Paphlagonia, in the name of the rest made thereunto this answer: The Bishops of the West Churches have in manner doted over the faith of

One

One substance. *Actius* also in the East endeavoured to corrupt the sincere doctrine, teaching the dissimilitude of substance in the Father and the Son: both these opinions are absurd. They unadvisedly and without discreet judgement joyned in one the distinct and severed substances of the Father and of the Son, linking it (not well) together under the name of coessentiall or one substance: but *Actius* parted and divided the propriety of nature which the Son hath together with the Father, terming it the unlikenesse or diversity of substance. And in so much that both these fell into contraries and meere extremities, we thought good to walke in the mid way, and hold the meane betwene both, to retaine the true and godly opinion, that the Son is of like substance with the Father. This was the answer of the *Macedonians* (as *Sabinus* writeth in his book intituled the collection of the counsels) exhibited by *Sophronius* unto their demand. In that they charge *Actius* as author of the diversity of substance in the Father and the Son, and not the *Acacians*, they craftily dissemble and cloke the truth: and in so doing they partly impugne the *Arians*, and partly the opinion of such as maintaine the clause of *One substance*. But they overthrow themselves with their owne words, for in displaying and opening both opinions, they lay downe a new of their owne. So farre of these things.

The opinion
of *Actius*.

The opinion
of the *Macedonians*.

The *Macedonians* proved
themselves
Neuterans.

CHAP. IX.

The hatred of the Emperor Julian owed unto the Christians.

Chap. 11. after
the Greek.

THe Emperor *Julian* although at the beginning of his raigne he was meeke and courteous towards all men, yet in proesse of time he shewed himselfe not alike unto all men, but whensoever any accusation was brought before him to the discredit of *Constantinus*, then the Christians were heard at will: when that againe he heard of no such thing, then began he to reveale unto the world the private grudge and malice he conceived against all the Christians every where. For he commanded to build up againe at *Cyzicum* the *Novatian* Church which *Eleusius* the Bishop had pulled downe: threatening *Eleusius* the Bishop of that city with grievous punishment if he built it not againe within two moneths upon his owne cost and charges. Furthermore he set up afresh the rights of the *Gentiles*: he set wide open (as I said before) their temples, and offered sacrifice in the Cathedrall Church of *Constantinople* unto the goddesse of Fortune, where her Idoll was set up.

CHAP. X.

The conference which Maris Bishop of Chalcedon being blind, had with Julian the Apostate.

Chap. 12. after
the Greeke.

ABout that time *Maris* Bishop of *Chalcedon* in *Bithynia*, being led by the hand unto *Julian* the Emperour (for he was old and had a web growne in his eyes which bereaved him of his sight) began to rebuke the Emperour sharply, calling him an impious person, an *Apostate* & an *Atheist*. He of the contrary answering him opprobriously, recompenced him with the like, calling him a blind foole, and said unto him farther: thy God of *Galilee* will not restore thee thy sight againe. For *Julianus* called Christ a *Galilean*, and all Christians in like sort. *Maris* a litle after answered the Emperour somewhat freely, I thanke God (saith he) which made me blind, least that ever I should set mine eye upon so ungracious a face as thine is. Whereunto the Emperor made no answer, but handled the Bishop roughly. When he perceived that the Christians did highly reverence and honour such as suffered martyrdom under the raigne of *Diocletian*: when he learned also for certaine, divers men to be so well disposed, that willingly they would suffer martyrdom: he going about to deprive the Christians of so great a benefit, devised another way to afflict them. And although he let passe the unsatiable tyranny practised in the time of *Diocletian*, yet ceased he not altogether from persecuting. In mine opinion he is a persecutor which molesteth any kind of way such men as leade a quiet and peaceable life. *Julian* in this sort afflicted the Christians not a litle. He made a law that the Christians should not be trained up in prophane literature. For (saith he) seeing they have the gift of utterance so readily, they shall easily be able to overthrow the quirks of Logick wherewith the *Gentiles* do uphold their doctrine.

The answer
of *Maris* unto
Julian.

Who is a per-
secutor.

Chap. 13. in
the Greeke.

CHAP. XI.

Of the stirre the Emperor Julian raised against the Christians, and what device he
found out to extort money from them.

Julian's lande-
reth & gibeth
at the Christi-
ans.

Ecebolius was
a turnecoate.

The horrible
practises of the
Ethnicks.

Moreover the Emperor *Julian* gave out a Proclamation, that such as would not renounce the Christian faith, should warfare no longer in the Emperors pallace: likewise that all should prepare themselves to doe sacrifice: that no Christian should beare office in the Common-wealth. For their law (saith he) forbiddeth the use of the sword unto such as deserved death, and therefore they are not fit to be Magistrates. He allured divers with flattery and faire offers to sacrifice. But immediatly they that were Christians indeed, and they also which were thought to be no lesse, made themselves manifest unto all men, as if they had shewed themselves upon a stage. For they which with heart and good will professed Christian Religion threw downe their sword-girdles, and signified they would rather suffer any kind of torment, then denie their Saviour Christ Jesus. Of which number was *Iovianus*, *Valentinianus* and *Valens*, who afterwards were crowned Emperors. Other some who were counterfeite Christians, and thought that the riches and honour of this world was true felicity it selfe, without any delay fell to sacrifice. Of which number *Ecebolius* a Sophist of Constantinople was one, who conforming himselfe unto the humours and disposition of the Emperors, was an earnest follower of the Christian faith in the time of *Constantius*: but when *Julian* succeeded him in the Empire, he fell to gentility and the idolatry of Pagans: againe after the death of *Julian* he became a professor of the doctrine of Christ. He lay along at the porch of the Church, and cried unto such as came in: tread me under foot, for that I am the unsavory salt. *Ecebolius* as he was light & unconstant, so he continued unto the end. It came to passe about that time, that the Emperor purposed to revenge him of the *Persians*, for the injury they had done him by invading some part of the *Romane* dominions, and determined to take his journey into the East, through the coasts of *Asia*. When that he pondered with himselfe how many evils and inconveniences appertained unto wars, what great summes of money were needfull thereunto, and how that without it, it was impossible to bring his purpose to effect, he devised a certaine sleight to wring money from the Christians. For he set a great fine upon the heads of such as would not sacrifice, and the tax was very grievous, and duly demanded of the Christians. So that every one rateably was feasted at a certaine summe, and the Emperor himselfe in a short while was wonderfully enriched with the injurious heaps of money unjustly exacted. This law was of force not only where he travelled, but also in such countries as he came not neare. Then did the *Gentiles* insult over the Christians: the Philosophers celebrated their frequented conferences: they solemnized certaine detestible rights and ceremonies: they made slaughter of infants, sparing no sexe, they used their entrails for southsaying, they tasted of their tender flesh. These horrible practises were both at *Athens*, at *Alexandria* and other places.

CHAP. XII.

How that *Athanasius* was faine to flie and leave *Alexandria*, in the time of
Julian the Apostata.

* Chap. 14. in
the Greeke.
Athanasius li-
keneth perfec-
ution to a
cloud or mist.

They forged at that time a false accusation against *Athanasius*, and signified unto the Emperor that he had subverted *Egypt*, and the whole city of *Alexandria*, and that of necessity it behoved to banish him the city: so that by the commandement of the Emperor, the governor of *Alexandria* was fore incensed against him. * *Athanasius* uttering these words unto certaine of his familiars: My friends, let us go aside for a season, this is but a litle cloud which quickly will vanish away, he fled immediatly, tooke shipping, and sailed into *Egypt*. The enemy pursued after, and made hast to overtake him. When it was understood that the pursuers were at hand, his companions gave him counsell to flie into the desert. He by following their advice, escaped the enemy. For he perswaded them to turne back, and to meete the pursuers, the which they did immediatly. As soone as they, who a litle before fled away met the persecutors, there was nothing demanded of them, but whether they had seene *Athanasius*: who answered againe that he hid himselfe in some bush not farre from them, and if they would make quicke speed, they would be like to take him. So the pursuers followed after, and the further they run, the further they raunge, but they lost their labour: for he escaped their hands, and conveyed himselfe privily to *Alexandria*, where he hid himselfe

himselfe untill the kindled flame of persecution was wholly quenched. Such was the hurly-burly after sundry stormes of persecution, and manifold vexations by the Ethnicks, which happened unto the Bishop of *Alexandria*. Furthermore the governors of the provinces, supposing now that it was high tide for them under colour of the Emperours religion, to make up their bagges, vexed the Christians far sorer then the Emperours proclamations bare them out: demanded greater taxes then they were seased at, and sometimes tormented their bodies. The Emperor understanding of their doings, winked at them, and answered the Christians which complained unto him in this sort: It is your part when you have injuries offered unto you, to take it patiently, for so your God commanded you.

Julian the Apostata mocketh Christians with their religion.

CHAP. XIII.

Of such as suffered martyrdom, at Meris a city of Phrygia in the time of Julian.

Chap. 15. after the Greeke.

There was at *Meris* a city of *Phrygia*, a certaine governor whose name was *Amachius*, who commanded that the Idolatricall temple of the Ethnicks which stood in the city, should be set wide open, that the foule heaps and filthy corners of a long time unfrequented, should be made cleane, and fell himselfe a worshipping of the Idols. Which act of his pricked not a litle in conscience the zealous Christians. Wherefore *Macedonius*, *Theodulus* and *Tatianus*, being kindled with fervency of love towards the Christian faith, could in no wise away with such horrible practises: but in the burning zeale of their godly mindes, brake in the night season into the temple, threw downe their Idols, and stamped them into powder. Whereat when the governor was wonderfull wroth, & purposed to execute divers of the citizens which were guiltlesse & innocent persons, the authors therof presented themselves of their own accord before him, and chose to die themselves for the truth, rather then any other for their sakes should be deprived of their lives. After they were laid in hold, the governor commanded that they should cleare themselves by sacrificing unto the Idols, and threatned them if they refused, he would severely punish them. They being of a noble mind and valiant courage, set nought by his threats, made themselves ready to suffer what torment soever were laid upon them, for they counted it farre better to loose their lives, then to defile their soules with those impure sacrifices. The governour when he had assayed them at all kind of torments, last of all set them on the grediron, caused fire to be made under, and broiled them to death. And to the end they might valiantly encounter under the glorious garland of victory, they reason thus with the governour: If thou long (O *Amachius*) after broiled meate, turne up the other side of us, least in the eating we seeme rawe unto thee, and the blood runne about thy teeth. This was the end that these men had.

Amachius an Heathen Magistrate.

Macedonius, Theodulus, and Tatianus broyled to death.

CHAP. XIII.

When the Emperour Julian forbade the Christians the study of prophane literature, both the Apollinariuses, the father and the sonne, fell a writing.

The profit that the Christians have in prophane writers.

The law which the Emperor made that the Christians should not be trained up in the liberall sciences, made both the *Apollinariuses* (of whom we spake before) to be of far greater fame. For either of them being skilfull in such arts as direct our stile and orations, the father a Grammarian, the son a Rhetorician, profited very much the Christians, and furthered at that time not a litle the Church of God. For the father as a profound Grammarian, framed the art of humanity unto the furtherance of Christian Religion: he turned the five books of *Moses* into Heroicall verse, together with other books of the Old Testament which containe Histories: partly in Hexameter verse, & partly after the forme of comedies and tragedies, with the fit application of persons: he wrote in all kind of meeter, to the end the Christians should not be ignorant & unskillfull in any rare gift that excelled among the Gentiles. The sonne an eloquent Rhetorician, brought the writings of the *Evangelists*, and works of the *Apostles* into Dialogues, as *Plato* used among the Heathens. Although their labour & industry seemed available, and greatly to set forth the service of God, in so much that

The 5. bookes of *Moses* in Heroicall verse

The New Testament was turned into Dialogues.

thereby the lewd drift of the Emperour was stopped from taking effect: yet the providence of God did farre exceed their carefull studie, and dashed also the Emperours wicked device. For immediatly the Emperours law (as hereafter it shall more manifestly appeare) was abrogated, and their workes were as much spoken of, as if they had never beene written. But here peradventure some man will say unto me: why then do ye attribute both theafore-said unto the providence of God? As touching the shortning of the Emperours daies, it is knowne well inough how avaleable it was unto Christian Religion: but in that the Poetry of both the *Apollinariuses* was neglected, and that the Christians freely applied the Philosophicall sciences of the heathens, there is no man will grant that it furthered the service of God, and the faith of Christ. For it cannot be without danger, that the Christians may wade in the doctrine of Ethnicks, because it teacheth there be many gods. Unto these things which aptly may be objected unto us, we will presently frame such answers as we can. The doctrine of the Gentiles is allowed neither by Christ nor by his Disciples as inspired from above, neither altogether rejected for dangerous. And I take that to have come to passe not without the speciall providence of Almighty God. For there were many heathen Philosophers which were not far from the knowledge of God: such as by publique disputation confuted the Epicures, & other contentious Philosophers delighted with the quirk of logicke, and overthrew their palpable error and ignorance. And though they stood the favourers of Christian Religion in great stead for their furtherance of learning, yet attained they not the ground and principall point of our Religion, insomuch they understood not the mystery of Christ, which was concealed the continuance of many ages and generations. The which the Apostle in his Epistle unto the *Romanes* sheweth plainly in these words: *The wrath of God is revealed from heaven, against all ungodlinesse and iniquity of men, which withhold the truth in unrighteousnesse. For the thing that may be knowne of God is manifest among them, because God hath shewed it unto them. For his invisible things being understood by his workes, are seene through the creation of the world, that is, both his eternall power and God-head, so that they are without excuse, because that when they knew God, notwithstanding they glorified him not as God. Wherefore they knowing the truth which God revealed unto them, were worthy of death, because that when they knew God, they glorified him not as God.* Therefore sithence the Apostle forbade not the knowledge of the Gentiles doctrines, he gave free licence and liberty unto every man at his choice and pleasure to wade in the understanding of them. Let this suffice for one reason to the satisfying of the former doubts. The second is as followeth. The holy Scriptures inspired from above deliver unto us divine precepts, and mysticall doctrine: they graffe in the minds of such as heare them true godlinesse, and the right trade of living: they set wide open before such as study them the most sacred faith: they teach us no logicke wherewith we may withstand such as oppugne the truth, although the adversaries are easie overthrowne when their owne weapons are used to their foile and destruction. But the Christians enjoyed not this benefit by the workes of both the *Apollinariuses*. This was it that the Emperour *Julian* shot at when he made the law, that the Christians should not be schooled in the doctrine of the Gentiles. For he knew well that the fables contained in the workes of Heathen writers being poyfed in the equall ballance of indifferent judgement, would quickly be found light, and subject to reprehension and discredit: the which fond invention of theirs when *Socrates* their principall Philosopher had disallowed, the Judges condemned him as if he had gone about to disprove or destroy their Gods, nay rather their divels. Besides all this, both Christ himselfe and his Apostle commanded us to be tried exchangers, to the end we might *examine all things and hold that which is good.* We have also to take heed *least any circumvent us, through philosophy, and vaine deceit.* This we shall not be able to do, unlesse we possesse the armor of the enemy, and in enjoying it, not to bee affected like unto them, but to reject that which is evill, to retaine that which is good, and to admit nothing without good triall. For that which is good, wheresoever it is found appertaineth unto the truth. And if any be disposed to urge us farther herein, let him consider with himselfe how the Apostle did not onely not forbid the knowledge of heathenish doctrines, but is seene not to have despised them himselfe, to the end he might be skillfull in many of the Ethnicks works. Where I pray you borrowed he this sentence: *The Cre-tans are alwaies liars, evill beasts, slowe bellies,* was it not out of *Epimenides* a Poet of *Creta*? Or where learned he this? *we are also his off-spring,* was it not out of the *Phaenomena* of

Rom. 1.

1 Theff. 5.
Coloss. 2.Tit. 1.
A&S 17.

of *Aratus* the Astronomer? That saying also: *Evill words corrupt good manners*, sheweth plainly that he was well scene in the tragedies of *Euripides*. But what need I use many words hereof? It is knowne well inough that the Doctors of the Church, of an ancient custome never forbidden unto this day, exercised themselves from their youth up, even unto the last houre, in the sciences and doctrine of the Gentiles: partly for to attaine as wel unto a fine stile and eloquent phrase, as the exercise and whetting of the wits: and partly also for to confute the doctrine of such writers as delivered unto the world error and falshood, in steed of the manifest and onely truth. These things according unto our simple hability, we have laid downe by occasion of both these *Apollinariuses*. 1 Cor. 15.

CHAP. XV.

Chap. 17. after
the Greeke.

How the Emperour taking his voyage to warre with the Persians, came to Antioch, where the common people derided him, unto whom after his departure he wrote an oration intituled Misopogon.

THe Emperour when he had exacted of the Christians, and heaped together a great sum of money, proceeding on his voyage against the *Persians*, came to *Antioch* in *Syria*. Being there, and desirous to shew unto the people of *Antioch*, a taste of his honour, the which he set much by, he set the market low, made all things very cheape, had no consideration of the time: he pondered not with himselfe how that an host or army, wheresoever it commeth, bringeth great damage unto the provincials, and turneth plenty of necessaries to scarcity of food. Wherefore taverners and vittailing houses which provided necessaries for wayfaring men, not able to beare the losse of so weighty a burthen whereunto they were enjoined by the Emperours edict, gave over their trade, so that the city was brought to great distresse, because they wanted necessary provision. The *Antiochians* an impatient kind of people, soone provoked to anger and revengement, could not away with this plague, (which they took for no other) without any more ado, they go to meete the Emperour, they cry out against him, they inveigh at his doings, and play with his beard (it was a long thrum beard) they bid him go shave his beard and make halters thereof: they bring him in remembrance of his coine, wherein there was a bull conquering the world with his hornes. For the Emperour being wholly given to superstition, sacrificed buls upon the Idols Altar, and therefore gave charge that both the altar and the bull should be ingraven in his coine. The Emperour being incensed with their scoffes, threatned he would plague the people of *Antioch*. He removed thence unto *Tarsus* in *Cilicia*: as soone as he had provided there such necessaries as he stood in need of, he went on his journey. Whereupon *Libanius* the *Sophist* took occasion to write the oration intituled of his embassie, where he intreated the Emperour for the *Antiochians* and also the oration unto the people of *Antioch*, where he laid before them the displeasure which the Emperour had conceived against them. The report goeth that the *Sophist* wrote the said Orations, and yet they never were scene abroad: and that the Emperour was appeased, not by revenging him of such as had flouted his beard, but requiting them with like contumelious quips. For he defamed the city of *Antioch* for ever, in the oration which he entitled *Antiochian* or *Misopogon*, directed against the deriders of his beard. So farre of these things.

The beard and
coine of *Julian*

The orations
of *Libanius*.

The oration
of *Julian* against
such as
flouted his
beard.

CHAP. XVI.]

Chap. 18. after
the Greeke.

When the Emperour would have an answer of the Oracle of Apollo, the divell would not speake because the body of Babilas the martyr was buried hard by. The Emperours displeasure, and of the torments, which Theodorus the Confessor suffered.

NOW let us speake of the injuries which the Emperour at that time did unto the Christians at *Antioch*. When he had commanded that the idolatricall temples of the Ethnicks should be set wide open at *Antioch*, he made hast to the Oracle of *Apollo*, which was in *Daphne* a litle out of *Antioch*. But the divell whose dwelling was in that denne, trembled for feare of *Babilas* the martyr, (whose corps lay interred not far from the place) and

Babilas the
martyr.

*Ruff. lib. 1. Eccle-
st. hist. cap.
35. teach the
Psalmes was
this: confound-
ed be all they
that worship
carved Images,
and put their
trust in Idols.
* Chap. 19. in
the Greeke.*

*Theodorus a
confessor.
Ruff. li. 1. c. 36*

*Chap. 20. in
the Greeke.*

and would give the Emperour no answer, the Emperour perceiving the cause, commanded that the martyrs tombe should be removed, thence with speed. When the Christians of *Antioch* understood of this, they assemble together with women and children, they rejoyce and are glad, they sing Psalmes, they translate the corps from out of *Daphne* into the city of *Antioch*. The Psalmes, which they song tended to the reprehension of the heathen Gods, and of such as worshipped Idols and carved images. * Then the Emperours disposition which was hid and cloked afore time, was made manifest unto the whole world. For he who a little before was a professor of Philosophy, now breaketh out, and fretteth within himselfe at the Psalmes that were song in derision of the Gentiles, and determineth to torment the Christians, as *Diocletian* had done a while before. But when his expedition against the *Persians* permitted no leysure to bring his purpose about, he gave out a commission unto *Salustius*, who was Lieutenant of that province, for to see that such as had song the Psalmes in derision of the Ethnicks should severely be punished. The Lieutenant although he were a painime, yet was he altogether unwilling to execute his commission. But seeing there was no other choise, hee attached many of the Christians, and sent many to prison. But one that was a yong man, by name *Theodorus*, and appeached of the Pagans, he tormented with sundry kinds of punishments, and rent the flesh all his body over with the lash of the whip: and in the end he commanded, that he should be let loose, when in very deed he was thought not possibly able to live. Yet God restored him to his former health, for he lived many yeares after that confession which he yeilded in torment. *Ruffinus* who wrote the Ecclesiasticall History of his time in the Latine tongue, reporteth that he had conference a long time after with this *Theodorus*, and demanded of him whether he had not felt great paine when the lash of the whip rebounded from his body: and that he answered him againe, that the torments were not so grievous as some men thought: that there stood by him a young man which wiped away all the salt drops of that sweating combat, confirmed him in the faith, and that the houre of torment was unto him, rather a delectable pleasure then a dolefull paine. Thus much shall suffice of the renowned *Theodorus*. At that very time there came Embassadors from the *Persians* unto the Emperour *Julian*, requiring him to proclaime open wars: he sent them backe againe with this answer: You shall see me shortly in mine own person, and therefore I shall not need to send any in embassie unto you for this matter.

CHAP. XVII.

How the Emperour exhorted the Iewes to sacrifice, Of the wonderfull signes which God shewed unto the Iewes, and the utter ruine of their Temple at Ierusalem.

Furthermore when the Emperour endeavoured another way to vex the Christians, he set forth his owne superstition to be seene of all men. For when he tooke great pleasure in sacrifice, he did not onely feed his owne fond humour with the shedding of bloud, but also enjoyned penalties for such as recreated not themselves with the like. When he perceived that he could find but a few men of his disposition, he calleth for the *Iewes*, and demandeth of them the cause why they did not sacrifice, seeing that *Moses* had commanded them so to doe? After they had answered that it was not lawfull for them to execute that function in any other place save at *Ierusalem*, he commanded that in all the halt the temple of *Salomon* should be builded up againe. After this he taketh his voyage against the *Persians*. The *Iewes* who of long time had dreamed they should see the day when their temple should be builded againe for sacrifice, now thinking that the houre was come, occupied their heads busily about the building: they put the Christians in great feare: they insolently crowed over them: they threatned them the like entertainment as they themselves had of old at the *Romanes* hands. When by the Emperours commandement the cost and charges was awarded out of the publick treasury, all necessities were provided, as timber, stone, bricke, clay, lime, together with other things that are required in building. At what time *Cyrillus* Bishop of *Ierusalem* remiembred the prophecy of *Daniel*, the which Christ had confirmed and prognosticated unto many: that the time was now come when there should not be one stone of the temple left upon another, but that the prophecy of our Saviour should now take place and bee fulfilled. When the Bishop had thus prophesied there was a great earthquake the night following, which shooke the old foundation of

*The prophecy
of Cyril.
Mat. 24.
A great earth-
quake.*

of the temple and turned al downe to the ground, together with the houses which adjoynd thereunto. The *Jewes* at the sight thereof were taken with a sodaine feare; the same thereof brought many which dwelled in farre countries to see it. Againe not onely this, but also many that were present saw with their eyes another wonder: For there came downe fire from heaven, which burned all their tooles and instruments. Then might a man have seene their hammers, graving irons, sawes, axes, hatchets, and all such things as the workemen occupied in the building consumed with fire. The fire ceased not to burne the space of a whole day. The *Jewes* againe being in manner astonied at this strange sight, confessed against their wils, that Christ was an omnipotent God: yet yeelded they not unto his will and pleasure, but were held backe with the stubborne opinion of *Iudaisme*, that was rooted in their minds. Neither could the third wonder which ensued after, convert them unto the true faith. The night following, there were formes of crosses marked in their garments which shined like the Sun-beames: in the morning when they saw them, and coveted to wipe and rubbe them off, they could not by any meanes. Wherefore being blinded as the *Apostle* writeth, they banished the goodnesse of God from among them. To conclude, the temple at that time instead of raising up, was ruinously throwne to the ground.

Fire from heaven burned the instruments of the Jewes.

Crosses were printed in the clothes of the Jewes that could not be wiped away.

CHAP. XVIII.

Chap. 20. in the Greeke.

Of the Emperour Iulians voyage into Persia, and his miserable end.

THe Emperour understanding the manner of the *Persians*, that in winter they are very weake, of small power and simple courage, (for they are a kind of people that cannot away with cold: the *Mede* also as it is commonly said, al winter time never pulleth his hand out of his bosome) knowing also that the *Romane* souldier is of power and force; though the weather pinch never so much: marched forwards a little before winter, and led his army into *Persia*. First he destroyed the countrie, the villages, and castles, and afterwards he fell a ransacking of their cities. He besieged *Ctesiphon* that great citie of *Persia*, & pinched therein the King of *Persia* very sore, so that he sent unto him many Embassadors, humbly requesting him to take from him some part of his kingdome to end the warre, to raise the siege, and so go his way. But *Iulian* was nothing moved therewith: pitied them not at all: neither remembred he the common saying: To conquer is praise worthy, but insolently to triumph over the conquered is a despitefull act: he put confidence in fond conjectures of South-saying, he trusted too much to fantastical dreames, the which *Maximus* the Philosopher then present put in his head: he hoped verily to countervail, or rather to surmount the great glory and noble prowesse of *Alexander* the Great, so that he set nought by the humble sute of the *Persians*: he dreamed according unto the opinion of *Pythagoras* and *Plato*, that by the transmigration of the soules from one body into another, the soule of *Alexander* was crept into his carkasse, or rather that he was *Alexander* himselfe in another body. The which opinion led him into a foule error, and caused him to make light of the King of *Persia* his request. The King understanding that his embassie was to no purpose, being brought to a narrow straight and sore plunge, gathered his power the day after this embassie, & joynd with the *Romanes* host face to face. The *Romanes* although they found great fault with their Emperour, for refusing the offer and falling to bloudshed, yet doubted they not to deale with the *Persians*, who now were come forth to meete them, so that in the end they put them to flight and won the field. The Emperour himselfe was on horseback at the battell, to the end he might animate and incourage the souldiers: but trusting too much to his prosperity, and thinking himselfe cockesure, went into his campe without complete harnesse. Therefore an arrow being suddainely shot at him, pierced through his arme, and stucke in his ribbes, which gave him his deaths wound, but who did it was never knowne. Some report that he was wounded by a fugitive *Persian*: some other that he was slaine by one of his owne souldiers, which is rise in every mans mouth, yet *Calistus* one of the Emperours household guard, who wrote his life in Heroicall verse, and the battell which hee gave then unto the *Persians*, saith that it was a wicked fiend or Divell that ranne him through, which peradventure is fained, after the manner of Poeticall invention, and yet it may very well be true, for we learne that the furies of hell, have oftentimes recompenced such lewd persons, with extreame punishment. But howsoever

The Persians and Medes cannot abide cold.

*Julian died
Anno Dom.
367.*

howsoever it was, every man knoweth, that for his heady rashnesse he was subject to danger: for his eloquence and gift of utterance, he was desirous of vaine glory: and for his counterfeited gravity he was contemned and derided of all men. Thus he ended his life in *Persia* (as I said before) in his fourth Consulship, the which he enjoyed with *Salustius*, being the six and twentieth of *June*, and the third yeare of his raigne: the seventh yeare after he was made *Cesar* by *Constantius*, the one and thirtieth yeare of his age.

CHAP. XIX.

Jovianus is created Emperour. A notable confutation of Libanius the Heathen Rhetorician.

*Jovianus was
created Empe-
rour Anno
Dom. 367.*

THe souldiers being doubtfull, knowing not what was best to be done, the next day after the death of *Julian*, without any further deliberation, they proclaime *Jovianus* a man of valiant and noble courage their Emperour. This man being a Tribune, when *Julian* by proclamation gave the souldiers in choice, either to doe sacrifice or to leave warfare, chose rather to throw away his sword-girdle, then to satisfie the wicked and detestable edict of the Emperour. For all that, *Julian*, when the necessity of the warres then in hand constrained him, retained him in the number of his Captaines. But *Jovianus* being nominated Emperour, refuseth the crowne, and being compelled thereunto against his will by the souldiers, breaketh out into loud speech, saying: In that he was a Christian, he would not be Emperour where *Ethnickes* should become his subjects: yet when all with one voice confessed themselves to be Christians, he yeelded and was crowned Emperour. Being in *Persia*, and sodainely put to his shifts, his souldiers also being almost famished to death, upon certaine conditions he joyned in league with the King of *Persia*, and so ended the warres. The covenants as the *Romanes* thought were unlawfull, yet considering the case of that present time, they were not to be misliked. For he was content to lose the dominion of *Syria*, and to deliver the *Persians Nisibis*, a city in *Mesopotamia*. When these tidings were blazed abroad, the Christians conceived no small joy at the departure of *Julian*: the whole army also misliked very much with his undiscreeet and heady rashnesse, and lay to his charge that the bounds of the Empire were cut short. For he being deceived by a *Persian* that was a fugitive, set on fire certaine vessels upon the seas which brought them corne, and thereof it arose that the famine grieved them fore. At that time *Libanius* the *Sophist* made a funerall oration, wherein he bewailed the death of *Julian*, and entituled it *Juliana*, or the *Epitaph of Julian*. In the which he painted forth his life with lofty stile in praise of his person, and to his further commendation reporteth of the bookes he had written against the Christians, and how that in them he had proved their doctrine for trifling and ridiculous stuffe. If this Rhetorician had extolled the Emperour onely for his other Acts, I would have proceeded with silence to discourse of that which remaineth of the History: but in so much as he hath mentioned the bookes of *Julian*, and like a grave and wise Orator inveyed bitterly against Christian Religion, therefore I have thought good to say somewhat thereof, and first I will lay downe his owne words. * In the winter season (saith he) when the nights are somewhat long, the Emperour perusing those bookes which affirme that the man whose originall was in *Palastina* is both God and the Sonne of God, confuted them with many reasons and strong arguments, and condemned them for ridiculous doctrine: affirming moreover that the glorious religion highly esteemed of them, was full of toys and trifles, where he proved himselfe to be farre wiser then the old graybeard of *Tyrus*. Wherefore let the old man of *Tyrus* (he meaneth *Porphyrius*) conceive no displeasure at all but patiently weigh, wherein his child doth prejudice his credit. These are the words of *Libanius* the *Sophist*. Truly I will say no lesse, but that he was a notable Rhetorician, and I am verily perswaded that if he had not consented unto the Emperours religion, he would have had no other speech in his mouth then the Christians have at this day, and that by all likelihood, being an excellent Rhetorician, he would have extolled Christian Religion unto the skies. For he wrote in the praise of *Constantius* while he lived, after his decease he wrote to his dispraise and made invectives against him. Wherefore if *Porphyrius* had beene Emperour, he would have preferred his workes before the writings of *Julian*: againe if *Julian* had beene a *Sophist* as he wrote of

* Chap. 23. in the Greeke. *Libanius* the *Sophist* in his funerall oration upon the death of *Julian* the Apostata.

of *Ecebolius* in his funerall oration of *Julian*) he would have called him a bald Rhetorician. In as much then as he being of the same religion with the Emperour, being a Rhetorician, and also his friend, wrote his pleasure of him: we also after our hability, will fall to answer his slanderous workes. First he saith that in the winter season, the nights being somewhat long, he tooke great paines in perusing the Christians bookes. He signifieth by taking of paines in this place, that his travell was great in writing of invectives, as Rhetoricians do use, when they traine up youth to the knowledge of their art. A good while ago he read those books indeed, took great paines, discoursed at large, not as *Libanius* saith with strong arguments, but with weake, in so much as they were contrary to the truth, and endeavoured scoffing wise, to refell such things as of themselves were of force enough. For whosoever disputeth with another, laboureth to foile his adversary, sometime by corrupting and perverting: some other time by concealing of the truth. Whosoever also he be that oweth spite and hatred unto any man, he will endeavour like a deadly enemy, not onely to doe, but also to speake the worst of him: he will also wrest all the mischief which the enemy deviseth against him, upon his adversary. Their owne bookes doe manifestly declare, that both *Julian* and *Porphyrius* (whom he calleth the gray beard of *Tyrus*) were raylers and scoffers. For *Porphyrius* in his book intituled the lives of Philosophers, writing of *Socrates* the chiefe of all the rest, inveiyeth against him bitterly: and writeth to his contumely, rayling speeches, and farre more opprobrious languages, then *Melitus* or *Anytus* who of old slandered him alike, ever durst to revile *Socrates* withall. I meane that *Socrates*, whom the Gentiles have in great admiration, for his temperance, justice, and other his vertues: whom *Plato* the divine Philosopher, whom *Xenophon*, with the whole Senate of Philosophers, doe greatly reverence. But *Julian* following his fathers steps in all things, revealed unto the world that corrupt humour which troubled his head, wherewith he reviled all the Emperours and *Cæsars* that were before him, in so much that he spared not, no not his deare friend the Philosopher *Marcus*. Wherefore let their writings be judge, whether both *Porphyrius* and *Julian* were revilers and slanderers or no. Neither have I need of great and weighty arguments to confirme this my assertion, but the opinions of divers sage personages, grounded upon good conjectures, the which I minde to alledge, shall stand for sufficient prooffe. What *Gregory Nazianzen* hath thought of *Julian*, let us first of all see out of his owne words. For in his second Oration against the Gentiles, he writeth thus: *Although both his raigne and also experience hath taught other men, that these things were most true in him: yet perceived I them long ago, since the time I was acquainted with him at Athens. For hee came thither when the Emperesse had procured licence of the Emperour for his voyage, when also his brother Gallus had conspired the death of Constantius the Emperour. There were two causes that moved him to repaire unto Athens. The first was tollerable, the second of small honesty: the first to see Greece, and the schooles that flourished therein: the second (which was more secret and knowne unto few) for to consult with Southsayers and sacrificers about his affaires in time to come, because it was not then openly permitted for the authors of such impiety to practise such divellish inventions. And I my selfe in conjecturing of him at that time (although I am not of the number of Prophets) was not much deceived: but his wavering minde and franticke disposition made me a Prophet good enough. For he which goeth nearest the marke by conjecture, is commonly called the best Prophet. I saw not one signe in him, that gave me any hope of him, that ever he would become an honest man. He had a running head: his shoulders did never leave wagging, and lay flat or stife wise: hee had winking eyes that continually rolled in his head: his countenance was staring: hee had a sliding, slippery and lympling pace: his visage was scornfull: he had a fleering face of his owne, the which his immoderate laughter and continuall scorning did declare: his manner was without all good order to say and unsay: his words came tumbling out with vehemency and stoppes, the sentence broken in the middlest: his questions and objections were rash and foolish, his answers were little better, which oftentimes followed one after another; and as there was little hold of them, so were they proposed without order. But what neede I to run over all particulars? I foresaw in him before he was created Emperour, that which afterwards proved to be most true. If there were presently in place any of my familiars, which heard me thus divining of him, I am sure they would testifie this to be no otherwise then I doe report it: in whose hearing also at the foresight of these things, I uttered these words: O good God, what a monster the Empire of Rome doth nourish. When I had uttered these words, I desired*

*Gregorius
Nazianzen
orat. 2. cont.
Gentil.*

*The phisog-
nomie of Ju-
lian the Apo-
stata.*

Julian lib. 3.
contra Christi-
an.

Julian. lib.
Cynif.

Impaciencie
brought Por-
phyrius into
Apostasie.

Libanius in the
funerall of
Julian.

of God, that in this behalfe I might be found a lyer. For that had beene farre better, then that the whole world should have beene visited with so many mischiefes: then that such a monster should ever have beene seene among men, the like whereof had never beene remembred before: seeing there happened many deluges, and floods, overflowing the countreys, the which both young and old at this houre doe remember: great losse by fire: terrible earthquakes, and gaping of the ground, and men also of a strange shape were seene borne in the world, of mixt and compound natures, halfe man, halfe beast. But he purchased unto himselfe such an end as his frantick disposition by all right deserved. These things did Gregory report of Julian. Because that Porphyrius and Julian both, in many their rash allegations, to the slander of Christian Religion, have done great injury to the truth, partly by perverting certaine places of holy Scriptures, partly also by reconciling of others after their own foolish judgement, with applying of them to their own purpose: many withstood them, confuted & overthrew their Sophisticall positions, yea above all the rest, Origen, who flourished along time before the raigne of Julian, sifted out such places of holy Scripture as seemed to bring the readers into doubt, laid downe the objections together with the answers, and satisfied the captious and vaine doubts of wicked persons. If Julian and Porphyrius had diligently perused these his workes, they would (I am sure) not only have approved the same, but also applied all their gifts to other matters, and never set their minds to write Sophisticall fallacies, full of blasphemous impiety against the majesty of God. It is manifest hereby that the Emperour used these cavillations among rude and unlearned people, and not in the hearing of such as had learned the manifest truth out of holy Scripture. For when he had heaped together many words of holy Scripture, which are necessarily set forth after a common and usuall kind of phrase, to expresse the Oeconomie, the order in doing or dispensation of God, in the end he saith thus: *Verily these places every one, unlesse the sentence hath some secret or hid mystery, (the which I take to be most true) containe as far forth as the words give us to understand, many blasphemies against God.* This was one among other of his arguments, laid downe in his third booke against the Christians. In his booke intituled *Cynisme*, while he endeavoureth to instruct us how farre forth it may be lawfull for us to proceed in framing of holy fables, or divine comedies, his opinion is, that in the handling of such matters, it behoved us to conceale the truth, his words are these: *Nature had rather be unrevealed, and the hid and intricate essence of the gods, will not in any wise suffer it selfe to be beaten with plaine and manifest words into the defiled eares of men.* Wherefore the Emperour as farre forth as we can gather by his words, seemeth to be of that opinion touching holy Scripture, because the words are mysticall and containe secrecie: but it grieves him that all men be not of his mind, and therefore he scorneth at such Christians as understand the said mysteries simply. Yet he should not have so derided the simplicity of the common people: neither therefore to have inveyed against holy Scripture: nor to have abhorred and detested the sense and notable sentences comprised in the same, because all men did not understand them as he thought good. Now as it is very evident, the like happened unto Porphyrius. This Porphyrius being rebuked of of certaine Christians at *Casarea in Palestina*, being altogether impatient, through boyling choller and burning heate of furious rage, fell from the Christian faith, and rashly tooke pen in hand (because of the hatred hee owed unto them which reprehended him) for to write bookes, wherein he inveyed bitterly with contumelious stile, against all Christians: as I reade in the bookes of *Eusebius Pamphilus* which he wrote of the confutation of his works. The Emperour also setting up himselfe insolently against the Christians, in the hearing of unlearned persons, and being provoked thereunto by the selfe same frantike and raging humour, fell into the like Apostasie with Porphyrius. Wherefore both of them, falling of their owne accord into extreame impiety, and privie in conscience to their blasphemous practises, received punishment due unto their deserving. Furthermore when *Libanius* the Sophist scornefully derided the Christians, in these words: *They take the man that was borne in Palestina for God, and the Sonne of God: me thinkes he forgetteth himselfe, when as in the end of his Oration, he numbred Julian among the gods, in this sort: First of all (saith he) they could not refraine, for they stoned him almost to death which brought the first rydings of Julians departure out of this life as if he had lyed against God.* Again a little after: *O thou scholler (saith he) of the divels: O thou disciple of the divels: O thou assistant and associate of the divels.* Although he understood this otherwise, yet in so much he eschewed not the equivocall word which compriseth also the divell, he seemed to utter no lesse then the Christians accustomed

accustomed to do in reproach. Wherefore if he had determined with himselfe to extoll any man, he should have avoided every ambiguous word, in such sort as he rejected another phrase being reprehended for it, and blotted it out of his books. How that man in Christ is made God: how that he is both man openly, and God in mystery, how that also both these things may be justified the holy books of the Christians doe declare. The Ethnicks before they beleeve, are not able to comprehend it. For the saying of the Prophet is true: *If you beleeve not, ye shall not be able to understand.* Wherefore they are not ashamed to number many mortall men in the catalogue of the gods. I would to God they had offended herein onely in taking them for gods who were vertuous livers, just men, and temperate persons: but they have preferred such as were impure, unjust, and drunken fots: I meane *Herculeans, Bacchi-ans, Esculapians.* whom *Libanius* doth very oft call to witnesse in his writings, whose amorous toyes and wa:ton behaviour both with male and female, if I should goe about to rehearse, would compell me to use a long digression. Such as are desirous to understand farther hereof, let them repaire unto *Aristotle Peplus*, by interpretation the womans attire: unto *Dionysius garland*, unto *Reginus Polymnemon*, and to the whole rable of Poets, who writing of these things, do set wide open unto the world the vaine ridiculous mysteries of the ethnicks. But that it is an heathenish custome to account of mortall men as of gods, let us consider thereof a little better. The *Rhodians* being in great distresse received answer of the Oracle, that they should worship *Attis* the *Phrygian*, who was a priest and died frantick. The Oracle was as followeth:

Esay 7.

Hercules.
Bacchus.
Esculapius.Attis died for
love.

*Set forth the great god Attis name, sound out his glorious praise,
Whom vertue joynd with Adon chaste, and Bacchus happy daies.*

This Oracle maketh *Attis*, who died for love, a god, together with *Adonis* and *Bacchus*. Moreover when *Alexander* King of *Macedonia* came to *Asia*, the people *Amphistions* brought him presents, of whom the Oracle of *Apollo* in *Delphos* made this answer, and charged the people as followeth:

Bacchus was
a drunken fot.

*Let altars burne and incense powre, please Joue, Minerva ke:
The potent Prince though nature fraile, his favour you must seeke.
For Joue from heaven to earth him sent, lo Alexander King,
As God he comes the earth to rule, and just lawes for to bring.*

These were the words which the divell out of the breast of *Pythia* uttered of *Alexander*. The same Oracle to the end he might flatter great personages and Princes of great power, numbred them in the catalogue of the gods, and peradventure this answer was no other but a flattering of *Alexander*. To what end shall I write of *Cleomêdes* the wrastler, of whom to the end he might be canonized a god, the Oracle spake in this sort:

*Cleomêde interred is, his fame let flourish still,
Advance with feasts and sacrifice his name, this is our will.*

Cleomêdes was
a wrastler of
exceeding
strength and
greatnes of
body, who be-
ing put beside
the price at the
game of Olym-
pus, fell mad.
Antinous was
a young boy
whom *Adrian*
the Emperour
loved.

Diogenes Cynicus and *Oinomans* the Philosopher, condemned the Oracle of *Apollo* for this foresaid folly. The people *Cyciceni* called *Adrianus* the thirteenth god: *Adrianus* himselfe counted *Antinous* his darling in the catalogue of the gods. Yet *Libanius* would not once open his lips to the reprehension of these ridiculous toyes and meere folly. Nevertheless though he perused these Oracles, and read over the book of *Adrias*, intituled *The life of Alexander*, yet was not he ashamed to esteeme of *Porphyrius* as of a god. I am humbly (saith he) to crave pardon of the old gray beard of *Tyrus*, in that I have preferred the Emperour before his writings. Thus have we discoursed by way of digression somewhat at large, to the end we might satisfie the despitfull reports of the slanderous mouth of the *Sophist*: yet in so much they seeme to require a severall volume we will end them here and proceed on in our History.

Chap. 24. after
the Greeke.

CHAP. XX.

How that the Bishops of all sects and opinions posted unto Jovianus the Emperour as soone as he was created, hoping every one to finde him according unto their owne veines.

The Emperour
Jovianus was a
favourer of the
Nicene Creed.

AS soone as the Emperour *Jovianus* returned out of *Persia*, the Churches immediatly were troubled with sedition. The Bishops likewise whilst they hope to find the Emperour of their own severall opinions, endeavour with al might to prevent one another. The Emperour for as much as alwaies he cleaved unto the creed containing the clause of *One substance*, made flat answer that he would alwaies further the same, and encouraged *Athanasius* Bishop of *Alexandria* by his letters, who immediatly after the decease of *Julian* enjoyed againe the Bishoprick of *Alexandria*. For he being then confirmed by the Emperours letters, laid aside all feare and faintnes of courage. Moreover the Emperour called home againe the Bishops whom *Constantius* had exiled, whom *Julian* also had not restored to their sees. Then also the Idoll groves & temples of the Ethnicks were shut up: the Pagans themselves wandered and hid them here and there: such as wore the philosophicall habit, laid it aside and wore the common and usuall attire. Those bloody and detestable sacrifices wherewith they openly defiled themselves, and took their fill during the raigne of *Julian*, were now wholly taken away.

Chap. 25. after
the Greeke.

CHAP. XXI.

How the Macedonians and Acacians assembling at Antioch, confirmed with their subscriptions the Nicene Creed.

Jovianus the
Emperour
could not a-
way with con-
tentious per-
sons.

The supplica-
tion of the
Acacians as-
sembled at the
councell of
Antioch, unto
the Emperour
Jovianus.

THE Christian affaires were not as yet pacified, neither enjoyed they a quiet end. For such as were ringleaders of contrary factions got them unto the Emperour, hoping that he would give them free liberty to feed and foster among themselves the fiery humor of contention, and licence to deale seditiously with their adversaries. And first of all the *Macedonians* exhibit unto him a supplication, where they request that such as avouch the unlikenes and dissimilitude betweene the Son and the Father, should be banished the Church, and themselves substituted in their roomes. The authors of this supplication were *Basilus* Bishop of *Ancyra*, *Silvanus* Bishop of *Tarsus*, *Sophronius* Bishop of *Pompeopolis*, *Pasinius* Bishop of *Zennu*, *Leontius* Bishop of *Comanum*, *Callicrates* Bishop of *Claudiopolis*, and *Theophilus* Bishop of *Castabala*. The Emperour receiving their supplication gave them no answer at all, but sent them away with these words: I tell you truly I cannot away with contention, but such as embrace unity and concord, I doe both honour and reverence them. These words of the Emperour comming to the eares of other contentious persons, delaid the heat of sedition that was kindled among them, which fell out right as the Emperour had wished. Againe at that time also the behaviour of the *Acacians*, a busie kind of bodies, a sect wonderfull seditious was perceived: a kind of people they are, alwaies applying themselves according unto the veines of the Emperours. These men assemble themselves at *Antioch* in *Syria* together with *Meletius*, who a little before had severed himselfe from their communion, they creepe to familiarity and conference with him. The cause that moved them thereunto was for that they saw him in great estimation with the Emperour, who then made his abode at *Antioch*. They frame a supplication among themselves with uniforme consent of them all: they acknowledge the faith of *One substance*: they ratifie the *Nicene Creed*: they exhibit unto the Emperour their supplication containing the forme as followeth: Unto our most holy and gracious Lord Jovianus, victorious, puissant, Augustus: the Councell of Bishops assembled at *Antioch* out of sundry Provinces, send greeting in the Lord. We have experience and triall sufficient (most holy Emperour) how that your graces Highnesse with great industry endeavourerth to establish peace and unity in the Church of God: neither are we ignorant, how that your prudent advice thinketh no lesse then that the forme of the Catholicke faith will prevaile very much to the furtherance and confirmation of the aforesaid unity and concord. Therefore lest we should be numbred among the corrupters of the true and sincere character of Christian doctrine, we thought good to let your Majesty understand, that we both allow and retaine unviolably, the Creed confirmed of old in the holy and sacred councell of *Nice*: sithence that the clause of *One substance* (according unto some mens thinking unadvisedly laid downe) is very well interlaced of the fathers, interpreted and expounded both with commodious phrases, and fit epithetons: the

the which exposition sheweth forth the Son to be begotten of the Fathers substance: to be like unto the Father according unto his substance: that no passion ought to be conceived in his inexplicable generation: the word Substance was not used of the holy fathers in that sense which the Gracians take it, but to the overthrow of the poisoned doctrine which the blasphemous mouth of Arius endeavoured to establish, saying that Christ had his originall of nothing: that also these Anomoi-ans affirming (by interpretation) the Sonne to be unlike the Father, who lately steep up, avouched more impudent and lewd doctrine to the overthrow of the Ecclesiasticall peace and unity. Wherefore we have thought good to annexe unto this our supplication, wherein our censure and opinion is laid downe, the forme of faith (which we honour and reverence) decreed by the Bishops assembled at Nice, it begins as followeth: We beleve in God the Father Almighty, &c. containing throughout very sound and substantiall doctrine. I Meletius Bishop of Antioch, do subscribe and allow of all the parts and parcels of the aforesaid supplication and Creed above written. Even so do I Eusebius Bishop of Samosata, Evagrius Bishop of Sicilia, Uranius Bishop of Apama, Zoilus Bishop of Larissa, Acacius Bishop of Casarea, Antipater Bishop of Rosse, Abramius Bishop of Vria, Aristonicus Bishop of Seleucobelus, Berlamenus Bishop of Pergamus, Uranius Bishop of Melitine, Magnus Bishop of Chalcedon, Eutychius Bishop of Eleutheropolis, Isacocis Bishop of Armenia the greater, Titus Bishop of Bostra, Peter Bishop of Sipus, Pelagius Bishop of Laodicea, Arabianus Bishop of Antros, Pifo Bishop of Adana, by his substitute Lamydrio the Elder, Sabinianus Bishop of Zeugma, Athanasius Bishop of Ancyra, by his substitutes Orphitus and Atetius the Elders, Irenio Bishop of Gaza, Pifo Bishop of Augusta, Patricius Bishop of Paltum, by his substitute Lamyrio the Elder, Anatolius Bishop of Beræa, Theotimus Bishop of Arabia, and Lucianus Bishop of Arce. This supplication have we found in the book of Sabinus intituled *The collection of the Councils*. The Emperor who determined with himselfe to pacifie with gentle and curteous languages all quarrels and contention, made answer that he would not molest any, what faith or religion soever they professed, but above all others that he would honour and reverence such as shewed themselves peacemakers, and went about to maintaine the bond of unity and concord. Themistius the Philosopher doth report these things in this sort of him. For in the oration intituled *Consul*, the which he wrote of him, he extolled him unto the skies, because that in granting every man free choice and liberty to professe this or that kind of religion, he stopped the mouthes of all flattering parasites and sycophants, which kind of men (saith he nipping wise) as it is knowne unto the whole world, worship not the King of heaven, but the earthly crowne and scepter, much like unto *Euripus*, caried headlong sometimes this way, sometimes that way.

The subscrip-
tion of the
Bishops.

Flatterers are
likened unto
the sea Eripius,
which ebbeth
and floweth
seven times a
day.

CHAP. XXII.

The death of Jovianus the Emperour.

THE Emperor when he had appeased the sedition of contentious persons in such sort as we have said before, removed with speed from *Antioch*, and got him to *Tarsus* in *Cilicia*, where after the wonted solemnity of honorable funerals he buried the corps of *Julian* his predecessor: immediatly after he is proclaimed *Consul*. Thence he tooke his voyage toward *Constantinople* and came unto a place called *Dadastrana*, lying in the middest betweene *Galatia* and *Bithynia*. There was he met of *Themistius* the Philosopher together with other Senators and noble personages, who then pronounced before him his oration intituled *Consul*. The which afterwards also he uttered at *Constantinople* in the hearing of the whole multitude. The empire of *Rome* had enjoyed great prosperity: and as well the state of all people, as the Ecclesiasticall affaires of the Church of God, by reason of so vertuous an Emperor, had flourished exceedingly, had not death unlooked for, pierced his breast with her poysoned dart, and deprived him of all his princely joy: for he died in the aforesaid place in winter, of the longues being stopped with deadly obstructions, the 17. of *February*, he himselfe together with his son *Varonianus* being *Consul*. He was Emperor seven moneths, and departed this life being three and thirty yeares old. This book compriseth the space of two yeares and five moneths.

Jovianus the
Emperor de-
parted this life
Anno Dom.
368.

The end of the third Book of Socrates.



THE FOVRTH BOOKE OF THE ECCLESIASTICALL History of *Socrates Scholasticus*.

CHAP. I.

How that after the death of Jovian, Valentinianus was chosen Emperour, who joynd with him his brother Valens. Valentinianus himfelfe was a true Catholike, but Valens was an Arian.

The fourth booke compriseth the history of 16. yeares, ending Anno Dom. 381. Valentinianus created Emperour Anno Dom. 368. Valens the Arian was fellow Emperour with Valentinian Anno Dom. 368.



When *Jovian* the Emperour had run the race of his naturall life, and departed out of this world at *Dadaftana*, (as we said before) the seventeenth of *February*, being Confull himfelfe together with *Varonianus* his sonne: the souldiers descending from *Galatia*, came to *Nicea* a city of *Bithynia* the seventh day after, and with uniforme consent proclaimed *Valentinianus* for their Emperour the five and twentieth of the said *February*, and in the aforesaid consullship. This *Valentinian* was by birth of *Pannonia*, and of the city *Cibale*, who applying himfelfe to feates of armes, proved both a skilfull and a valiant warriour. He was a man of a noble mind, and seemed alwaies to deserve far greater honour & dignity then he enjoyed. As soone as he was created Emperour, he got him with all speed to *Constantinople*, and thirty daies after his coronation, he made his brother *Valens* fellow Emperour with him. And though they were both Christians, yet did they disagree in points of religion. *Valentinian* embraced the faith established by the Councell of *Nice*: but *Valens* after a certaine toy conceived in his braines, cleaved unto the *Arian* heresie, the which opinion took root in his breast, by reason he was baptized of *Eudoxius* the *Arian* Bishop of *Constantinople*. They were both earnest followers of the faith which they embraced, and being created Emperours, the one was far unlike the other in condition and trade of life. For though before that time under the raigne of *Iulian*, the one being *Tribune*, I meane *Valentinian*, the other being of the ordinary guard and daily about the Emperour, I meane *Valens*, they both declared unto the world the zeale they bare unto Christian religion, (for being constrained to sacrifice, they chose rather to fling from them their sword girdles, then to forsake the faith of Christ, so that the Emperour *Iulian* depofed neither of them from their dignities, no more he did not *Jovian*, who immediatly succeeded him in the Empire, perceiving they were profitable members of the Common-wealth) yet afterwards having gotten the supremacie and the imperiall scepter, notwithstanding their diligence and care was alike in the administration of the publike weale at the beginning of their raigne, for all that touching the faith (as I said before) they varied one from another, and shewed a contrary and a divers countenance unto the professors of Christian religion. *Valentinian* as he honoured and revered the favourers of his faith and opinion: so he molested the *Arians* not at all: but *Valens* endeavoured not only to increase the number of the *Arians*, but also (as hereafter shal more manifestly appeare) grievously to persecute the contrary opinion. About that time *Liberius* was Bishop of *Rome*, and at *Alexandria* *Athanasius* was over the congregations which addicted themselves unto the faith of *One substance*: but over the *Arians* was *Lucius*, whom the heretickes chose to their Bishop immediatly after the decease of *Georgius*. The *Arians* inhabiting *Antioch* had *Euzoius* to their Bishop. Such as maintained there also the faith of *One substance* were divided into two parts, over the one was *Paulinus*, over the other *Meletius*. *Cyrillus* was then Bishop of *Ierusalem*, and *Eudoxius* the *Arian* Bishop of *Constantinople*. The defenders of the Creed which contained the clause of *One substance*, were faine to meete in a litle chappel within the said city, and there to celebrate their wonted solemnity. The sect of the *Macedonians* which varied from the *Acacians* in *Selencia*, enjoyed their Churches throughout every city. And thus went the affaires of the Church in those daies.

Liberius.
Athanasius.
Lucius.

Euzoius.
Paulinus.
Meletius.
Cyrillus.
Eudoxius.

CHAP.

CHAP. II.

When Valentinianus abode in the West, the Macedonians repaired unto Valens at Constantinople, and obtained of him to summon a Councell. How that Valens being an Arian, persecuted the true Christians.

THe Emperor *Valentinian* took his journey with al speed into the west, whither he was constrained by reason of earnest businesse to remove. But *Valens* as he remained at *Constantinople*, was visited of the Bishops which were of the sect of *Macedonius*, and requested to summon another Synod, for the establishing of the true faith. The Emperour thinking verily they were of one opinion with *Acacius* and *Eudoxius*, gave them licence to call a councel together. They from every where cited the Bishops to meet at *Lampſacū*. But *Valens* with all celerity got him to *Antioch* in *Syria*, fearing lest the *Persians* should breake the league of thirty yeares made in the raigne of *Iovianus*, and invade the *Romane* dominions, where he found that the *Persians* were quiet and ment no harme. The Emperour therefore living in peace and enjoying quietnesse, raised great and grievous persecution against them which embraced the faith of *One substance*. And although he molested not *Paulinus* the Bishop, for his rare vertues and singular gifts, yet banished he *Meletius*. But other of the Churches of *Antioch* that would not communicate with *Euzoius*, he vexed diversly, and plagued with sundry penalties and punishments. It is reported moreover that he threw many into the river *Orontes*, which runneth by the city, and there drowned them.

The councell of *Lampſacum* gathered together of *Macedonian* hereticks.

CHAP. III.

While Valens the Emperour persecuted the true Christians in the East, Procopius the tyrant rebelled at Constantinople: then also were seene great earthquakes, and overflowing of the sea, which destroyed many cities.

WHen *Valens* exercised such practises in *Syria*, *Procopius* the tyrant rebelled at *Constantinople*. Who when in short space he had gathered great power, marched forwards to give battell unto the Emperour. *Valens* understanding of this, was in a fore taking, and by reason of this stir, his tyranny & cruelty rested a while from persecuting of the true Christians. In the meane space while the smoke of this tumult waxed hot, there rose upon a sodaine a great earthquake, which scattered the building asunder, and destroyed many cities. Moreover the sea kept not within his bounds, brake over the banks and drowned the countries. For it fell out in many places, that where a litle before men went on foot, al then was on flote, botes, barks, and ships were used: againe the sea went so far from it self in other places, that it left much dry land, much sandy ground, and many fishes to swimme without water. These things happened in the first Consulship of these two Emperours.

Anno Domini.
369.

Earthquakes.
The sea overflowed.

CHAP. IIII.

In the troublesome state of the Church, the Macedonian sect in the Councell of Lampſacum ratified the creed of the councell held at Antioch: accursed the faith of the councell summoned at Ariminum, and confirmed the deposition of Acacius and Eudoxius.

IN the time of the aforesaid calamities, neither enjoyed the Common-weale peace, nor were the Ecclesiasticall affaires in prosperous estate. For such as had procured licence of the Emperour to summon a councell, met together at *Lampſacum* in the same Consulship, that is, the seventh yeare after the councell of *Seleucia*, and there, after they had confirmed afresh the forme of faith which of old was published at *Antioch*. (they had also a litle before subscribed unto the same at *Seleucia*) they accursed the creed of the Bishops, which with uniforme consent in religion, they had lately established at *Ariminum*. Againe they gave sentence against *Acacius* and *Eudoxius*, as of right deserving to be removed. *Eudoxius* Bishop of *Constantinople* could in no wise resist their doings, the commotion and wars then in hand raised by the tyrant *Procopius*, was a cause and let that he could not revenge him of them. Wherefore *Eleusius* Bishop of *Cyzicum* having gotten the upper hand, maintained for a while together with his complices the *Macedonian* opinion, the which also a litle before was disclosed, and made more manifest at the councell of *Lampſacum*. I suppose verily the said councell to have been cause why *Helleſpont* (for *Lampſacum* is a towne on the sea side of *Helleſpont* toward *Asia*) is so full of the *Macedonian* hereticks. The aforesaid Councell was ended as you read before.

The councell of *Lampſacum* held of *Macedonians* 7. yeares after the councell of *Seleucia*.

CHAP. V.

How the Emperour and the rebell Procopius pitching their field by Nacolea a city of Phrygia, the rebell was betrayed by his owne captaines, and executed together with them.

Anno Dom.
370.

Angelo and
Gomarius the
Captaines of
Procopius were
sawed asunder.
Procopius di-
eth miserably.

THe yeare following in the consulship of *Gratianus* & *Dagalafrus*, the war began. For *Procopius* the tyrant left *Constantinople*, and made expedition against the Emperour: *Valens* understanding of it removed out of *Antioch*, and with all speed went to meet *Procopius*, joyned with him at *Nacolea* a city in *Phrygia*, and there pitching the battell, in the first skirmish his side was the weaker. In a while after he took *Procopius* alive, for *Angelo* and *Gomarius* his owne captaines had betrayed him, whom (I meane all three) he executed with new and strange kindes of torments. The traitors for neglecting their alleagiance and oath past betweene them, he sawed asunder in the midst. The tyrants thighes he tyed to the tops of mighty boughes growing not farre asunder, the which first of all with certaine Engines he wrested to the ground, and afterwards loosed them, which lifted *Procopius* on high, and pulled him in peeces. The rebell being thus torne in two parts, died miserably.

CHAP. VI.

How the Emperour, after his victory against Procopius, went about to compell the Macedonian Councell of Lampsacum and all Christians, to the Arian opinion.

THe Emperour being puffed up with his prosperous and lucky successes, turned himselfe againe to molest and persecute the Christians, because he determined with himselfe, to preferre every where the *Arian* opinion. And first of all the councell held at *Lampsacum* lay on his stomacke, not only because they deposed the *Arian* Bishops, and deprived them of their Churches, but also because they accursed the forme of faith lately established at *Ariminum*. Wherefore after his comming unto *Nicomedia* a city of *Bithynia*, he called before him *Eleusius* Bishop of *Cyzicum*: who as I said before, was of the *Macedonian* opinion. The Emperour called together a councell of *Arian* Bishops, and compelled *Eleusius* to subscribe unto their faith. Who though at the first he denied utterly that he would agree thereunto, yet afterwards being sore threatned of the Emperour with banishment and confiscation of all his substance, yeelded unto the *Arian* opinion. Immediately after his subscription he was in great agony and torment of conscience: he turned thence to *Cyzicum*: in the face of the congregation he made a pitifull complaint, with relation of the injury which the Emperour had done unto him: how he had condescended not with his will, but by compulsion unto the *Arian* heresie: he requested they would get them another Bishop, because that he was constrained to deny his owne opinion, but the inhabiteurs of *Cyzicum* for the great love and affection they bare towards him, neither would acknowledge another Bishop over them, nor yeeld up the governement of their Church. Wherefore they both tooke him for their superiour, and kept still their former opinion.

CHAP. VII.

How that Eunomius after the deposition of Eleusius the Macedonian, was made Bishop of Cyzicum. The originall of Eunomius, and how that he being the scribe of Aetius the Atheist, followed his steps.

Eunomius was
the scribe of
Aetius the he-
reticke.

WHen the former deposition was heard of, the Bishop of *Constantinople* chose *Eunomius* to be Bishop of *Cyzicum*. who being an eloquent man, was thought able with his gift of perswasion easily to induce them to embrace his opinion. After that *Eunomius* was come thither, the Emperour sent commandement that *Eleusius* should be removed, and *Eunomius* placed in his roome. Whereupon the favourers of *Eleusius* builded them a Church without the wals of the city, and there had their private conventicles. But of *Eleusius* so far: now let us returne unto *Eunomius*. This *Eunomius* was a scribe of *Aetius*, who was surnamed the *Atheist*, of whom we spake before. And living with this *Aetius*, he learned of him captious fallacies and quirks of Logick, the which sophisters doe highly embrace, and exercised himselfe therein continually. Moreover he was delighted with vaine speeches, and epithetons: he learned unadvisedly to frame sophisticall arguments: he tooke great

great pride therein, and ran headlong into open blasphemy. He embraced the heresie of *Arianus*, and impugned the truth in Christ. And although he was in manner ignorant as touching holy Scriptures and the understanding thereof: yet was he able to decline the words and vary the phrase; but he could never attaine unto the marke he shot at, as his seven booke of Commentaries upon the Epistle of *S. Paul* unto the *Romanes*, foolishly written doe declare. When he had uttered many vaine and frivolous expositions of that epistle, his capacity could not comprise neither attaine unto the drift of the *Apostle*. There are extant certaine other booke of his not unlike the former, the which if any be disposed to peruse, he shall find many words, but little matter. It was this *Eunomius* that *Endoxius* preferred to the Bishoprick of *Cyzicum*. When as he after his wonted manner fed the cares of his auditors out of the pulpit with sophistickall arguments and reasons of Logick, he amazed his auditory, so that thereupon there was raised a great tumult at *Cyzicum*. For the citizens of *Cyzicum* when they could not away with his arrogant and insolent manner of preaching, they banished him their city. Thence he got him to *Constantinople*, lived with *Endoxius*, and plaid the Bishop no longer. Yet lest we seeme in the way of slander onely to report these things of him, let us heare the blasphemous words of *Eunomius* himselfe, wherewith most impiously after his sophistickall manner he derogated from the majesty of Almighty God. He said as followeth: God of his owne essence understandeth no more then we doe, neither is the same better knowne or understood of him then of us: and whatsoever we know of it, the same knoweth he, and looke what his capacity reacheth unto, the same thou shalt find in us. These and many other such leud fallacies linked *Eunomius* together, but after what sort he fell from the *Arians* I will hereafter declare.

The blasphemies of *Eunomius* the Hereticke.

CHAP. VIII.

Of the oracle that was found engraven in a stone when the Emperour Valens upon displeasure overthrew the wals of Chalcedon.

THe Emperour upon displeasure gave commandement that the wals of *Chalcedon* lying over against *Byzantium*, should be overthrowne. For he took an oath that if he got the upper hand of *Procopius* the tyrant, he would do it, because the citizens of *Chalcedon* took *Procopius* part and reviled him as he passed by the wals of their city with spitefull and contumelious languages, and shut up their gates against him. So it fell out that the wals of the city, by the commandement of the Emperour, were throwne down to the ground. The stones therof were caried to the common baths at *Constantinople* called *Constantiane*. In one of the said stones there was an oracle found engraven, the which of old lay in secret, and then first came to light. Whereby it appeared that the wals should be taken to the use of the bathes, when great plenty of waters were seene in the city: and that when infinite of the barbarian nations invaded the *Roman* dominions, they should wonderfully molest the Empire of *Rome*, and in the end be overthrowne themselves: there is no cause to the contrary, but that the reader may have the oracle laid before him.

*When Nymphs with noyse and royall feasts, when mirth in city raignes,
When wals with woe keepe streamy barbes, that boyle up filth and staines,
A people strong in number great, shall passe Danuby streames:
Calliro eke the Scythian Ise and Misan craggy realmes,
The Thracian bankes with armour bright all covered men shall see
This nation fierce though armour fight in armour foyld shall be.*

An oracle found engraven in a stone when the wall of Chalcedon was throwne downe.

The oracle is in this sort. For not long after, the conduit which *Valens* made, yeelded great plenty of water unto the city of *Constantinople*: at the same time also (as hereafter shal more manifestly appeare) certaine of the barbarian nations tooke armour against the Empire of *Rome*. Yet the oracle may otherwise be understood. For *Clearchus* the Lieutenant of the city, after the conveyance of the conduit, made a great pipe in *Theodosius* market, the which was called the plentifull pipe, where also for joy thereof the city kept a solemne feast, and this peradventure was it which the Oracle ment when it said:

*When Nymphes with noyse and royall feasts, when mirth in citie raignes,
When wals with woe keepe streamy barbes that boyle up filth and staines.*

But these circumstances and knowledge of the oracle fell out afterwards. When the wals of *Chalcedon* were athrowing downe, the citizens of *Constantinople* made humble sute unto

to

to the Emperor that he would not so deface the city of *Chalcedon*. The like did the *Bithynians*, *Nicomedians*, and *Niceans*, who by chance then were at *Constantinople*. But the Emperour being thoroughly incensed against them, tooke their sute in very ill part: and to the end he might keepe his oath, he commanded the wall should downe, and the foundation should be filled up with little pelting stones, so that as yet there is to be seene in some places of the wall how slender and what new building of no account was raised upon so ancient and substantiall a foundation. But of the wals of *Chalcedon* so much shall suffice.

CHAP. IX.

How the Emperour Valens persecuted the Novatians, who embraced the clause of One substance, no lesse then the true Christians. How the Emperour Valentinianus begat a sonne and called him after his owne name, for his sonne Gracianus was borne before Valentinianus enjoyed the Empire.

THE Emperor moreover ceased not from persecuting such as embraced the creed containing the clause of *One substance*, but banished them out of *Constantinople*, and together with them the *Novatians*, who addicted themselves unto the same opinion: their Church doores he commanded to be nailed up: their Bishop *Agelius* a man that led a precise life, and ruled the Church even from the raigne of *Constantine*, he exiled. This man all his life time went barefoot, and according unto the commandement of the Gospell, he had but one coat. At that time *Martianus* who sometime was a souldier in the Emperors pallace, a zealous and an eloquent man, appeased the displeasure of the Emperor conceived against the *Novatians*. He was then a Priest of the *Novatian* Church, and trained up *Anastasia* and *Carosis* the Emperors daughters in the precepts of grammer: in whose name the common baths builded by *Valens* at *Constantinople* were consecrated, the which as yet are there to be seene, bearing the name of the Emperors daughters. Wherefore by reason of his sute, and because of the reverend opinion which the Emperor conceived of this priest, the *Novatian* Churches being shut up for a while, were set wide open and frequented anew, yet were they not rid of the *Arians*, nor delivered from their persecution. The *Arians* abhorred them because they loved entirely such as embraced the faith of *One substance*. The state of the Ecclesiasticall affaires then was at this point. This one thing we may not leave untouched, how that the battell betweene the Emperor and *Procopius* the tyrant was fought about the latter end of *May* in the Consulship of *Gratianus* and *Dagalephus*. In a while after the said battell, the aforesaid men being Consuls, the Emperor *Valentinianus* had a son borne him in the West, whom he called after his own name, for his son *Gratianus* was borne before he was crowned Emperour.

CHAP. X.

Of the great haile that fell at Constantinople, and the earthquakes which happened in Bithynia and Hellespont.

Great haile.

Terrible earthquakes.

THE yeare following in the Consulship of *Lucinus* & *Iovianus*, the second of *July*, haile of a wonderfull bignesse, like unto stones lighted at *Constantinople*. It is rife in every mans mouth, that God sent that great haile in token of his displeasure against the Emperour, for banishing many Priests and Bishops, which refused to communicate with *Eudoxius* the *Arian*. Not long after in the aforesaid consulship, the foure & twentieth of *August*, *Valentinianus* created his sonne *Gratianus* Emperour. The yeare following, being the second consulship of *Valentinianus* and *Valens*, the eleventh of *October*, there was in *Bithynia* a great earthquake which overthrew the city of *Nice*. It was the twelfth yeare after the ruine of *Nicomedia*. Immediatly after many peeces of *Germa* a city of *Hellespont* were turned upside downe with another earthquake. For all these dreadfull sights were beheld in the open face of the world, the lewd disposition of *Eudoxius* the *Arian* Bishop, and the perverted mind of the Emperor *Valens* was nothing moved to incline unto pity and right reformation of true religion. For they observed no meane, but furiously raged against all such as held the contrary faith and opinion. These earthquakes were no otherwise to be taken, then for manifest tokens of the schisme and tumults then raised in the Church. And though many of the priestly order were deprived of their dignities, yet of all the rest *Basilus* Bishop of *Casarea* in *Cappadocia*, and *Gregorius* Bishop of a small and meane city bordering upon *Casarea*.

by

by the providence of God for their great piety, were not banished their native soile. Of whom I shall have occasion hereafter to discourse more at large.

CHAP. XI.

How the sect of Macedonius being put to their shifts by reason of the Emperors displeasure, sent their letters unto Liberius Bishop of Rome, where they subscribed unto the faith of One substance.

WHEN at that time such as cleaved stedfastly unto the clause of *One substance*, being the true Christians, were vexed above measure: the *Macedonians* also were pursued of the wicked and godlesse persecutors. These men, partly for feare, and partly for their faith, being brought to their wits end, wrote letters, and sent messengers from their Bishopricks one unto the other, signifying that of necessity they must fly for refuge both unto the Emperors brother, and to *Liberius* Bishop of *Rome*, and subscribe rather unto their faith, then condescend to communicate with *Eudoxius* the *Arian*. Wherefore they send *Eustathius* Bishop of *Sebastia*, one that had beene oftentimes deposed: *Silvanus* Bishop of *Tarsus* in *Cilicia* and *Theophilus* Bishop of *Castabala*, a city likewise of *Cilicia*: these men are charged not to disagree as touching the faith with *Liberius*, but to communicate with the Church of *Rome*, and to ratifie by their subscriptions the faith of *One substance*. When these men had received their letters, which impugned the faith at *Seleucia* in all the hast they post to old *Rome*. They shew not themselves unto the Emperor (for he was in *France*, busily occupying himselfe about the battell against the *Sarmatians*) but deliver their letters unto *Liberius*. *Liberius* refuseth to give their letters the reading, he told them they were *Arians*, and therefore in no wise to be entertained of the Church, because they had abrogated the creed of the *Nicene Councel*. Unto whom they make answer that his words were true, yet they repented them afterwards of their folly: that they acknowledged the truth: that of late they had condemned the opinion which affirmeth the Son to be unlike the Father: that they confessed the Sonne in all things and in all respects to be like the Father, and that the clause of *likenesse* differed nothing from the sense of *One substance*. When they had made this protestation by word of mouth, he requireth them to do the same in writing. They immediately exhibite unto him a supplication wherein the forme of faith published and established by the Councell of *Nice* was comprised. And lest that I seeme over tedious unto the Reader, my purpose is to omit the letters they wrote from one company unto another, namely from *Smyrna* in *Asia*, from *Pisidia*, *Isauria*, *Pamphylia* and *Lycia*: and onely here to lay downe the supplication which *Eustathius* sent from his lodging unto *Liberius*, it was written as followeth:

Unto their Lord and brother, their fellow Minister Liberius, Eustathius, Theophilus and Silvanus, send greeting in the Lord.

To the end we may remove all suspicion of heresie, and partaking with sects whatsoever, which heretofore have molested the quiet estate of the Catholicke Church: presently we doe allow of the Synods and assemblies of Bishops which met at *Lampsacus* and *Smyrna*, and at sundry other places, maintaining the right and sound faith. That these our words may seeme for no other then our true meaning, we are legats, and have brought letters unto your holinesse, unto all the Bishops of *Italy*, and to the other Churches whatsoever of the West country, whereby it shall manifestly appear that we are of the Catholick faith that we defend the sacred canons of the *Nicene Councel*, established in the happy raigne of the holy Emperor *Constantine*, by three hundred and eightene Bishops, the which unto this day have beene continually observed and unviolably retained: where the clause of *One substance* was godly enterlaced, to the overthrow of the poisoned opinion of *Arius*. For by subscribing with our owne hands, we doe plainly protest that wee are of no other opinion, then these fathers were of: but that heretofore, and presently also, we embrace the same faith with them, and minde firmly to continue therein unto our last houre. Moreover we condemne *Arius*, his detestable opinion, his disciples, his complices: the whole heresie of *Sabellius*, all the *Patropassians*, *Marcionists*, *Photinians*, *Marcellians* and to be short, the wicked sect of *Paulus Samosatenus*. Wee pronounce these mens doctrine for accursed, together with all that hold with them, all heresies likewise which are contrary unto the afore-

The hereticall Bishops of *Macedonius* sect, now do recant & exhibit this supplication unto *Liberius* Bishop of *Rome*.

said

The Nicene
Creed.

said sacred faith, generally and godly framed by those holy fathers assembled in the city of Nice. We accurse also the forme of faith that was repeated at the council of Ariminum, partly for that it impugneth the Nicene Cree^t, and partly for that divers were fraudulently brought to subscribe unto the same at Constantinople, through wiles and perjury mistaking the title, for they took Nice a city of Thracia, for Nice a city in Bithynia. The beliefe and faith we are of, and of them likewise whose legates we are, is as followeth: We beleeve in one God the Father Almighty, maker of all things visible and invisible, and in one onely begotten God, our Lord Iesus Christ the Son of God, begotten of the Father, that is of the substance of the Father: God of God, light of light: very God of very God, begotten not made: being of one substance with the Father by whom all things were made, either in heaven or in earth, who for us men and for our salvation came down from heaven, was incarnate and made man, he suffered and rose againe the third day, hee ascended into heaven, and shall come againe to judge both the quicke and the dead. And we beleeve in the Holy Ghost. Such as say there was a time when he was not: or that he was not before his incarnation: or that he hath his being of nothing: or that he consisteth of any other essence or substance then of the Father: or that the Sonne of God is convertible and mutable, them we say, the holy and Catholicke Church under heaven doth hold for accursed. I Eustathius Bishop of Sebastia, Theophilus and Silvanus legats of the council of Lampsacum, Smyrna, with others, have voluntarily with our owne proper hands subscribed unto all the premises, and to every parcell within comprised. If any man after this our protestation commence any sute to accuse either us or them which sent us, let him come with your holinesse letters unto some of the Catholicke Bishops whom you thinke best, and there pleade against us in their presence and so let the punishment light upon his head that is faulty. Liberius having bound the legats with the subscription of their owne hands, received them into the communion, gave them these letters following, and sent them away.

Chap. 12. after
the Greeke.

The Epistle of Liberius Bishop of Rome, unto the Bishops of the Macedonian
sect inhabiting the East countries.

Unto our welbeloved brethren & fellow Bishops Hythius, Cyrillus, Hyperechius, Uranius, Her6, Elpidius, Maximus, Eusebius, Eucarpus, Heortasius, &c. unto all the Catholicke Bishops of the East Churches: Liberius Bishop of Italy, together with other Bishops of the West, send greeting alwaies in the Lord. Your letters (welbeloved brethren and men that are bedecked with the bright beames of faith) we have received by the reverend brethren and Bishops Eustathius, Silvanus, and Theophilus, containing quietnes & concord of the Catholick Church, which confirmed in us fully our desired joy and gladnes. And first of all because that thereby we perceived your faith and opinion to be in all points agreeable, both with mine which am the meanest of you all, with the other Bishops of Italy, and the rest of the West countries: nay not onely this, but also your legates have confirmed it with the testimony of their owne hands. This Catholicke and Apostolicke faith we do acknowledge, which from the the Council of Nice hitherto, hath firmly and unviolably continued. This was the faith that your legats protested: in this faith with notable courage they have accursed all the crooked steps of cankered opinions, and quenched all the fiery sparkles that flashed thereof. This faith not onely by preaching unto the people, but also by penning of it in paper, they have published unto the world. The copie whereof we thought good to annexe unto these letters, lest the heretickes find meanes hereby to cavill: even as some heretofore have gotten lighter occasion then this, to levell at the Church of God, the darts of their despitefull minde, and the flaming firebrands of contention. For our most reverend brethren Eustathius, Silvanus, and Theophilus, confesse the same, and withall themselves, together with your fatherhood, to have bene ever of this faith, and now with free purpose to continue firme in the same unto the last houre: that is, in the faith which was approved of three hundred and eightene Catholicke Bishops assembled in the city of Nice: which containeth the absolute and perfect truth: which stoppeth the mouthes of hereticks, and utterly overthroweth their counterfeit doctrine. Neither came it to passe by hap hazard, that so great a heape and multitude of Bishops met together: for it was the will and providence of Almighty God, that assembled them to the suppression of the fury of the hereticke Arius. Yea with the same number that the blessed Abraham overcame through faith so many thousands of men. The which faith being comprised in the force and name of One substance, is so firme and invincible a bulwarke, that it foileth all the sleights and crafty invention of the Arian heresie. And although the cursed and abominable Arians caused all Bishops from every where to assem-

Gen. 14.

assemble at Ariminum, to the end that either through perswasion or rather (to tell the truth) by the commandement of the Emperor, that which was the principall point of the Creed might by them be blotted out, or at least wise lewdly perverted: yet for all their spitefull devises, they prevailed not. For all the Bishops in manner which met at Ariminum, and were either allured by their fraudulent enticements, or compelled by force, and so fell at that time from the faith, now having remembered themselves better, accursed the faith set forth by the Bishops at Ariminum: ratified by subscription the Catholicke and Apostolicke faith confirmed by the Bishops of the Nicene council, and now they communicate together with us: once I say againe all they presently are earnest and zealously bent against the hereticall opinion of Arius and his followers. The which thing when your legats had thoroughly examined and deeply weyed with themselves, they freely subscribed in your names, and accursed Arius, together with the canons concluded upon at Ariminum contrary unto the Nicene faith, unto the which sometimes you your selves being trained through fraud and wiles, have by oath subscribed. Wherefore it seemed good unto us, to write unto your loving brotherhood, and to assist you in such reasonable requests: especially seeing we are given to understand by the protestation of your legats, that the Bishops of the East are now come into the right way, and embrace one faith together with the Catholicke Bishops of the West. Neither would we have you ignorant, that they who sometime were craftily and violently drawne from the truth to establish the blasphemous decrees against the majesty of the Son of God at the councill of Ariminum, now have wholly and unfainedly condemned the same, and with uniforme consent of them all, to have embraced the Nicene creed. Moreover you have to certifie all men by your letters, that they which heretofore unwittingly swarved from the faith, and now wander in the wast desert and darke mist of heresie, may at length returne unto the bright and celestially beames of Christian liberty, shining in the world to the comfort of their soules. All which let them know for surety, that if they will not after this damnable councill purge themselves, and vomit out the deadly poyson of this detestable doctrine: if they will not remove from among them all the blasphemies of Arius: if they will not abhorre him from the heart roote, and accurse him for ever, that they themselves are cut off, and excommunicated from the communion of the faithfull as aliens and forreiners; (for the Church nourisheth no bastards) together with Arius and his disciples, and all such vipers brood as the Sabellians, Patropassians, and all other hereticall opinions whatsoever. God have you in his tuition well beloved brethren. The legats of Eustathius company having gotten these letters, tooke their journey into Cicilia: where after that a Synod of Sicilian Bishops was called together, they protested in like sort before them, that they imbraced the faith of One substance: there also they ratifie the forme of faith established by the councill of Nice. When they had also procured these Bishops letters touching the same matter, together with the Epistle of Liberius unto the East Churches, straight way they returne home. The Easterne Bishops after the receipt of Liberius Epistle, sent legats into every city of them which defended the faith of One substance, requesting them with one consent to assemble at Tarsus in Cilicia: partly for to ratifie the Nicene creed, and partly for to remove all schisme and contention raised in the Church since that time. The which peradventure had beene done, if that Eudoxius the Arian Bishop who was in great favour with the Emperor, had not withstood it: who also for the summoning thereof was wonderfully incensed, so that afterwards he diversly vexed them. Sabinus also in his book intituled the Collection of the Councils, reporteth in like sort that the Macedonians communicated by their legats with Liberius, and ratified the Nicene Creed.

The councill
of Ariminum
recanteth and
accurseth
Arius.

The councill
of Sicilia.

CHAP. XII.

How Eunomius the hereticke fell from Eudoxius the Arian: how by the procurement of Eudoxius, Athanasius was faine to flie and hide himselfe, so that there arose a great tumult, and so appease the same, the Emperor wrote lovingly unto the people of Alexandria, and commanded that Athanasius should quietly enjoy his Bishopricke.

Chap. 13. after
the Greeke.

ABout that time Eunomius devided himselfe from Eudoxius, and raised severall conventicles: because that after he had made long and tedious sute unto Eudoxius in the behalfe of his master Aetius, he would not receive him into the Church. Neither did Eudoxius that of himselfe (for he misliked not at all with the opinion of Aetius, in so much that his owne differed not from his) but all the whole faction of Eudoxius abhorred Aetius, for one that was of a contrary opinion unto them. It is knowne very well, that this was the cause which moved Eunomius to disagree and vary from Eudoxius, for we learned of a truth

The one he-
retick falleth
out with the
other.

these things to have thus fallen out at *Constantinople*. But at *Alexandria*, the writ that was sent thither by the governours, through the procurement of *Endoxius*, molested wonderfully the quiet estate of the Church: *Athanasius* mistrusting the heady and rash motion of the common people, fearing if any mischief were wrought by them, that it should be laid to his charge, hid himselfe in his fathers privie closet the full space of foure moneths. The Emperor hearing that the people was all on an uprore at the departure of *Athanasius*, and for their love to him, was wonderfully incensed and signified unto the people of *Alexandria* by his letters, that his pleasure was, that *Athanasius* should quietly, as they wished themselves, enjoy the Bishoprick. By this meanes it came to passe that the Church of *Alexandria* had peace and tranquillity unto the death of *Athanasius*. But how the *Arians* possessed that Church after his death, we will hereafter declare.

Chap. 14. in
the Greeke.

CHAP. XIII.

How after the death of Endoxius, the Arians chose Demophilus Bishop of Constantinople: the Catholicks chose Evagrius, whom Eustathius Bishop of Antioch did consecrate; but by the commandement of the Emperor Valens, they were both exiled, so that afterwards the true Christians were wonderfully afflicted. Of the fourescore priests that were burned in the ship, and the great famine that fell in Phrygia.

THe Emperor *Valen* hastening againe to *Antioch*, left *Constantinople*, and comming to *Nicomedia* in *Bitynia* was faine to make there his abode for a while, the cause was as followeth. *Endoxius* the *Arian* Bishop, having enjoyed the Bishoprick of *Constantinople* the space of ninetye yeares, departed this life immediatly after the Emperors removing out of the city, in the third Consulship of *Valentinianus* and *Valens*. Wherefore the *Arians* placed *Demophilus* in his roome. But such as imbraced the faith of *One substance* supposing now they had got fit opportunity, chose *Evagrius*, a man of their owne opinion. He was consecrated Bishop by *Eustathius*, who of old had beene Bishop of *Antioch*, and then lately had beene by *Iovianus* called home from exile, and at that time by chance remained (though in secret) at *Constantinople*, for to confirme such as were of the faith of *One substance*.

* Chap. 15. in
the Greeke.

* This being done, the *Arians* began againe with furious motion to persecute the faithfull Christians, so that tidings thereof came quickly to the Emperors eares. He fearing greatly least the seditious tumult of the vulgar sort, should overthrow the city, sent out of *Nicomedia* into *Constantinople*, great power of armed souldiers: and commanded withall, that both the consecrator and the consecrated Bishop, should be banished one to one place, the other into another country. Wherefore *Eustathius* was exiled into *Bizya* a city of *Thracia*, and *Evagrius* was conveyed into another city. When the world favoured the *Arians* in this sort, they set up themselves, they crowed insolently over the Christians, they scourged, reviled, imprisoned, merced, and laid upon them all the grievous and intollerable burthens they could devise. The true Christians being thus oppressed with extreame dealing, went unto the Emperor, besought most humbly of him, that if not altogether, yet at least wise he would ease them of some part of their troubles: but where they thought to have found favour, there were they foully deceived, inso much they hoped to obtaine justice at his hands which was their deadly foe, and the cause of all the wofull calamity. * For when as those godly and religious men of the priestly order, being in number 80. and sent in the name of all the rest into *Nicomedia*, (as namely the most famous *Urbanus*, *Theodorus*, and *Menedemus*) made supplication unto the Emperour, opened unto him their griefe, certified him of the injuries they sustained at the hands of the *Arians*: he although he was wonderfully incensed against them, yet concealed his displeasure untill that privily he had commanded his Lieutenant *Modestus* to lay them in hold, and punish them with death. The kind of death inso much it was new and strange, I thinke best to paint it forth in paper to the knowledge of the posterity in time to come. The Lieutenant fearing greatly least if he should execute them in the open face of the Citizens, the common people would be on an uprore, and set upon him: made them beleeve that he would banish them the country. They tooke the threats of exile in good part. The Lieutenant commanded them to hasten unto the rode to goe on bord, and take shipping, as if they were to be conveyed into forreine and farre countries: yet charged he the marriners, that when they came into the maine sea, they should set the ship on fire, so that dying in that sort, they should have none for to bury them. And so they did. For immediatly after their comming unto the *Astacen* sea, they conveyed themselves

* Chap. 16. in
the Greeke.

Fourescore
true Christians
were set in a
ship, and fired
by commandement of *Valens*
the *Arian* Em-
peror.

themselves into a cockboare, fired the ship & returned home. There arose by chance a mighty easterne wind, which drave the ship with violence, swiftly to fulcate the seas, and continued so long until she arived at the haven called *Dacidizus*: where in the end, together with those godly men, she was utterly consumed to ashes. Yet the report goeth, and rife it is in every mans mouth, that this cruell and horrible act was not long after unrevenge. For immediatly all *Phrygia* was plagued with a fore and lamentable famine: so that many of the inhabitants of that countrey were constrained of necessity to fly unto *Constantinople* and to other provinces for necessary food. The city of *Constantinople* though it find and relieve an infinite multitude of men, yet there is great plenty and abundance of all things, partly by reason that all necessities are caried thither by sea, and partly for that *Euxinus* is so nigh, and conveith thither great store of graine.

CHAP. XIII.

How the Emperor went to Antioch, and persecuted all them that professed the faith of One substance: of his doings at Edessa, and the great constancy of a Christian woman.

THE Emperor *Valens* weighed not at al this grievous famine, went forth on his journey to *Antioch*: and continuing there, pursued with deadly hatred such as detested the *Arian* opinion. He deposed of their Churches for no other crime, then because they were enemies unto the *Arians*, all that imbraced the faith of *One substance*, not only throughout all the Easterne parts of the world, but also not satisfied with this punishment, tormented them with divers grievous devices, and executed a far greater number then wee spake of before, with sundry kinds of death, but specially with drowning of them in the waves of the sea. * Furthermore let us here call to remembrance the horrible act committed by him at *Edessa* a city in *Mesopotamia*. In that city there is a goodly and gorgeous temple, called *S. Thomas the Apostles*, where infinite troopes of men, for the reverend opinion conceived of the holy place, are wont to frequent. *Valens* being desirous to see it, although he knew full well that all those flocking assemblies detested his hereticall opinion: as the report goeth, gave the Lieutenant a blow with his fist, because he had not scattered those conventicles, as he had charged him before. When the Lieutenant, for all this grievous contumely, framed himselfe, though, unwillingly, to obey the Emperors wrath and displeasure: he gave notice privily hereof unto them (for it was far from his mind to fall a murdering of so many godly citizens) that none should shew his face in the temple, that none should be found railing of any conventicle: but not one made account of his advice, neither weighed of his threats: for the day following all flocked in great companies to the temple. And while the Lieutenant hastened with great power of armed souldiers unto the temple, to the end he might satisfie the boyling heat of the Emperors stomacke, a simple woman leading a child in her hand, all in hast brake the ray, and thrust her selfe into the throng of armed souldiers to passe on her voyage. The Lieutenant being moved therewith, calleth the woman before him, reasoneth with her in this sort. Thou fond and unfortunate woman, whither runnest thou so rashly? Thither (said she) where others do hasten. Hast not thou heard (saith he) that the Lieutenant will execute as many as he finds there? I heard it (said she) and therefore I go thither in all the hast, that I may be found there. But whither (said he) ledest thou this child? That he also (said she) may be accounted in the number of Martyrs. When the Lieutenant heard this, he conjectured thereafter of the rest. Thereupon he got him unto the Emperor, and giveth him to understand, that all from the highest unto the lowest, prepared themselves to die in the quarrell and defence of their faith: he added moreover, that it was very rash and without all reason, that so great a multitude, in so short a space, should so sodenly be executed, and in so saying he fell a perswading of the Emperor so long untill his words prevailed, and the Emperor was with reason appeased. Thus the *Edessians* avoided the overthrow pretended of the Emperor towards them.

Chap. 17. in
the Greeke.

* Chap. 18. in
the Greeke.

Rufinus reporteth this story
lib. 2. cap. 5.
eccles. hist.

CHAP. XV.

How the Emperor Valens put many to death, whose names began with Th, by reason of certaine Necromancie, wherunto he gave some credit.

ABOUT that time a certaine pestilent spirit used the tyrannicall cruelty of the Emperor to the satisfiing of his divellish lust. For he allured certaine fond and curious kind of people,

Chap. 19. in
the Greeke.

ple, to search and sift out by Necromancy, who should succeed *Valens* in the Empire. The diuell after his wonted guile, gave no perfect and plaine, but a very dark and doubtfull answer unto the conjurers, that his name began of foure letters *Th, E, O, D.* which should succeed *Valens* in the Empire, and that his name was compound. The same thereof was spred to far that it came to the Emperors yeares. He as it fell out, neither attributed casualties, neither referred the knowledge of things to come, neither admitted the bestowing of scepters, to lie in the power of God, whose providence ruleth all things: but laying aside the principles of Christian Religion, the which colourably he pretended, executed divers whom he suspected should enjoy the Imperiall scepter after him. So that he dispatched out of the way as many as were called *Theodorus, Theodotus, Theodosius, Theodulus* or after any such like names. Of which number was *Theodosius* a noble man, the son of a Senator, being brought unto *Valens* from *Spaine*, who lost his head. Many for feare changed their names which their parents had given them at their comming into the world, and denied themselves and their owne names, being in great perill and danger of their lives. But of this matter thus much shall suffice.

Chap. 20. after
the Greeke.

CHAP. XVI.

After the decease of Athanasius, Peter became his successor: but the Arians by the commandement of the Emperor clapt Peter in prison, and placed Lucius in the Bishopricke.

Athanasius di-
ed Anno Dom.
375.

* Chap. 21. in
the Greeke.
Peter Bishop
of Alexandria.

Here we have to learne, that while *Athanasius* Bishop of *Alexandria* lived, the Emperor through the providence of God, tempered himselfe from troubling of *Alexandria* and *Egypt*, because he understood that there was a great multitude which would live and die with *Athanasius*: and therefore he feared if *Alexandria* were set on an uprore (for it is a hot and hasty kind of people) least the Common weale should thereby greatly be molested. *Athanasius* in the end, after many skirmishes endured in the quarrell of the Church: after he had bene Bishop fixe and forty yeares not without great hazard of his life, departed out of this world in the Consulship of *Probus* and the second of *Gratianus*, and left behind him *Peter* a godly and a zealous man to succeed him. * Immediately the *Arians* set up themselves, they brag and boast of the Emperors religion, and in all the hast they certifie the Emperor, who then continued at *Antioch* of *Athanasius* death. *Enzoius* also the *Arian* being then at *Antioch*, determined with himselfe, by reason of the opportunity of the time, in all the hast to ride into *Alexandria* for to confirme *Lucius* the *Arian* in the Bishopricke. The same likewise seemed good unto the Emperour. Wherefore he prepareth himselfe, and taketh his voyage into *Alexandria*, together with great power from the Emperour. There accompanied him *Magnus* the Emperours Treasurer. The Emperour sent with him a commandement unto *Palladius* Lieutenant of *Alexandria*, that he should aide the enterprise of *Enzoius* with armed souldiers. Being come to *Alexandria* they laid hand on *Peter*, and clapt him in prison: the rest of the Clergy they banished, some unto one place some unto another: but *Lucius* they staled Bishop.

Chap. 22. in
the Greeke.

CHAP. XVII.

How Sabinus the Macedonian made no mention of the mischiefs committed by Lucius the Arian: how Peter Bishop of Alexandria fled unto Damasus Bishop of Rome and saved his life: of the cruelty which the Arians exercised upon the worshippers which lived in the desert.

Although *Sabinus* being halfe an *Arian*, and therefore a concealer of the hainous faults of his friends, made no mention of the horrible acts committed immediatly after the stalling of *Lucius* in the Bishops sea of *Alexandria* against such as inhabited the rest of *Egypt*, by imprisoning of some, tormenting of others, exiling of the rest: yet *Peter* after he had escaped out of prison, signified how great they were by his epistles written unto all the Christian Churches under heaven. Who as soone as he got out of prison, fled unto *Damasus* Bishop of *Rome*. Wherefore the *Arians* though they were few in number, yet the world favoured them so much, that they held all the Churches of *Alexandria*. Not long after the Emperours edict was proclaimed, by vertue of the which as many as held the faith of *One substance* should appoint. Then were the religious houses in the desert spoiled, over-throwne

throwne and cruelly beaten to the ground. For the armed souldiers setting upon these silly and unarmed soules, who stretched not out the hand to their owne defence, they were miserably slaine: the manner of the slaughter was so lamentable, that it cannot be sufficiently manifested unto the world.

CHAP. XVIII.

Of Ammon the monke, and divers religious men inhabiting the desert.

Chap. 23. after the Greeke.

HAVING made mention of the monasteries in *Egypt*, there is no cause to the contrary but that we may discourse somewhat thereof. The places commonly called religious houses, though peradventure the originall of them was many yeares before: yet were they very much augmented and amplified by *Ammon* an holy man. Who though in the prime of his flourishing youth he disdained of wedlock, yet when he was exhorted by some of his friends, not to inveigle so bitterly against marriage, but to take a wife, he yeelded unto them, and was married. Immediately he led the new married spouse by the hand out of the parlour, with the wonted pompe and solemnity, into the bride chamber: when their friends were gone, he tooke the New Testament in his hand, read the Epistle of Saint *Paul* unto the *Corinthians*: expounded unto his wife out of the Apostle, such doctrine as concerned wedlock: enterlaced many other exhortations borrowed out of other writers: laid before her the discommodities of marriage, how heavy a case was the company of man and wife together, what bitter pangs and griping griefes women great with child have at the deliverance of their burthen. He added moreover unto these, the care and sorrow incident to the education and bringing up of children: last of all, he rehearsed the vertues and commodities annexed unto virginity: how the pure life, the undefiled and unstained vessel, was free from all the foresaid annoyances and cumbrances: and that virginity commended us highly, and presented us next unto God. When he had used these and the like reasons with his wife, as yet being a virgin, they prevailed so much, that she was perswaded before their comming together, to forget the wonted familiarity of man and wife. Wherefore both they having concluded among themselves touching the premisses, got them immediately unto the mount *Nitria*, where for a season they led a monasticall life in a blind cottage, without respect of sexe, not thinking either on man or wife, for they were as the Apostle saith, *one body in Christ*. In a while after the new married spouse, the undefiled virgin, reasoneth thus with *Ammon*. It becommeth not you, in so much you have vowed temperancie and chastity, to have a woman in your sight in so narrow and strait a roome. Wherefore if you thinke my advice any thing to the furtherance of continency and vertuous life, let us both severally leade solitary and monasticall lives. Thus they agreed betweene themselves, and parting asunder one from the other, spent so the rest of their daies. Both abstained from wine and oyle: their food was dry bread: they fasted sometimes one whole day, sometimes two, some other times more. *Antony* who lived in those daies (as *Athanasius* Bishop of *Alexandria* writeth in his life) saw the soule of *Ammon* after his decease caried up of the Angels into heaven. Wherefore many became earnest and zealous followers of *Ammons* trade of life: so that the mount *Nitria* and *Scitis* were full of religious men, whose lives severally to pen, would require a peculiar volume. But in so much there were of them many singular and rare men, renowned for their monasticall discipline, and partly also for their Apostolike trade of life, famous also for many notable acts and sage sentences, worthy of immortall memory, it shall not bee amisse in my opinion, to cull out, and here lay downe divers things which may seeme commodious for the profit of the studious readers. The report goeth that *Ammon* never beheld his naked body: and that he was wont to say: *that it was a shamefull thing in a monk, to delight himselfe with the sight of his bare skin*. Of the same man it is reported, that going about by chance to passe over a river, and very loth to shift himselfe, to have prayed unto God, that he might not be foiled, neither hindered of his enterprise: an Angell to have come and conveyed him over unto the further banke. *Didymus* also another monk having lived 90. yeares, is said in all that space, never to have kept company with man. *Arsenius* of the same vocation, was never wont to excommunicate the yonger sort when they had offended, but such as profited very much in the monastical discipline. His reason was this: *A yong man when he is chastised (saith he) with excommunication, forthwith wil disdaine, and take the matter in snuffe: but he that profiteth, will quickly perceive the grieve and be sore pricked with punishment*. *Pior* was wont to cate as he walked & being demanded, why he

Ammon a Monke, yet married.

Antony.

Didymus.

Arsenius.

Pior.

Isidorus.

Pambo.

Psal. 38.

The idle
Monk is a
thiefe.
Petirus.

2. Macarius.

Evagrius.

Evagrius in
his book en-
titled the
Monke.

did so made this answer: that he took not feeding for a severall work, but as an od or superfluous thing. Unto another that asked of him the like, he gave this answer: *My behaviour is as you see, least the mind by pampering of the carcassee be puffed up with fleshy pleasure.* Isidorus affirmed that for the space of forty yeares, his mind had not consented to sin, that he had never yeelded to fleshy lust, or furious anger. Pambo a simple and an unlearned man, came unto his friend to learne a Psalme, and hearing the first verse of the thirty and eight Psalme, which is thus read: *I said I will take heed unto my waies, that I offend not in my tongue,* would not heare the second, but went away saying: *This one verse is enough for me, if I learne it as I ought to do.* And when as his teacher blamed him for absenting himselfe whole six moneths, he answered for himselfe, that as yet he had not well learned the first verse. Many yeares after that, when as one of his acquaintance demanded of him, whether he had learned the verse: he said againe: that in nineteene yeares he had scarce learned in life to fulfill that one line. The same man when as one delivered him money to the reliefe of the poore, and said tell the summe, made answer: *We need no counters, but a sound mind and a settled conscience.* The report goeth that at the request of Athanasius the Bishop he came from the desert into Alexandria, and seeing there a certaine light woman, sumptuously attyred and gorgeously arayed, to feed the eyes of fond people, to have burst out into teares. And being demanded what the cause was, and wherefore he wept, to have answered, that two things moved him to lament very fore. One was, that he saw the gay and painted woman to run headlong into destruction: the other was that he was not so carefull and earnest in pleasing of God, as she busied to baite and entrap men already burthened with sinne and iniquity. Another said: *the Monke that lived idly and laboured not for his living, was no otherwise to be taken, then for a thiefe, a rogue, or a vagabond.* Petirus a man of great skill in metaphysicall and divine contemplation, gave out one precept or other continually unto such as conferred with him: his manner was to conclude every sentence with a prayer. Among the foresaid religious men of that time, there were two of equall fame and renowne, of like piety and vertue, of one name and appellation, either was called Macarius, the one of the upper part of Egypt, the other of Alexandria it selfe: both flourished and excelled in many things, as monasticall discipline, institution of godly life, right conversation, and strange miracles. The Egyptian Macarius cured so many men, cast out so many devils out of such as were possessed of them, that all the wonderfull acts he wrought, desire a peculiar volume. He mingled austere severity with temperate reverence and gravity towards them which reasoned or dealt with him. The Alexandrian Macarius, although in all other things he fully resembled him, yet in this one point was he farre from his disposition, for he behaved himselfe cheerefull and pleasant towards all them that talked with him, so that with his courteous civility, and comely mirth, he allured many young men unto the monasticall trade of living. Evagrius was a disciple of theirs, who at the first was a Philosopher in word, but afterwards indeed and truth it selfe. This man was first made deacon at Constantinople by Gregory Nazianzen: thence together with him went he into Egypt, & there had conference with the foresaid religious men: he became an earnest follower of their trade of life, and wrought as many miracles as both the Macariuses before him. He wrote learned bookes, one intituled *the monk*, or of that trade of life which consisteth of practise: another called *Gnosticus* of science or knowledge, divided into fifty chapters: a third *Antirreticus*, that is, a confutation collected out of holy Scripture, against the temptation of devils, divided into eight parts, resembling very fitly the number of the eight devises or imaginations of mans mind. Moreover he wrote six hundred problemes, to the understanding of things to come. Unto these are added two bookes in verse, one unto the monkes inhabiting the monasteries and publicke assemblies: the other unto him that leadeth a virgin life: what singular bookes these are, I referre it unto the judgement of the reader. Yet opportunity serveth (in my opinion) presently to alledge here, some part of his booke called the Monke, and to linke it with this our history, for thus he writeth: *The institution and trade of life laide downe by the monkes of old, is necessarily to be knowne of us, and furthermore we have to direct our waies thereafter. For they uttered many sage sentences, and did many notable and worthy acts. Of which number, one said, that a drie and spare kind of diet, at all times precisely kept (mingling brotherly charity and love withall) would quickly purge mans mind of all perturbation and fond humour of humane and earthly affection. The same man delivered a certaine brother that was wonderfully tormented in the night season with spirits, for he charged him alwaies with devotion*

devotion to minister unto the poore fasting. Being demanded why: There is no way (saith he) to quench the fiery heate of perturbation, so soone as by almes and charity. One of them which at that time were called wise, came unto Antony the just, and reasoned with him, saying: O father, how can you prolong your daies, being bereaved of that solace and comfort, which is by reading of bookes, and perusing of holy writers? My book O Philosopher (saith Antony) is the contemplation of all the creatures under heaven, in the which as often as I am disposed, I may reade the wonderfull works and writings of God. The old Egyptian Macarius; the chosen vessell, demanded of me the reason why, when we remember the injuries that men do unto us, we doe weaken the seat of memory ingrafted in the mind: but when we call to remembrance such spite as the diuill oweth us, the memory taketh no hurt: and when I mused what to answer, and requested him to resolve me the doubt, he said: that the former perturbation was contrary to nature, the latter agreeable with the heat and anger of nature. Furthermore, when I came unto the holy father Macarius, about noone time, in the heate of the day being sore a thirst, and requested of him a draught of water: Be content (saith he) with the shade, for many that travell on earth, and many that traffick by Sea, have not that. When that I reasoned with him of continency: God send thee well to do O sonne (saith he) these twenty yeares have not I taken my fill either of bread, or water, or sleepe. For I ate bread by weight, and dranke water by measure, and slept few houres, my manner is to leane unto a wall and so take a nap. A certaine Monke understanding of his fathers death, told him that brought him the tydings thus: Hold thy peace (friend) utter no such blasphemie, for my father is immortall. A certaine brother sold the New Testament, being his onely booke, and gave the money to relieue the poore, and uttered a worthy saying withall: I have sold the same booke which saith, Sell all that thou hast, and give to the poore. There is a certaine Isle not far from Alexandria northward, situated over the brook of Marie, where there dwelled a Monke of the sect of Gnostici a notable man, he said that all whatsoever the Monkes did, were done for five causes: for God, for nature, for custome, for necessity, and for handy work. At another time he said, that naturally there was but one vertue, yet because of the powers and faculties of the soule where her seate resteth, the same one was devided into sundry parts and members. The light of the Sunne (saith he) wanteth forme and figure, yet by reason of the windowes and chinkes, through the which it pierceth, it is said to have a figure. It is reported of him that unto another Monke he said thus: I do therefore cut off all occasion and baites of fleshly pleasure, to the end I may expell every humour that tendeth to heate of anger. I am verily perswaded, that this heate of anger contendeth for pleasure, disquieteth the quiet disposition of my mind, and bereaveth mine understanding of her force. Another fatherly old man said: That love or charity could never boord or lay up great store of meate & mony. Again he said, that to his knowledge, the diuill never deceiveth him twise in one thing. These among other things hath Evagrius remembered in his booke entituled, The trade of life which consisteth of practise. In his book called Gnosticus, he writeth thus: That there are foure vertues, and so many offices or functions belonging unto them, we have learned of Gregory the Iust: Prudence, Fortitude, Temperance, and Iustice. The office of Prudence, is to contemplate those faculties that appertaine unto the mind, (these he affirmed to proceed of wisdom) without intermedling with words. The office of fortitude, is firmly to persist in the truth, and though therefore thou suffer grievous torment, yet it is thy part never to yeeld unto falshood. The office of Temperance, is to receive seeds of the highest and supreme husbandman, and to put him by that poppeth in any other seed. Last of all, the office of Iustice, is to render an account of every thing worthily: he said that this vertue acknowledged some things obscurely, signified other things darkely, explicated some things openly, to the profit of the ignorant and unlearned. Basilus of Cappadocia, the pillar of truth, said: that the knowledge which one man learneth of another, is made perfect by continual use and exercise: but that which through the grace of God is ingrafted in the mind of man, is made absolute by justice, gentlenesse, and charity: And that they which are subject unto perturbation, may bee partakers of the former, but of the latter they onely which are purged of all such heate and motion, who also while they pray unto God, doe behold the proper and peculiar light of the mind shining to the comfort of their soules. Blessed Athanasius likewise, the light of all Egypt, said that Moses was commanded to set the table northward: let them therefore which are in contemplation remember alwaies who the adversary is which assaulteth them, and see that they endure manfully all temptations: and that they refresh and relieve cheerefully all such as frequent unto them. Serapion Bishop of Thmuis spake much like an Angell, that the mind which feedeth upon spirituall knowledge, must thoroughly be cleansed: that the parts of the mind, which boile with fire heat of rage, must

Antony.

Macarius.

Evagrius in
his book in-
tituled of Sci-
ence or know-
ledge.
Prudence.
Fortitude.
Temperance.
Iustice.

Basilus.

Athanasius.

Serapion.

Dydimus.

Ammonius a religious man cut off his eare and fled away because hee would not be Bishop. Evagrius refused a Bishoprick.

be cured with love and brotherly charity: and that the lust of the flesh, being crept into the inner closet of the mind, is to be suppressed with continency. Dydimus that great doctour, and beholder of heavenly things, was accustomed to say: Ponder with thy selfe alwaies the precepts of the providence and judgement of Almighty God, endeavour to retaine in thy memory the summe of them, for many do erre therein: the precepts of judgement thou shalt easily discerne in the variety of bodies, and in the alteration of all the creatures under heaven: the precepts of providence thou shalt perceive, in those meanes whereby we are drawne from vice and ignorance unto vertue and knowledge. These things have we borrowed out of *Evagrius* bookes, and alledged here for the profit of the studious reader. Another monk there was a very notable man called *Ammonius*, who by chance being at *Rome* together with *Athanasius*, was nothing curious, he desired to see nothing of all the gay and gorgeous building of the city, save the temple of *Peter* and *Paul*. The same man being urged with a Bishoprick, fled away secretly, cut off his right eare, that the deformity of his body might be a canonically impediment, so that he should not be chosen Bishop. Afterwards when that *Evagrius* (being chosen Bishop by *Theophilus* Bishop of *Alexandria*) had run away without maiming any part of his body, and by chance met *Ammonius*, whom he merily taunted for committing so hainous an offence in cutting off his eare, and that he should answer for it before God: *Ammonius* answered: And dost thou think *Evagrius* to escape punishment, for that of selfe love thou hast shut up thy mouth, and not used the gift and grace which God hath given thee? There were at that time sundry other rare and singular men of those religious houses, of whom to make rehearfall would be too long, for that in running over their severall lives, and the strange miracles wrought by them, by reason of their singular vertue and holinesse, we should farre digresse from our former discourse. Wherefore if any man be desirous to know further of their acts, to understand more of their trade of life, to learne their profitable sayings and sentences, to be instructed how they strove with beastes, and overcame them: let him reade the booke of *Palladius* the monke, who was the disciple of *Evagrius* the which he wrote only of them. For all that appertained unto them, is fully laid downe there, where also there is a discourse of the women which led the like trade of life with the aforefaid holy men. *Evagrius* and *Palladius* flourished in a while after the death of *Valens*. But now let us returne thither where we left.

Chap. 24. after the Greek.

CHAP. XIX.

Of the religious men that were exiled, and how that God wrought miracles by them, and drew all men unto him.

Ruff. l. 2. c. 8.

WHen the Emperor *Valens* had by law ordained that persecution should be raised against all that maintained the faith of *One substance* throughout *Alexandria* and *Egypt*, all was destroyed, whilest that some were brought before the barre, some clapt in prison, some others diversly tormented; for they vexed them with sundry punishments which led a peaceable and quiet life. When these things were practised at *Alexandria* according unto *Lucius* his pleasure, when that *Euzoius* also was come back from *Antioch*, the captaine with great power together with the company of *Lucius* the *Arian* (who was nothing behind, but without all compassion vexed these holy men farre more grievously then the souldiers did) marched forwards, towards the monasteries of *Egypt*. When they came to the place, they found the men after their wonted manner, powring out prayers unto God, curing of diseases, casting out of divels. These men making no account of miracles, would not suffer them in their accustomed places to accomplish their usuall lyurgy, but chased them away. Neither were they content with this, but proceeded forwards in their madnesse, and stirred up the heady and rash multitude against them. This, *Ruffinus* reporteth himselfe to have seene, and to have beene partaker with the of the same calamity. Then the things specified by the Apostle, seemed in them to be fulfilled anew. For many of them were set at nought scourged, spoiled of their raiment, fettered in prison, crushed with stones, beheaded with bloody swords, shut up in the desert, covered with sheepe and goats skins, destitute of aid and succour, grievously afflicted, wonderfully troubled with adversity, whom the world was not worthy to enjoy, neither the earth to beare so holy a burthen: many wandred in deserts and dangerous waies, they hid themselves in mountaines, in denes, in caves, and hollow rocks. These afflictions they suffered for their faith, for their workes, for their

their gift of healing, the which God miraculously wrought by them. Yet as we have to conjecture, it pleased the providence of Almighty God, that they should endure such great calamities, to the end their misery might be a medicine to reduce other unto the health of their soules, purchased by God himselfe. The end proved that the premises were no lesse. For after that these notable men, through their invincible patience and sufferance, had overcome these sundry and manifold torments, *Lucius* being deceived of his purpose, perswaded the captaine to exile the fathers and ringleaders of these religious men, by name *Macarius* the *Egyptian*, and *Macarius* the *Alexandrian*. These men were banished into an isle where there was not a Christian. In this isle there was an idoll grove, whom all the inhabitants worshipped for their god. When these holy men came thither, all the divels that were conversant there, began to tremble for feare. At that time such a miracle as followeth is said to have been wrought. The priests daughter was suddenly possessed of a divell, she raged out of measure, and kept a foule stirre, neither could her fury any kind of way be mitigated, but she exclaimed and cried out against these godly men, saying: Why came ye hither to chase us away? Then the holy men revealed and made manifest unto all those inhabitants, the gift which God had bestowed upon them. For they cast the divell out of the maid, they deliver her safe and sound unto her parents, and convert both priest and people unto the Christian faith. Immediately they changed their religion, and were baptized, and willingly embraced the service of Almighty God. Wherefore those holy men being grievously persecuted for the faith of *One substance*, were proved and sufficiently tried themselves, ministered both health and salvation unto others, and also confirmed that holy and reverend faith.

A miracle.

CHAP. XX.

Chap. 25. in the Greeke.

Of Didymus a blind man yet of great skill and knowledge.

ABout that time God raised in the world another rare and singular man, by whose meanes he made the faith to flourish: for *Didymus* a notable man, excelling in all kind of literature, was famous at that time. Who being a yong man, and entring into the principles of learning, was wonderfully plagued with sore eyes, so long untill that at length he was bereaved of all his sight. But God in steed of the outward fence of the eye, endued him of his goodnesse with rare gifts and understanding of the mind. For look what he could not attaine unto by the eye, that got he by the eare. Because that of a child he was of great towardnes, sharp witted, and of singular capacity, he farre excelled all the famous wits of his time. For he was quickly seene in all the precepts of grammer: Rhetorick he ran over sooner then the other: it was a wonder to see in how short a space he profited greatly in philosophy: first he learned *Logick*, next *Arithmetick*, then *Musick*, afterwards the rest of the liberall arts, the which he so applied, that he was able to encounter with them who by the helpe of their eye-sight had profited very much therem. He was so perfect in the Old and New Testament, that he made thereupon many commentaries. He published three books of the Trinity. He interpreted the books of *Origen* intituled *Of principall beginnings*, lest commentaries thereof, commended the books highly, condemned for fooles such as not understanding what he wrote, found fault with the works, and accused the writer. Wherefore if any be desirous to know the profound skill and great study of *Didymus*, let him peruse his works, and there he shall be fully perswaded. The report goeth that *Antony* a good while ago, in the time of the Emperor *Valens*, comming out of the desert, because of the *Arians*, into the city of *Alexandria*, had conference with this *Didymus*, and understanding of his great skill and knowledge, he said unto him: Let it not grieve thee at all (O *Didymus*) that thou art bereaved of the corporall eyes and carnall sight, for though thou want such eyes as commonly are given to flies and gnats for safety, yet hast thou greatly to rejoyce, that the eyes wherewith the Angels do behold, wherewith God himselfe is seene, wherewith the cleare shining of the celestiall God-head is comprehended, are not digged out of thy head. These as they say, were the words of *Antony* unto *Didymus*. At that time *Didymus* was a great patron, and defender of the true faith against the *Arians*: he withstood them, he dissolved their captious fallacies, and confuted their lewd and false arguments.

Didymus.

CHAP.

Chap. 26. after
the Greeke.

CHAP. XXI.

Of *Basilus* Bishop of *Casarea* in *Cappadocia*, and *Gregory* Bishop of *Nazianzum*.

EVEN as *Didymus* by the appointment of God himselfe withstood the *Arians* at *Alexandria*, so in other cities did *Basilus* of *Casarea* and *Gregory* of *Nazianzum*, of whom now fit opportunity is ministred to discourse. Although the fame of them is rise in every mans mouth, and the great profit that ariseth by their works, is of great force, to their praise and commendation: yet seeing that then the Christian faith was greatly furthered by them, as by two great lights, it is our part to say somewhat of them. If in case that any will compare *Basilus* with *Gregory*, and with long discourse conferre the life and learning of the one with the other, it will be long ere he shall be able to discerne whether to preferre of them both. They were both equally matched for right trade of life, for each kind of knowledge, divine and prophane. Being young men in the floure of their youth, they heard at *Athens* the famous Rhetoricians *Himerius* and *Proaeresius*: afterwards at *Antioch* in *Syria*, they frequented the schoole of *Libanius* in the end they excelled in Rhetorick. When they were thought worthy men to deliver unto the world the precepts of philosophy, & were intreated of many to take that function upon them: when as also others perswaded with them to become Orators: they set nought by both those trades, they despised the manner and guise of Rhetoricians, and gave themselves unto solitary and monasticall life. Wherefore as soone as they had sufficiently profited in philosophy, under a certaine reader who then was a professor at *Antioch*, they provided for themselves the commentaries of *Origen* (who then was famous throughout the world) and learned out of them to expound and interpret the holy & sacred Scripture. Being exercised in them, they valiantly encountred with the *Arians*. And when as the *Arians* alleaged *Origens* books, for the confirmation of their hereticall opinion, they refuted their ignorance: and shewed by plaine demonstrations, that they understood not the mind and meaning of *Origen*. For *Eunomius* a favourer of that sect, and as many *Arians* as were of greatest reputation, and accounted the profoundest clerks, in respect of all the rest, when they disputed with *Gregory* and *Basil*, proved themselves fooles, and unlearned persons. *Basil* first of all being ordained Deacon of *Meletius* Bishop of *Antioch*, afterwards Bishop of *Casarea* in *Cappadocia*, where he was borne: gave himselfe wholly to the furtherance & profit of the Church of God. When he feared greatly least the new device of *Arian* braine would creepe throughout the provinces of *Pontus*, he got him into those parts in all the hast, and ordained there the exercise of monasticall life, instructed men in his opinion, and confirmed the wavering mind of weaklings in the faith. *Gregory* also being made Bishop of *Nazianzum*, a meane city of *Cappadocia*, (whereof his father had beene Bishop before him) did the like unto *Basil*s doings. As he passed throughout the cities, he confirmed the faint and weake in the faith: by oft visiting of *Constantinople*, he settled with his grave lessons and great learning, the minds of all them that imbraced the faith of *One substance*. Wherefore in a short while after, he was by the voice and consent of many Bishops, chosen Bishop of *Constantinople*. When the fame of them both was blazed so farre that it came to the Emperour *Valens* eares, in all the hast hee gave forth commandement, that *Basil* should be brought from *Casarea* before him to *Antioch*. He was no sooner come, but the Emperour charged he should be brought before the tribunall seate of the President. When the President demanded of him, why and wherefore he liked no better of the Emperours religion? *Basil* unfainedly and freely spake his mind of the Emperours opinion, yet highly commended the faith of *One substance*. When the President threatned him with present death: I would to God (saith *Basil*) it would fall out so well on my side, that I might leave this carkasse of mine in the quarrell of Christ, in the defence of my head and captaine. When the president advised him againe and againe, to remember himselfe better, the report goeth that *Basil* said unto him: As I am to day, so shalt thou finde me to morrow, but I pray God thou alter not thy mind. Then lay *Basil* in prison that whole day. In a while after the Emperour *Valens* sonne, by name *Galates*, of youthly and tender yeares, fell into so dangerous a disease, that the Physitions gave him up, despairing of his recovery: whose mother *Dominica* the Empresse told her husband the Emperour, that the same night she was wonderfully disquieted in her sleepe with uglye shapes, and dreadfull visions of devils and wicked spirits: that the child was visited with sicknesse because of the contumely and reproch he had done unto *Basil* the Bishop. The Emperour marking diligently the words

Basil Bishop
of *Casarea* in
Cappadocia.

Gregorius first
Bishop of *Na-*
zianzum, af-
terwards of
Constantino-
ple.

Basil reasoneth
with the
Arian presi-
dent of *An-*
tioch.

words of his wife, mused a while, and pondered them with himselfe, at length resolved himselfe what was to be done, sent for *Basil*, & because he would know the truth, reasoned thus with him: If thy faith and opinion be true, pray that my son die not of this disease. Then *Basil* answered, If thou wilt promise me to beleve as I do, and if thou wilt bring the Church unto unity and concord, thy child no doubt shall live. When the Emperor would not agree unto this, let God (saith *Basil*) deale with the child as pleaseth him. Immediately after this conference *Basil* was set at liberty, and forthwith the child died. Thus much have we runne over of both these mens doings. They both left behind them unto the posterity many notable bookes, whereof *Ruffinus* reporteth himselfe to have translated some into the Latine tongue, *Basil* had two brethren *Peter* and *Gregory*. *Peter* led the solitary life, after the example of *Basil*: *Gregory* was a teacher, and finished after the decease of his brother, the Commentaries which *Basil* had left unperfect, upon the *Six daies workes*. The same *Gregory* preached at *Constantinople* a funerall Sermon upon the death of *Meletius* Bishop of *Antioch*. There are extant many other notable orations and sermons of his.

The conference of *Basil* and the Arian Emperor *Valens*.

CHAP. XXII.
Of *Gregory* Bishop of *Neocæsarea*.

Chap. 27. in the Greeke.

IN so much that many are deceived, partly because of the name, and partly because of the works attributed unto *Gregory*: we have to learne that there was another *Gregory* borne in *Neocæsarea* a city of *Pontus*, who was the disciple of *Origen*, and far more ancient then the former men we spake of even now. This *Gregory* is much spoken of, not only at *Athens*, and at *Berytus*, but throughout *Pontus*, and in manner throughout the whole world. As soone as he had left the famous schoole of *Athens*, he gave himselfe at *Berytus* unto the study of the civill lawes: and hearing there that *Origen* professed divinity at *Cæsarea*, got him thither in all the hast. And when he had been the auditor of the heavenly doctrine, he made no account of the *Romane* lawes, but leaned thenceforth unto that. Wherefore having learned of him the true philosophie, at the commandement of his parents he returned unto his native country. Being a lay man he wrought many miracles, he cured the sicke, he chased divels away by his Epistles, he converted the Gentiles and Ethnicks unto the faith, not onely with words, but with deeds of far greater force. *Pamphilus Martyr* made mention of him in his bookes written in the defence of *Origen*, where the oration of *Gregory* in the praise of *Origen* is laid downe in writing. To be short, there were foure *Gregories*: first this ancient father, the disciple sometimes of *Origen*, next *Gregory Nazianzen*, thirdly *Gregory* the brother of *Basil* and the fourth of *Alexandria*, whom the *Arians* after the exile of *Athanasius* chose to their Bishop. Thus much of these men.

Gregory Bishop of *Neocæsarea*
Gregory Bishop of *Nazianum*.
Gregory the brother of *Basil*.
Gregory Bishop of *Alexandria* an Arian.

CHAP. XXIII.

The originall of the *Novatian* hereticks, and how that as many of them as inhabited *Phrygia*, celebrated the feast of *Easter* after the Jewish manner.

Chap. 28. in the Greeke.

ABOUT that time the *Novatians* inhabiting *Phrygia*, changed the daies appointed by the councill of *Nice* for the celebration of *Easter*, but how that came to passe I will declare as soone as I have laid downe the cause and originall why so severe a canon of the *Novatian* Church prevailed so much with the *Phrygian* and *Paphlagonian* nations. *Novatus* the priest severed himselfe from the Church of *Rome*, because that *Cornelius* the Bishop received into the communion after repentance the faithfull that fell from the Church, and had sacrificed unto Idols in the persecution under *Decius* the Emperour. When he had devided himselfe from the Church for the aforesaid cause, first he was made Bishop by such Bishops as were of his opinion: next he wrote epistles unto all Churches every where, that they should not receive as meete partakers of the holy mysteries, such as had sacrificed unto Idols, but exhort them unto repentance, referring the forgiveness and remission unto God, who is of power and authority sufficient to remit sinne. When the letters were brought into every province, every one judged thereof as pleased him best. Because *Novatus* had signified that such as after baptism committed a sin unto death, were not afterwards to be admitted unto the communion, the publishing of the canon seemed unto some too severe, unto others but right and reason, available also for the direction of godly life. When this controversie was tossed to & fro, the letters of *Cornelius* were sent abroad, signifying that there remained hope of pardon for such as had sinned after baptism. They both wrote contrary letters, & coveyed them unto the churches abroad. And whilest both went about to confirme his opinion

The Phrygi-
ans.
Scythians.
Thracians.
Paphlagoni-
ans.

Adultery ab-
ominable.

A Councell of
Novatian Bi-
shops held at
Pazum, a pel-
ting village,
where contra-
ry to the Ni-
cene Councell
they keepe
Easter with
the Iewes.

Chap. 29. in
the Greeke.

Damasus Bi-
shop of Rome.

Ursinus a Dea-
con of the
Church of
Rome, aspired
unto the Bi-
shoprick.

Chap. 30. after
the Greeke.

opinion with testimonies of holy Scripture, every man (as the manner is) look where affecti-
on led him, there he addicted himselfe. For such as were given to sin, took occasion by the li-
berty and favour that was granted them, went forwards headlong into every shamefull
crime. The *Phrygians* are a nation farre more temperate and modest then others, for they
sweare very seldome. The *Scythians* and *Thracians* are hotter and more prone unto anger.
For they that are nearer unto the rising of the Sun, are set more upon lust and concupiscence.
The *Paphlagonians* and *Phrygians* are inclined to neither of these perturbations. For at this
day they use no running at tilt, no such warlike exercise, neither do they use to pastime them-
selves with spectacles and stage playes. Wherefore these kind of men in mine own opinion,
draw neere unto the drift and disposition of *Novatus* letters. Adultery is counted among
them for a detestable and horrible sin. It is well knowne that the *Phrygian* an *Paphlagonian*
trade of life is farre modester, and more chaste and continent then any other hereticall sect
whatsoever. I conjecture that they shot at the same modest trade of life, which inhabited the
west parts of the world and leaned to *Novatus* opinion. *Novatus* himselfe though he varied
from the Church of *Rome*, by reason of a certaine severe trade of living: yet altered not he
the time appointed for the celebration of *Easter*. For he alwaies observed the custome of
the west Churches, and celebrated it as they did. For such as live there since they were *Chri-*
stians kept alwaies that feast after the Equinoctiall spring. And though *Novatus* himselfe
was put to death in the persecution under *Valerianus*: yet such as in *Phrygia* are so called
of him, though they be fallen from the faith of the Catholick Church, were licenced to be-
come partakers of his communion, at what time they altered the celebration of *Easter* day.
For in the village *Pazum*, where the springs of the flood *Sangarius* are found, there was a
councell summoned of few, and the same very obscure *Novatian* Bishops, where they de-
creed, that the manner and custome of the *Iewes*, who kept the daies of unleavened bread,
was to be observed, and that the time appointed by them was not to be broken.
This have we learned of an old man who was a priests sonne, and present at the Councell
with his father: whereat *Agelius* the *Novatian* Bishop of *Constantinople* was not, neither
Maximus of *Nice*, nor the *Novatian* Bishop of *Nicomedia*, neither the Bishop of *Cotnaum*,
who was of the same opinion with the rest: for these were they that chiefly laid downe the
canons of the *Novatian* Churches. These things were of old in this sort. Not long after be-
cause of this Councell (as it shall be shewed in another place) the *Novatian* Church was de-
vided within it selfe.

CHAP. XXIIII.

Of *Damasus* Bishop of *Rome*, and *Ursinus* his Deacon, and of the great stirre
and slaughter that was at *Rome* because of them.

NOW let us returne unto the affaires of the West that were done at the same time.
When the Emperor *Valentinianus* lead a peaceable and quiet life, molesting no kind
of sect: *Damasus* succeeded *Liberius* in the Bishoprick of *Rome*, at what time the
quiet state of the *Romane* Church was wonderfully troubled, the cause as I could learne, was
as followeth, *Ursinus* Deacon of that Church, in the vacancy of the see, made sute for him-
selfe against *Damasus* to be chosen Bishop. Who seeing that *Damasus* was preferred, and
himselfe put backe, seeing also that all his canvass was to no purpose, fell from the Church
to raising of private and particular conventicles, and perswaded certaine base and obscure
Bishops to consecrate him Bishop. Wherefore they created him not in the open Church, but
in an odde corner of the Cathedrall Church called *Siconia*. This being done, the people was
all on an uprore. The tumult was not touching the faith or heresie, but whether of them both
by right should be Bishop. The heat of thronging multitudes was so grievous, and the con-
tention so great, that it cost many their lives. For which schisme and rebellion many both of
the Laytie and Clergy were grievously tormented by the commandement of *Maximinus*
the governour, and so was *Ursinus* foiled, and the enterprises of his faction suppressed.

CHAP. XXV.

After the death of *Auxentius* the *Arian* Bishop of *Millaine*, when there arose a great schisme
about the election of a Bishop, the which *Ambrose* Lieutenant of that province sup-
pressed, he himselfe by the voice of all that were present, and by the consent
of the Emperor *Valentinianus* was chosen Bishop.

About

ABout that time another strange act fell out at *Millaine*. When *Auxentius*, whom the *Arians* chose to be Bishop of that sea departed this life, all was there on an uprore about the election of a Bishop, and great strife there was, whilst that some would preferre this man, some other that man unto the Bishoprick. The tumult being raised, *Ambrose* Lieutenant of the city, who also was a Consull, fearing greatly lest that schisme would breed mischief in the city, came purposely into the Church for to appease the sedition. After that his presence had prevailed very much with the people, after that he had given them many notable exhortations, after he had mitigated the rage of the heady and rash multitude: al on a sodaine with one voice and with one mouth nominated *Ambrose* to their Bishop. For in so doing there was hope that all would be reconciled, and that all would embrace one faith and opinion. The Bishops that were present, thought verily that the uniforme voice of the people was the voice of God himselfe. Wherefore without any further deliberation they take *Ambrose* and baptize him (for he was a *Catechumenist*) and stail him Bishop. But when *Ambrose* came willingly to the baptisme, yet denied utterly he would be Bishop, they make the Emperor *Valentinianus* privy to their doings. He wondering at the consent and agreement of the people, supposed that which was done to be the work of God himselfe, and signified unto the Bishops that they should obey the will of God, and commanded they should create him Bishop: for God rather then men preferred him unto this dignity. When *Ambrose* was thus chosen Bishop, the citizens of *Millaine*, who aforetime were at discord among themselves, thenceforth embraced peace and unity.

*S. Ambrose was
chosen Bishop
of Millaine
Anno Dom.
378.*

CHAP. XXVI.

Of the death of Valentinianus the Emperour.

Chap. 32. after
the Greeke.

AFTER the aforesaid stirre was ended, when the *Sarmatians* assaulted the *Romane* dominions, the Emperor raised great power, and made expedition against them. The barbarians understanding of this, and foreseeing their own weaknesse, that they were not able to encounter with so great a power, sent embassadors unto the Emperor, craving of him that he would joyne with them in league, and establish peace betweene them. As soone as the Embassadors had presented themselves before him, he seeing that they were but abjects and rascals, demanded of them: What, be the rest of the *Sarmatians* such men as you are? When the Embassadors had answered: Yea O Emperor, thou seest the chiefest of the *Sarmatians* before thee, *Valentinianus* was wonderfully incensed against them, and brake out into vehement language: that the empire of *Rome* had ill lucke to fall into his hands, under whose raigne so beggerly and so abject a kind of barbarians could not quiet and content themselves with safety within their own bounds, but they must take armour, rebell against the *Romane* Empire, and so boldly proclaime open war. He strained himselfe so much in exclaiming against them, that he opened every veine in his body, and brake the arteries asunder. Whereof there gushed out such a streame of blood, that he died in the Castell commonly called *Bergitium*, in the third Consulship of *Gratianus*, together with *Ecetius*, the sixteenth of *November*. He lived foure and fifty yeares, and raigned thirteene. The sixt day after the decease of *Valentinianus*, the souldiers of *Italy* proclaimed Emperour *Valentinianus* the yonger, so called after his fathers name, who was of very tender yeares, at *Aconicum* a city in *Italy*. The rest of the Emperours understanding of this, tooke the matter very grievously, not because *Valentinianus*, who was brother to the one, and brothers sonne to the other, was chosen Emperor, but because he was appointed without their consent, unto whom it belonged to create him Emperor. But both gave their consents that he should be Emperor, and thus was *Valentinianus* the yonger set in the Imperiall seate of his father. We have to learne that this *Valentinianus* was got upon *Iustina*, whom his father married for all that *Severa* his first wife was alive, and for this cause, *Iustus* the father of *Iustina*, who a good while ago in the raigne of *Constantius* the Emperor was Lieutenant of *Picenum*, saw in his sleepe that his right side was delivered of the Imperiall purple robe. When that he awoke, he told his dreame to so many, that at length it came to the Emperour *Constantius* eare. He thereby was given to conjecture, that there should one be borne of *Iustus*, which should be Emperor, and therefore he sent from him that should dispatch *Iustus* out of the way. Wherefore *Iustina* now bereaved of her father, continueth a virgine. In proesse of time she became acquainted with *Severa* the Empresse, and had often conference with her. When that there

*Valentinianus
died Anno
Dom 380.*

A wicked law.

grue great familiarity betweene them, they used both one bath for to baine themselves. *Severa* seeing the beauty of this virgin as she bained her selfe, was wonderfully in love with *Iustina*, she told the Emperor what a goodly maid she was: that the daughter of *Iustus* passed for beauty all the women in the world: that she her self, though she were a woman, yet was wonderfully enamored with her sweet face. The Emperor printing in his heart the words which seemed only to pierce but the eare, devised with himselfe how he might compass this beautifull *Iustina* to his wife, not divorcing *Severa*, upon whom he had gotten *Gratianus*, whom also he made Emperor a litle before. Wherefore he made a law, that as many as would might lawfully have two wives, and proclaimed it throughout every city. When the law was proclaimed, he took *Iustina* to his second wife. upon whom he got *Valentinianus* the yonger, and three daughters, *Iusta*, *Grata*, and *Galla*. Of the which, two led their lives in virginity, the third, *Galla* by name, was married to *Theodosius Magnus*, on whom he got his daughter *Placidia*. For he got *Arcadius* and *Honorius* of *Placidia* his former wife. But of *Theodosius* and his children in another place.

Chap. 32. in the Greeke.

CHAP. XXVII.

After that Themistius the Philosopher had made an Oration in the hearing of Valens, the Emperour relented from persecuting of the Christians: and how the Goths in the time of Valens embraced the Christian faith.

* Chap. 33. in the Greeke.

Ulpilas translated the Bible into his owne tongue.

The difference betweene Arius and the Arian Goths.

Valens making his abode at *Antioch*, though he warred but little with forreine nations, (for the barbarians kept themselves within their bounds) yet pursued he continually such as held the faith of *One substance*, and ceased not daily to invent new devices and strange torments, wherewith he might plague them: untill that his fierce and cruell mind was somewhat mitigated with the Oration which *Themistius* the Philosopher pronounced before him: where he admonished the Emperor not to marvell though the Christians varied among themselves in religion: that if Christianity were compared with infinite multitudes of opinions raigning among heathen Philosophers (for there were above three hundred opinions, and great dissention about rules and precepts, whereunto every sect necessarily addicted themselves) it would seeme but a very small thing: and that God would set forth his glory by the diversity and discord in opinions, to the end every one might therefore the more stand in awe of his majesty, because it was not easie for every one to know him perfectly. Although he began to be somewhat the meeker after these and other such like perswasions which the Philosopher used, yet laid he not aside all his venomous spite and anger: for in stead of death he punished the Cleargy men with exile and banishment, so long, untill that his mischievous enterprize was stopped upon such occasion as followeth.* The barbarians inhabiting beyond *Istrum*, called *Goths*, by reason of civill wars, were divided into two parts: the one side was led by *Phritigernes*, the other by *Athanasius*. When that *Athanasius* seemed to get the upper hand, *Phritigernes* fled for aide against the enemy unto the *Romanes*. *Valens* the Emperor understanding of this, commanded the souldiers of *Thracia* to aid the one side against the other. The souldiers putting the enemy to flight, foiled *Athanasius* and got the victory. Which was a cause that many of the barbarian nations received the faith of *Christ*. For *Phritigernes* to requite the Emperours curtesie shewed unto him, embraced his religion, and perswaded his subjects to the same. Wherefore many *Goths*, who then addicted themselves unto the *Arian* opinion, partly for to feed the Emperours veine, and fully to please him, never left it unto this day. Then also *Ulpilas* Bishop of the *Goths* found out the *Gothicke* letters, and as soone as he had translated holy Scripture into that tongue, he determined with himselfe, that the barbarians should learne the blessed Word of God. Immediately after that *Ulpilas* had instructed in the Christian religion, as well the faction of *Athanasius* as the followers of *Phritigernes*, *Athanasius* tormented grievously many that professed the Christian faith, as if his country lawes and ordinances had been corrupted by their meanness: so that divers barbarians of the *Arian* sect then suffered Martyrdome. *Arius* because he could not withstand the errour of *Sabellius* the *Affricke*, fell from the right faith, saying that the Sonne of God was but lately created: but these men receiving the Christian faith with simplicity of mind, stuck not to spend their lives in the quarrell. Thus much of the *Goths* converted as afore unto the faith of *Christ*.

CHAP.

CHAP. XXVIII.

Chap. 34. after the Greeke.

How the Goths being driven out of their own country fled unto the Romane dominions, who being entertained of the Emperor, fell out to be the overthrow of the Empire, and the destruction of the Emperor himselfe, and how the wars with the Gothes wrought quietnesse to the true Christians.

IN a short while after, the aforesaid barbarians being reconciled and at one among themselves, were overcome by other barbarians their own neighbours called *Hunni*, & driven out of their own country, so that they were faine to flee unto the *Romane* Empire, they crooked unto the *Romanes*, and protested loyalty and subjection. *Valens* hearing of this, not foreseeing what was like to ensue thereof, commanded they should courteously be entertained, and herein only shewed himselfe clement. Wherefore he appointed them certaine countries of *Thracia* to inhabit, and thought himselfe happy for their comming. He thought to have of them at hand alwaies ready an exercised army and speedy host against the enemy: Moreover that the barbarian guard would be a greater terror unto adversary then the *Roman* souldiers. Thenceforth he neglected the training of *Romane* souldiers in feates of armes, and set at nought old weather beaten warriours, valiant and couragious captaines. In steed of the souldiers which were mustered and pricked throughout every village of the severall provinces, he required money, commanding that for every souldier they should pay fourescore crowns. This he did when that he had first released them of their tribute. This was the originall cause that the *Romane* affaires prospered not in a long time after. * For the barbarians now possessing *Thracia*, and enjoying with ease and security the *Romane* province, were immoderately puffed up and swollen with prosperity: they took armour against the *Romanes* which had beene their deare friends, and benefitted them diversly: they began to overrun and destroy all the countries about *Thracia*. When *Valens* heard of this, it was high time for him to leave exiling of the true Christians, and to turne himselfe unto these rebbels. Now mused he, and cast doubts with himselfe, immediatly he left *Antioch* and got him to *Constantinople*. By this meanes the heat of persecution kindled against the Christians was wholly quenched. Then also died *Euzoius* the *Arian* Bishop of *Antioch*, the fift Consulship of *Valens*, and the first of *Valentinianus* the yonger: in whose roome *Dorotheus* succeeded.

* Chap. 35. in the Greeke. Thus dealt the Saxons with the Brittaines.

CHAP. XXIX.

Chap. 36. after the Greeke.

How the Saracens under the raigne of Mavia their Queene, tooke one Moses a Monke a godly and a faithfull man to their Bishop, and embraced the Christian faith.

WHen the Emperor had left *Antioch*, the *Saracens* who before time were fellowes, friends, & in league with the *Romanes*, then first began to rebell: being governed & guided by a woman called *Mavia*. (whose husband had departed this life a litle before) they took armor against them. Wherefore all the provinces of the *Romane* dominions that lay towards the East had then wholly beene overrun by the *Saracens*, if the divine providence of God had not withstood their enterprises. The meanes were these, *Moses* a *Saracen* borne, led in the desert the monasticall trade of life: for his zeale and godlines, for his constant faith, for the strange miracles wrought by him, he was famous among all men. *Mavia* Queene of the *Saracens* required of the *Romanes* this *Moses* to be her Bishop, and in so doing she would cast of armour and joyne in league with them. The *Romane* captaines hearing of this, thought themselves happy if peace were concluded upon such a condition: and laying all delays aside, they command it should be so done. *Moses* therefore was taken from the wildernesse and sent to *Alexandria* for orders. When *Moses* was come in the presence of *Lucius* who then governed the Churches of *Alexandria*, he refused to receive orders at his hands, reasoning with him in this sort: I think my self unworthy of the priestly order, yet if it be for the profit of the Common-weale that I be called unto the function, truly thou *Lucius* shalt never lay hand upon my head. For thy right hand is imbrued with slaughter and bloodshed. When *Lucius* said againe that it became him not so contumeliously to revile him, but rather to learne of him the precepts of Christian religion, *Moses* answered: I am not come now to reason of matters of religion, but sure I am of this, that thy horrible practises against the brethren prove thee to be altogether void of the true principles of Christian religion. For the true Christian striketh no man, revileth no man, fighteth with no man: for the servant of God should be no fighter. But thy deeds in exiling of some, throwing of others to

Moses the Monke reasoned thus with *Lucius* the *Arian* Bishop.

wild beasts, burning of some others, do cry out against thee : yet are we ever surer of the things we see with our eyes, then of those we heare with our eares. When *Moses* had uttered these and other such like sayings, his friends brought him unto a certaine mountaine to be made priest of such as were there exiled. After that *Moses* had thus beene consecrated, the *Saracen* war ended. *Mavia* thenceforth was in league with the *Romanes*, and married her daughter to capitaine *Victor*. Thus much of the *Saracens*.

Chap. 37. after
the Greek.

CHAP. XXX.

When *Valens* was gone from *Antioch*, the *Catholickes* throughout the *East*, specially of *Alexandria*, thrust out *Lucius*, and placed *Peter* in his roome, who came with the letters of *Damasus* Bishop of *Rome*.

ABout that time, as soone as *Valens* had left *Antioch*, as many as were tossed with the grievous storme of persecution, specially at *Alexandria*, were comforted exceedingly and greatly refreshed, because that *Peter* was come thither with the letters of *Damasus* Bishop of *Rome*, confirming both the religion of *Moses* and the creation of *Peter*. The people boldning themselves upon the sight of these letters, thrust *Lucius* out of the Bishoprick, and placed *Peter* in his roome. *Lucius* being deposed got him in all the hast to *Constantinople*: *Peter* prolonging his life but a short time died, and left his brother *Timothee* to succeed him in the Bishoprick.

CHAP. XXXI.

After the returne of *Valens* into *Constantinople*, being reviled of the people because of the *Goths*, left the city and went against the barbarians. He joyned with them at *Adrianopolis* a city of *Thracia*, and was slaine the fiftieth yeare of his age, and the sixteenth of his raigne.

THe Emperor *Valens*, entring into *Constantinople*, in his sixt Consulship, and the second of *Valentinianus*, the thirtieth of *May*, found the citizens in great heavinesse. For the barbarians who lately had overrun *Thracia*, now began to set upon the suburbes of *Constantinople*, because there was then no power prepared to repell their violence. When the barbarians were come nigh unto the wals, the city was wonderfully sorry, they lamented their case, and forthwith they step unto the Emperor, and charge him that he entertained within his owne dominions, such as now were ready to cut his owne throate : they blame him that he withstood them no sooner : they condemned him because he proclaimed not open warres against them. As they run at tilt, and exercised such warlike and triumphant pastime, all with one consent ran unto the Emperour and cried out against him, that he had set such exercise at nought, saying : give us armour and we our selves will deale with them. While they exclaime in this sort, the Emperour began to boile within himselfe for anger, he left the city the eleventh of *June*, threatning them, that if he returned home againe safe and sound, he would plague the city of *Constantinople*, partly because they reviled him, and partly also for the treason they committed against the Empire, in aiding the rebell *Procopius*. When he had threatned he would utterly destroy the city, make it even with the ground, turne it to arrable land, for the plough to passe through the bowels thereof : he tooke his voiage against the barbarians, made them recoile farre from the city : he drave them as farre as *Adrianople* a city of *Thracia*, lying in the confines of *Macedonia*. As he joyned there with the enemy he was slaine the ninth of *August*, and the foresaid Consulship, the fourth yeare of the 289. *Olympiade*. Yet some say, that as he fled into a certaine village, the which was set on fire by the barbarian enemy, he was burned to ashes. Some other say he threw aside the imperiall robe, and thrust himselfe among the throng of footmen, and when the horsemen had yeelded without any great fighting, the footmen after the breaking of the array, as they stood confusedly to have beene all slaine, the Emperor after throwing away of the princely habit, when none could discerne who he was, also to have laine among them unknowne. He departed out of this life the fiftieth yeare of his age, after that he had reigned thirteene yeares together with his brother, and three yeares after his decease. This booke continueth the History of sixteene yeares.

Anno Dom.
381.

The end of the fourth Book of *Socrates*.

THE



THE FIFTH BOOKE OF THE ECCLESIASTICALL History of *Socrates Scholasticus*.

The Proëme.

BEfore we enter into the discourse of our fift book of Ecclesiasticall history, we desire the Reader to be admonished not to blame us, for that our speciall drift being to deliver to posterity in writing the Ecclesiasticall affaires, we have also (as farre forth as we could learne) mingled therewithall battels and bloody warres, at severall times waged in sundry parts of the world. For this have we done for divers causes. First that things done in wars might come to knowledge of posterity: Secondly lest the Reader by continuall consideration of the Bishops affaires, and their practises every where one against another, should be overcome with tediousnesse: but chiefly that it may appeare, how when the Common-weale hath beene tossed and turmoiled with troublesome dissention and discord, the Church of God likewise (as infected with the same contagious disease) hath beene altogether out of quiet. For whosoever with diligent observation will remember the aforesaid times, without doubt he shall perceive, that when the common-weale was on hurlyburly, the Church in like sort was shaken with the stormes of adversity. For either he shall find that both at one time were out of square, or that the ones misery ensued immediatly after the others misfortune: and sometime when the Church began to vary about religion, the Common-wealth immediatly followed after with rebellion, and some other times on the contrary: so that I am easily brought to beleeve, that the interchangeable course of these calamities, commeth not to passe by hap hazard, but by reason of our horrible sinne: that these mischiefs are sent in steed of punishments: or as the Apostle writeth: *Some mens sins are open before hand, hastening before unto judgement, and in some they follow after.* For the aforesaid causes we have mingled temporall with ecclesiasticall, prophane with divine stories. And though we could not attaine unto the knowledge of such battels as were waged in the raigne of *Constantine*, by reason it is so long ago: yet have we enterlaced such acts as befell since that time, as well as we could learne of aged and long lived men. We have therfore throughout our History made mention of the Emperours, because that since they began to embrace Christian Religion, the Ecclesiasticall affaires seemed very much to depend of them: so that the chiefeest Councils were in times past and are at this day summoned by their consent and procurement. We have therfore also remembered paganism and the Idolatricall service of the *Ethnicks*, because it wonderfully molested the quiet state of the Catholicke Church. Thus much I thought good to lay downe by way of preface: now to the History.

This fift booke containeth the History of 16. yeares and 8. mon. the ending *Anna Dom. 397.*

1 Tim. 5.

The councils were summoned by Emperors, and not by Popes.

CHAP. I.

How that after the death of Valens when the Gothes marched towards Constantinople, the city went out to meete them together with a few Saracens, whom Mavia the Queene had sent to aide them.

WHen the Emperour *Valens* was dispatched out of the way in such sort as no man was certaine of, the barbarians marched apace towards the wals of *Constantinople* and began to destroy the suburbs thereof. The people being moved with this, went forth of their owne accord to withstand the barbarian enemy, and every one took that weapon which came first to his hand. *Dominica* the Empreffe gave hire unto every one that went forth to battell, out of the Emperours treasury, as the covenant was with the souldiers. *Mavia* also the Queene of the *Saracens* (of whom we spake a litle before) being in league with the Empreffe, sent of her subjects to aide them. Thus the people gave them battell, and drove backe the barbarians farre from the city.

Dominica.

Mavia.

CHAP. II.

How Gratianus the Emperour called home from exile the godly Bishops, banished the Heretickes, and made Theodosius his fellow Emperour.

Anno 383.

Theodosius was Emperour together with Gratianus and Valentinianus the yonger.

GRatianus governing the Empire together with *Valentinianus* the yonger, condemned the cruelty which his uncle *Valens* practised against the Christians: called home againe such as he had exiled: made a law that every sect and opinion should thenceforth freely without any molestation frequent their wonted assemblies, except the *Eunomians*, *Photinians*, and *Manichees*. And when he foresaw that the *Romane* Empire daily diminished, and the barbarians waxed strong, and multiplied exceedingly, and that he stood in great need of a valiant and worthy man to governe the Common-wealth, he joyned with him *Theodosius*, a noble man of *Spaine*, trained up in feates of armes, one that was by the uniforme consent and common voice of all men thought fit to rule, yea before *Gratian* himselfe was created Emperour. He proclaimed him Emperour at *Sirmium* a city of *Illyrium*, in the Consulship of *Aspurius* and *Olybrius* the sixteenth of *Ianuary*, and divideth with him the charge of the battell against the barbarians.

CHAP. III.

Of the Bishops which then governed the Church.

Damasus.
Cyrill.
Dorotheus.
Paulinus.
Meletius.
Lucius.
Timothee.
Demophilus.

AT that time *Damasus* the successor of *Liberius* was Bishop of *Rome*, and *Cyrill* of *Ierusalem*. The Church of *Antioch* as I said before was devided into three parts. For *Dorotheus* the *Arian* Bishop which succeeded *Euzoius*, governed the *Arian* Churches, the rest were partly under *Paulinus* and partly under *Meletius* who then was lately come from exile. Of the which Churches of *Alexandria*, the *Arians* were under *Lucius* who then was a banished man: such as embraced the faith of *One substance* had *Timothee* the successor of *Peter* to their Bishop. The *Arian* Church at *Constantinople* had *Demophilus* to their Bishop, who was chosen immediatly after the decease of *Eudoxius*. But they that detested his doctrine and opinion, frequented private conventicles.

CHAP. IIII.

How the Macedonians who a litle before sent legats unto Damasus Bishop of Rome for the establishing of the faith of One substance, fell againe into their former error.

A councill of Macedonians.

THE *Macedonians* though after their Embassie sent unto *Liberius*, they had communicated a good while throughout every Church without difference and exception, with such as cleaved from the beginning unto the *Nicene Creed*: yet when the Emperour *Gratians* law gave liberty unto every sect to frequent their severall assemblies, they severed themselves from the Church. Wherefore after that a company of them had met at *Antioch* in *Syria*, they decreed that henceforth for altogether the clause of *One substance* should never be received: and that they ought no more to communicate with the professors of the *Nicene* faith. But their wavering mind attained not unto so prosperous a successe as they hoped it would: for many of their own sect seeing that they did say and unsay, that they ratified and abrogated the selfe same constitution, condemned them in their own opinions, fell from them, and embraced the faith of *One substance*.

CHAP. V.

Of the stirre at Antioch by reason of Paulinus and Meletius: how that Gregory Bishop of Nazianzum by the consent of all the Catholick Bishops was translated unto the sea of Constantinople.

AT *Antioch* in *Syria* about that time there was raised a great tumult and sedition about *Meletius*, the occasion was as followeth. We said before how that *Paulinus* Bishop of *Antioch* because he was a grave and a godly father was not exiled: that *Meletius* was first called home from banishment in the raigne of *Iulian*, afterwards being exiled by *Valens*, returned in the time of *Gratian*. After his returne into *Antioch* he found *Paulinus* so old that he seemed ready to lie in his grave. Immediatly all the friends of *Meletius* endeavoured to joyne him fellow Bishop with *Paulinus*. When *Paulinus* affirmed it to be contrary unto the canons of the Church, that any being created of *Arian* Bishops should be made colleague in any Bishoprick, the people endeavoured to compasse it by force. In the end they make pre-

paration

paration to stall him Bishop in a certaine Church of the suburbs. When it was done, all the city was on an uprore. In proceſſe of time the people were reconciled upon ſuch conditions as follow. All that ſtood for the Biſhoprick were ſix in number, whereof one was *Flavianus*. Theſe being called together, they bound with an oath that none of them ſhould aſpire unto the Biſhopricke during the lives of *Paulinus* and *Meletius*, and when either of them departed this life, the Biſhoprick to remaine unto the ſurviver of them both. When the oath was miniſtred, the people were quiet, and thenceforth made no ſtirre at all. The favourers of *Lucifer* were offended with this manner of dealing, and fell from the Church becauſe that *Meletius* being ordered of the *Arians* was admitted to the government of that ſea. At that time when the affaires of *Antioch* were thus out of frame, and *Gregory* by uniforme conſent of all the Catholick Biſhops was translated from the Biſhoprick of *Nazianzum* unto the ſea of *Conſtantinople*. Then *Meletius* got him in all the haſt to *Conſtantinople*.

CHAP. VI.

How Theodoſius the Emperour, after the foiling of the barbarians, came to Theſſalonica, where being ſicke he was baptized of Aſcholius the Biſhop.

BY that time *Gratianus* and *Theodoſius* had gotten the victory of the barbarians, whereupon *Gratianus* immediatly made expedition into *France*, becauſe the *Germanes* had deſtroied part of that countrey: but *Theodoſius* after the erection of the ſigne, in token that the enemies were vanquiſhed, made haſt towards *Conſtantinople*, and came to *Theſſalonica*. There falling into a dangerous diſeaſe, he was very deſirous of baptiſme, for of old he was trained up in Chriſtian religion, and addicted himſelfe wholly unto the faith of *One ſubſtance*. Being ſore ſick and ſpeeding to baptiſme, he gave charge that the Biſhop of *Theſſalonica* ſhould be ſent for to miniſter the Sacrament. Being come, firſt he demands of the Biſhop what faith he was of? When the Biſhop made answer, that the opinion of *Arius* prevailed not throughout *Illyrium*, and that the new found invention of his peſtilent braine was not planted in the Churches of that country, but that all the Chriſtians throughout thoſe coaſts retained and ever obſerved that authentick and ancient faith delivered of the Apoſtles, and confirmed by the councell of *Nice*: the Emperour with willing mind was baptized of *Aſcholius*, for ſo was the Biſhop called. A few daies after being ſomewhat recovered, he went towards *Conſtantinople* the foure and twentieth of *November*, in his firſt Conſulſhip and the fift of *Gratian*.

CHAP. VII.

How that Gregory Nazianzen underſtanding that divers Biſhops diſſatisfied him, refuſed the Biſhopricke of Conſtantinople. The Emperour ſent unto Demophilus the Arian Biſhop, that either he ſhould ſubſcribe unto the faith of One ſubſtance, or depart the city, the which he did.

GREGORY being then translated from the city *Nazianzum*, governed a certaine little Church within the wals of *Conſtantinople*. Unto the which the Emperour afterwards annexed a goodly temple, and called it the reſurrection. Gregory a famous man excelling in vertue and godlineſſe all that flouriſhed in his time, when he perceived that ſome did murmur and object unto him that he was a ſtranger and a forreiner, although he rejoyced at the Emperours comming, yet refuſed utterly to continue longer at *Conſtantinople*. The Emperour ſeeing the Church out of ſquare, endeavoureth with all meanes poſſible to reduce it unto peace, to eſtabliſh unity, and to enlarge the Churches. Wherefore immediatly he giveth *Demophilus* the *Arian* Biſhop to underſtand his pleaſure, and in plaine words demandeth of him whether he would embrace the *Nicene Creed*, ſet the people at unity, and embrace concord himſelfe. When he refuſed ſo to do, the Emperour ſaid unto him: if thou reſuſe to embrace peace and unity I command thee to avoid the Church. *Demophilus* hearing this, and knowing that it booteth not for him to withſtand the ſentence of the higher power, aſſembled together a great multitude in the Church, ſtood up in the miſt, and brake out into theſe words: Brethren, it is written in the Goſpell, If they perſecute you in one city, fly into another. In ſo much that the Emperour baniſheth us the Churches: I would have you know, that to morrow you muſt meet together out of the city. When he had made an end of ſpeaking

Sozomenus lib. 7. cap. 5. ſaith that the Church was called the reſurrection, becauſe the faith which of a long time ſeemed to bee ſuppreſſed by the Arians for dead, was then revived.

Mat. 10.

king he went forth. He understood not that such as flie that trade of life which wordlings follow (for so must we take the words of the Gospell) must seeke the higher *Ierusalem*: but he meant it otherwise, and thenceforth raised conventicles without the wals of the city. There departed together with him *Lucius*, who as I said before was banished *Alexandria*, enjoyned to live in exile, and then led his life at *Constantinople*. Wherefore the *Arians* which held the Churches for the space of forty yeares, refusing the unity and concord which *Theodosius* the Emperor exhorted them unto, departed the city in the fift consulship of *Gratian* and the first of *Theodosius* the six and twentieth of *November*. Then such as were of the faith of *One substance* came in their roomes, and took possession of the Churches.

CHAP. VIII.

Of the hundred and fifty Bishops which at the commandement of the Emperor Theodosius met at Constantinople, their decrees, and how they created Nectarius Bishop of that Sea.

The councill
of Constantinople
Anno Dom.
385.

Nectarius
chosen by the
councill Bi-
shop of Con-
stantinople.
The canons
of the councill
held at Con-
stantinople.

THE Emperour without long deliberation summoned a councill of such Bishops as were of his faith, to the end the canons of the *Nicene Councell* might be confirmed, and a Bishop chosen of *Constantinople*. And in hope to reconcile the *Macedonians* with the Bishops which embraced the faith of *One substance*, he cited all the Bishops of the *Macedonian* sect. Wherefore there met there of them which embraced the *Nicene Creed*. *Timotheus* Bishop of *Alexandria*: *Cyrillus* Bishop of *Ierusalem*, who then after his recantation addicted him wholly unto the faith of *One substance*: *Meletius* who was called thither in a while before to the stalling of *Gregory Nazianzen*: *Ascholius* Bishop of *Thessalonica*, with many others, to the number of a hundred and fifty Bishops. The chiefe all the *Macedonian* Bishops was *Eleucius* Bishop of *Cyzicum*, and *Marcianus* Bishop of *Lampsacum*. The number of that sect came to thirty six, whereof the greater part came out of *Hellespont*. The Councill met together in the consulship of *Eucharides* and *Evagrius* in the moneth of *May*. The Emperor together with the Bishops of his opinion first used all meanes possible with *Eleucius* and the rest of the *Macedonians* for to reconcile them unto the Catholick Church: they not only bring them in remembrance of the Embassie which *Eustathius* together with many others did in their names to *Liberius* late Bishop of *Rome*, but also that not long before without exception they communicated throughout every Church with such as professed the faith of *One substance*: and that they behaved themselves neither godly, nor religiously, since that aforetime they ratified the selfe same opinion and faith with them, if now againe they endeavoured to overthrow such things as they had advisedly decreed before. But neither admonition nor reprehension would prevaile with them. They said flatly, rather then they would subscribe unto the faith of *One substance*, that they would hold with the *Arians*. When they had made this answer, they left *Constantinople*, and sent their letters abroad into every city, that they should in no wise consent unto the faith of the *Nicene Councell*. The Bishops that were of the other side continuing at *Constantinople*, consulted together about the election of a Bishop. For *Gregory* (as I said before) had refused that sea and returned to *Nazianzum*. There was at that time one *Nectarius* of noble linage, whose ancestors had beene Senators, a man he was of good life and godly conversation, who though he were by office a *Prator*, yet the people chose him their Bishop: in the end, by the consent of a hundred and fifty Bishops then present, he was stalled Bishop of *Constantinople*. Then was it decreed, that the Bishop of *Constantinople* should have the next prerogative after the Bishop of *Rome*: the reason was, because that city was called *New Rome*. Againe they ratifie the faith of the *Nicene Councell*: they devide provinces, and ordaine Patriarches: they decree that no Bishop shall leave his owne diocesse and intermeddle with forreine Churches, for unto that time by reason of the great heat and storme of persecution it was sufferable at every ones choice and liberty. *Nectarius* Bishop of *Constantinople* had that great city together with all *Thracia* allotted to his jurisdiction. The Patriarchship throughout *Pontus* was assigned unto *Helladius* Bishop of *Casarea* in *Cappadocia* after *Basil*: unto *Gregory* the brother of *Basil* befell *Nyssa* a city also in *Cappadocia*: and unto *Otreius* the Bishopricke of *Meletina* in *Armenia*. *Amphilochius* Bishop of *Iconium* and *Optimus* Bishop of *Antioch* in *Pisidia* tooke the Patriarchship of *Asia*. The province of *Egypt* fell unto *Timothee* Bishop of *Alexandria*. *Pelagius* Bishop of *Laodicea*, and *Diadorus* Bishop of *Tarsus* are appointed over the Easterne dioces, reserving the prerogative of honour unto the Church of *Antioch*, the which then presently they

they granted unto *Meletius*. They decreed moreover that if necessity did so require, a provincial Synod should determine provincial affairs. The Emperour gave his assent unto all the aforesaid, and thus the Councell was dissolved.

The institution of provincial councells.

CHAP. IX.

How the Emperour Theodosius caused the corps of Paulus late Bishop of Constantinople to be brought from exile with great honour: at what time Meletius Bishop of Antioch departed this life.

ABout that time the corps of *Paulus* the Bishop (whom as I said before *Philip* the Emperors Lieutenant through the procurement of *Macedonius* sent to exile, and caused him to be stilled at *(ucusum* a city of *Armenia*) was conveyed by the Emperors commandement from *Ancyra* to *Constantinople*, and there received with great honour in the Church which beareth his name unto this day: the which Church was unto that time frequented of the *Macedonians*, who severed themselves from the *Arians*, but then were thrust out by the Emperour, because they refused to be of his faith and opinion. At that time *Meletius* Bishop of *Antioch* fell sick and died, *Gregory* the brother of *Basil* preached at his funeral. His corps was carried of his familiar friends into *Antioch*, and there interred. Again the favourers of *Meletius* would not be under *Paulinus* jurisdiction, but chose *Flavianus* to their Bishop in the roome of *Meletius*. Whereupon the people againe were at discord, and fell to raising of tumults and dissention. And because of that, the Church of *Antioch* was divided againe, not about the faith, but about their fond contention in choosing of Bishops.

CHAP. X.

How the Emperour, when his son Arcadius was created Augustus, summoned together a Synod of all sects and opinions: He banished all hereticks, the Novatians onely excepted, because they embraced the faith of One substance.

WHen the *Arians* were banished the Churches, the flame of tumult and schisme flashed about in every congregation. I cannot chuse but wonder at the Emperors advice and pollicy therein. For he suffered not this sedition to raigne very long throughout the cities, but with speed he summoned a Councell, charging that all sects & opinions whatsoever should meet together, supposing verily that by conference and communication had betwene themselves they would at length be brought to establish one faith and opinion. The which drift and good meaning of his as I suppose was cause and director of all his prosperous successes. For then it fell out through the providence and procurement of Almighty God, that all the barbarians were at peace within his dominions, rebelled not at all, but yielded themselves unto the Imperiall scepter, for example *Athanasius* the valiant Captaine of the *Goths* came in with all his power, and shortly after died at *Constantinople*. The Emperour created *Arcadius* his son *Augustus* in the second Consulship of *Merogandus*, and the first of *Saturninus*, the sixteenth of *January*. Shortly after all Bishops of every sect, out of all provinces came thither in the said consulship, but the moneth of *June*. The Emperour sent for *Nectarius* Bishop of *Constantinople*, reasoned with him how he might rid the Christian religion of that discord and dissention, how it were possible to reduce the Church unto unity: he said further that the controversies & quarrels that molested the quiet state of the Church, & rent asunder the members of Christ, were to be sifted out, & the punishments to light upon their pates that were found the authors of schisme, and disturbers of peace and quietnesse. *Nectarius* hearing of this, was wonderfull sad and pensive: he called unto him *Agellus* the *Novatian* Bishop, who embraced together with him the faith of *One substance*, and opened unto him the mind and purpose of the Emperour. He although otherwise a rare and singular man, yet was he no body in controversies of religion and disputation of Ecclesiasticall matter, but appointed *Sisinius* a reader of his Church, to reason with them in his stead. *Sisinius* an eloquent man, well experienced in all things, a skillfull interpreter of holy Scripture, a notable Philosopher, knowing full well that disputations would not onely not reconcile schismes, but also fire the slymie matter of contention raining

Gen. 11.

The zeale of
the Emperor
Theodosius for
the sitting out
of the truth.

in the rotten bowels of hereticks: therefore he advised *Nectarius* in this sort: that it was best to avoid the strife of logicall disputation, and to lay flat before them the formes of faith established by our ancestors (for he knew of a surety that the Elders had taken heed lest they should assigne unto the Son of God a beginning of essence, because they were of opinion that the Son of God was coeternall with the Father) and that the Emperor should demand of the ringleaders of the hereticks, whether they made any account of those ancient fathers, who governed the Church godly and prudently before the schisme and division, or whether they condemned them as aliens and far estranged from the Christian faith? If they reject them, then let them boldly pronounce them accursed: and if they presume so bold an enterprise, then will the common people cry out against them. This being done, the truth after such triall no doubt will prevaile. If they reject not the ancient fathers, then let us alledge their works and writings, and confirme the matter in controversie out of them. *Nectarius* being thus counsell'd by *Sisinius*, got him with speed unto the Emperors pallace, and made the Emperor privy unto these circumstances. He thinketh well of the advice, and compasseth the matter circumspectly. At the first he concealed his drift, and required of them to tell him whether they esteemed and allowed of the fathers which governed the Church before the division, or no? When as they confessed as much in effect, and said that they highly revered them for their masters: the Emperor demanded of them againe, whether they would be tryed by their testimonies touching the true and right faith? The sects and factious Bishops together with the Logicians then present (for they had brought with them many well prepared for disputation) hearing this, knew not what answer to make. They were divided among themselves, while that some held with the Emperor, and some other affirmed that it was altogether contrary to their mind and purpose, for the divers opinion they conceived of the ancient fathers distracted their minds one from the other. So that not only the opinion was divers among contrary sects, but also such as were of one opinion were divided among themselves. Wherefore their linked malice was no otherwise then the confuse language of those ancient Giants, & the turret of their spitefull invention was turned downe to the ground. When the Emperor perceived their manifold dissention, and that they builded not upon the ancient fathers exposition of the faith, but trusted in their sophisticall quirks of Logick, he dealt another way with them, and bad every sect lay downe their faith and opinion in writing. Then the principle of every sect tooke pen in hand and wrote his opinion. There was a day appointed for their purpose. All the Bishops being called met at the Emperors pallace. There came thither *Nectarius* and *Agelius* favouring the faith of *One substance*; *Demophilus* of the *Arians*; *Eunomius* himselfe in the name of the other *Eunomians*, and *Eusebius* Bishop of *Cyzicum* for the *Macedonians*. First of all the Emperor saluteth them curteously: next he received every ones writing: then he went aside and lockt in himselfe: fell downe upon his knees, and prayed unto God that he would assist him in the choice and revealing of the truth. Last of all having perused every ones opinion, he condemned and tore in peeces all such Creeds as derogated from the unity which is in the blessed Trinity; he allowed and highly commended onely of all the rest, the creed containing the clause of *One substance*. This was the cause that the *Novatians* were favoured and thenceforth suffered to celebrate their wonted assemblies within the wals of the city. The Emperor wondering at their consent and harmony touching the faith, made a law that they should enjoy their own Churches with security, and that their Churches should have such priviledges as the other Churches of the same opinion and faith were wont to have. The Bishops of other sects because there raigned among them mutuall discord and dissention, they were set at nought yea of the people committed to their own charge. Who though at their departure they were all sorrowfull and pensive, yet fell they a comforting of their charge by letters: exhorting them not to shrink at all from them because many had left them and fell to embracing the faith of *One substance*: For many were called but few chosen. This they uttered not when the greatest part of the people cleaved unto the higher power, and zealously embraced the faith. Yet for all this were not they which held the faith of *One substance* void of disturbance and molestation. For the controversie that fell out in the Church of *Antioch* divided such as were of the Councell in two factions, for the *Egyptians*, *Arabians*, and *Cyprians* held together, and thought good to remove *Flavianus* out of the Bishops sea of *Antioch*: but the *Palestinians*, *Phoenicians*, and *Syrians* took his part. The issue and end of this controversie I will lay downe in another place.

CHAP. XI.

How that Maximus the tyrant through wiles slue the Emperor Gratian. And how that Justina the Empresse, the mother of Valentinianus the yonger, left persecuting of Ambrose Bishop of Millaine, because she feared Maximus the tyrant.

When the Councell was held at *Constantinople*, we have learned such a broile as followeth to have been in the West parts of the world. *Maximus a Brittain* took armour against the Empire of *Rome*, and conspired the death of *Gratian*, who now was weakned together with his power, by reason of the battell he waged with the *Germanes*. *Probus* sometimes a Consull, was chiefe governor of *Italy* during the nonage of *Valentinianus*, who with great prudence ruled the Common-weale. *Iustina Valentinianus* the Emperors mother being infected with the filth of *Arianisme*, while her husband lived could no kind of way molest such as embraced the faith of *One substance*: yet after his decease removing to *Millaine*, and her sonne being of tender yeares, she raised such tumults against *Ambrose* the Bishop, that in the end he was exiled. But when the people, for the singular love and affection they bore unto *Ambrose*, withstood her act, and hindred their force that went about to convey him to exile, tidings came that *Gratianus* through the wiles and sleight of *Maximus* the tyrant was put to death. *Andragathius* the captaine of *Maximus*, the tyrant was put to death. *Andragathius* the captaine of *Maximus*, hiding himselfe in a chariot resembling the forme of a litter borne of Mules, gave his souldiers charge to signifie unto the Emperors guard, that the Empresse rode therein, and went to meete the Emperor, who passed over *Rhodanus* a flood that runneth by *Lions* a city of *France*. The Emperour thinking verily that his wife was there indeed, avoided not the conspiracy, but fell unawares into the enemies hand, as a blind man fallerth into the ditch. For *Andragathius* lighted downe out of the chariot, and slue *Gratianus* presently. He died in the Consulship of *Merogandus* and *Saturninus*, after he had reigned fifteene yeares, and lived foure and twenty. The which newes cooled the heate of the Emperors mother kindled against *Ambrose*. Wherefore *Valentinianus* the time constraining him thereunto, received *Maximus* with unwilling mind to be his fellow Emperor. *Probus* the governour of *Italy* fearing the power of *Maximus*, determined with himselfe to remove into the East. With all speed therefore he left *Italy*, and hastening towards *Illyrium*, he made his abode at *Theſsalonica* a city of *Macedonia*.

Maximus a Brittain.

Gratianus the Emperor died Anno Dom. 387. Maximus the Brittain is made Emperor

CHAP. XII.

Theodosius the Emperor left Arcadius his sonne and Emperor at Constantinople, and went towards Millaine, to wage battell with Maximus the Brittain.

T*heodosius* the Emperour for the aforesaid cause being wonderfully sorry, gathered great power to go against the tyrant, and feared greatly lest *Maximus* would conspire the death of *Valentinianus* the yonger. Then came also legates from the *Persians*, to conclude peace betweene them and the Emperor, it was the very same time his son *Honorius* was borne by his wife *Placilla* the Empresse, in the Consulship of *Richomelianus* and *Clearchus* the ninth of September. A litle before, when the aforesaid men were Consuls, *Agelins* the *Novarian* Bishop finished the race of his naturall life. The yeare following being the first Consulship of *Arcadius*, *Augustus* and *Vadon*, after that *Timotheus* Bishop of *Alexandria* departed this life, *Theophilus* succeeded him in the Bishoprick. The second yeare when *Demophilus* the *Arian* Bishop had changed this life, the *Arians* sent for *Marinus* out of *Thracia*, a man of their owne crue, and appointed him their Bishop. *Marinus* in whose time the *Arians* were devided among themselves, (as it shall be shewed hereafter) lived not many daies after, wherfore they call *Dorotheus* out of *Antioch* in *Syria* and assigne him their Bishop. The Emperour leaving his son *Arcadius* at *Constantinople*, marched forwards to give battell unto *Maximus*. As he came to *Theſsalonica* he found the souldiers of *Valentinianus* all dismaid and quite discouraged, because that necessity had constrained them to take the tyrant *Maximus* for an Emperor. *Theodosius* shewed himselfe openly to seeme of neither side. For when *Maximus* had sent Embassadors unto him, he neither received nor rejected them: yet was he sorry that the Empire of *Rome* should be oppressed with tyranny, under colour of the Imperiall title. Therefore he gathered his power together, and made hast to *Millaine*, for *Maximus* was lately come thither.

Anno Dom. 388.

CHAP.

CHAP. XIII.

Of the tumult which the Arians raised at Constantinople.

AT the very same time when the Emperor made all the expedition he could to wage this battell with the tyrant, the *Arians* raised a wonderfull great stirre at *Constantinople*, the manner was as followeth. Men commonly are wont to devise & faine leasings of things they know not, and if by chance they get hold of any tale, forthwith they brute abroad false rumors and reports according to their fond, vaine and foolish desires, ever chatting of newes, and harkening after change. The which then was seene in the city of *Constantinople*. For of the wars that were so far of, they blazed abroad of their own braine, one this thing, another that thing: hoping in their traiterous hearts, that the godly Emperor had every day worse successe then other. For although there was nothing as yet done in the wars, nevertheless they avouch the tidings (being coyned in the closet of their gilded braine) they knew not, to be as true as if they had seene them with their own eyes: they reported that the tyrant foil'd the Emperors power: that there were slaine so many hundreds, and so many thousands of his souldiers, and that the tyrant had almost taken the Emperour himselfe. The *Arians* being very much troubled in mind, ready to burst for griefe (that they whom they persecuted aforetime now enjoyed the Churches within the wals of the city) scattered sundry false rumors abroad. And because that divers other reports perswaded the first authors of these false rumors, that their figments were most true (for others which learned it only by hearefay, affirmed unto the authors thereof, that it was even as they at the first had reported unto them) the *Arians* pluck up their hearts, they begin to venter afresh, and set on fire the pallace of *Nectarius* the Bishop of *Constantinople*. These things were done in the second Consulship of *Theodosius*, but the first of *Cynegius*.

Anno Domini.
392.

CHAP. XIII.

The victory of Theodosius the Emperour, and the foile of Maximus the tyrant.

Maximus the Brittain which slue the Emperor Gratian, and was crowned Emperor in his stead, is now betrayed of his own men, and executed by Theodosius the Emperour. This Maximus was highly commended by a Consul of Rome which wrote a book in his praise.

VW hen the souldiers of *Maximus* the tyrant understood of the Emperors comming, and his great power, they could in no wise digest the rumor thereof: they were taken with sudden feare, they bound the tyrant their master, and brought him unto the Emperor who presently executed him in the aforesaid Consulship, the 28. of *August*. But *Andragathius* who slue the Emperor *Gratian*, hearing of the overthrow of *Maximus*, ran headlong into the next river and drowned himselfe. Wherefore the Emperors now having gotten the victory, took their voyage to *Rome*. *Honorius* of tender yeares went together in their company. For his father after the foile of *Maximus*, had sent to *Constantinople* for him. They solemnized the triumph at *Rome*. At what time the Emperor *Theodosius* yielded forth a notable signe of his singular clemency, in the trouble of *Symachus* the Consul. This *Symachus* was head Senator of *Rome*, and for his great skill and eloquence in *Romane* literature had in great estimation. He had written many books, among the rest one in praise of *Maximus* the tyrant, repeated in his hearing while he lived, the which afterwards being extant, charged the author with treason. Wherefore he fearing death, ran unto the Church for refuge. The Emperor according unto the great zeale and godly affection he bare unto the Christian faith, revered not only the priests of his own beliefe and opinion, but also intrated curteously the *Novatians* who embraced together with him the faith of *One substance*, and to the end he might gratifie *Leontius* Bishop of the *Novatian* Church at *Rome* which made sute for him, he granted *Symachus* his pardon. Afterwards he wrote an Apology unto the Emperor *Theodosius*. Thus the wars which at the first threatned great calamity to ensue, were quickly ended.

CHAP. XV.

Of Flavianus Bishop of Antioch.

AT the same time we have learned such things as follow to have been done at *Antioch* in *Syria*. After the decafe of *Paulinus*, the people of that Church abhorred *Flavianus*, & therefore chose *Evagrius* a man of their own dispositiō to their Bishop. He lived not many daies, & after him there was none chosen to the roome: for *Flavianus* through his device brought that to passe. As many then as detested *Flavianus* for the breaking of his oth, had their private conventicles. But *Flavianus* rolled (as commonly we say) every stone, put every device

device in ure to the end he might bring them under his jurisdiction, the which not long after he brought to passe. For the spite and grudge betweene him and *Theophilus* Bishop of *Alexandria* was laid aside, and by his meanes *Damasus* Bishop of *Rome* was reconciled unto him. They had both beene offended with him, not only because he forswore himselfe, but also for that he was the author of discord betweene them, which before were at unity. Wherefore *Theophilus* being now pleased with him, sent *Isidorus* a priest for to appease the displeasure which *Damasus* had conceived against *Flavianus*, and to instruct him that it was according unto the use and manner of the Church, if (respecting the unity and concord to be retained among the common people) he would not think amisse of *Flavianus* for so doing. When *Flavianus* was thus restored unto the communion of the faithfull, the people of *Antioch* in proesse of time were brought to love and amity one with another, and the affaires of *Antioch* had such an end as you heare before. The *Arians* then being thrust out of the Churches, raised conventicles in the suburbs. In the meane space when *Cyris* Bishop of *Ierusalem* had departed this mortall life, *John* came in his roome.

Cyris.
John.

CHAP. XVI.

How the Idol groves and temples of the Ethnicks were overthrowne at Alexandria, and of the skirmish betweene the Pagans and the Christians.

ABout that time there was a lamentable stirre at *Alexandria*, in manner as followeth. By the procurement and industry of *Theophilus* the Bishop, the Emperor commanded that all the Idol groves of the Ethnicks within *Alexandria* should downe to the ground, and that *Theophilus* should oversee it. *Theophilus* being thus authorized, omitted nothing that might tend to the reproch and contumely of heathenish ceremonies: downe goes the temple of *Mithra*, his foule closets being full of Idolatricall filth and superstition are cleansed and rid out of the way: downe goes the god *Serapis* temple, the embrued and bloody mysteries of the god *Mithra* are publicly derided: the vaine and ridiculous practises both of *Serapis* and others are shewed forth unto the open face of the world: he caused such things as among them resembled the yards of men, to be caried throughout the market place, to their utter shame and ignominy. The Ethnicks inhabiting *Alexandria*, and above the rest such as professed philosophy, beholding the manner of the dealing, could no longer containe neither rule themselves: but added new and farre more grievous offences, unto the former acts of theirs, being both tragicall and exceeding in cruelty. For all joyntly ran upon a head, they set upon the Christians, they sought to dispatch them every kind of way: the Christians went about to withstand their violence, they defend themselves, and so mischief was heaped upon mischief: the skirmish was so fore, and the fray continued so long, untill either side was weary, had their fill of bloodshed and manslaughter, and could now kill no longer. There died but a few of the Ethnicks, yet a great number of the Christians: of either side there was wounded an infinite number. When all was ended, the Ethnicks were wonderfully afraid of the Emperors displeasure. Wherefore having committed such lewd acts as their horrible wickednesse led them unto and having quenched their boyling rage and fury with running streames of blood and wounded bowels, they run away, and hide themselves some in one place some in another. Many gave the slip out of *Alexandria*, and being dispersed, led their lives henceforth in divers other cities: of which number were *Helladius* and *Ammonius* both Grammarians, whose scholler I my selfe was at *Constantinople* in my youthly yeares. *Helladius* was said to be the priest of *Iupiter*, and *Ammonius* the Priest of the *Ape* which they worshipped for god. The slaughter being thus ended, the governour of *Alexandria* and the captaine of the host, came to ayd *Theophilus* in the overthrow of their temples. Therefore the temples went downe, the Idols of the gods were turned into caddrons, and into other necessary vessels for household stufte. For the Emperor had given the images of the gods throughout all the Idolatricall temples of *Alexandria* to the reliefe of the poore. *Theophilus* going about to deface all the pictures of their gods, commanded that one of some certaine god should be reserved and set up in some publike place of the city, to the end the Ethnicks in proesse of time shold not be able to deny but that sometimes they worshipped such gods. I have knowne *Ammonius* the Grammarian to have beene very much offended with that act, and to have said, that the religion of the Ethnicks sustained great injury and reproch, because that one image was not in like sort translated, but kept of

Mithra.

Serapis.

Phalli.

Socrates was the scholler of *Helladius* and *Ammonius*. The *Aegyptians* worshipped the *Ape*.

set purpose to the contumely of their religion. *Helladius* boasted in the hearing of many, how that in the skirmish he slue nine men with his owne hands. These were then the broiles at *Alexandria*.

CHAP. XVII.

Of the hieroglyphicall letters found engraven in the temple of Serapis, letters they were which yeelded no sence by conjunction of syllable, or knitting of sentence, but were to be construed by the signification of the beasts which they resembled.

IN the temple of *Serapis* now overthrowne and rifled throughout, there were found ingraven in the stones certaine letters, which they call *Hieroglyphicall*. The maner of their ingravation resembled the forme of the crosse. The which when both *Christians* and *Ethnicks* beheld before them, every one applied them to his proper religion. The *Christians* affirmed that the crosse was a signe or token of the passion of *Christ*, and the proper cognizance of their profession: the *Ethnicks* avouched that therein was contained something in common, belonging as well to *Serapis* as to *Christ*: that the signe of the crosse signified one thing unto the *Ethnicks*, and another unto the *Christians*. While they contend thus about the interpretation of the letters, many of the *Ethnicks* became *Christians*, for they perceived at length the sence and meaning of the *Hieroglyphicall* letters, that they prognosticated salvation and the life to come. The *Christians* perceiving that this made very much for their religion, made great account thereof, and were not a litle proud of it. When as by other *Hieroglyphicall* letters it was gathered that the temple of *Serapis* should go to ruine when the signe of the crosse therein ingraven came to light (by that, life to come was foreshewed) many more embraced *Christian* religion, confessed their sins, and were baptized. Thus much have I learned of the crosse. But verily I am not of opinion, that the *Egyptian* priests foreseeing that which should come to passe of *Christ*, should ingrave in stone the signe of the crosse (for if the mystery of *Christs* incarnation was hid from the beginning of the world, and from many generations, as the *Apostle* writeth, and concealed from the divell the prince of all impiety, how much more from the *Egyptian* priests his ministers) but that in sifting out of the sence and understanding of those characters, it came to passe by the providence of God as in times past with the *Apostle S. Paul*. For he being indued from above with the spirit of wisdom, dealt with the *Athenians* in like sort, and converted many of them unto the faith, while he read the sentence that was ingraven upon the Altar *Unto the unknowne God*, and applied it to his purpose. Unlesse that peradventure some man will say, that the Word of God wrought so forcibly in the *Egyptian* priests as it did in *Balaam* and *Caiphas*. For they were constrained against their wils to prophecy of good things. So farre of these things.

Coloss. 1.

Acts 17.

Num. 22, 23,

24.

John 18.

CHAP. XVIII.

How the Emperour Theodosius during the time of his abode at Rome, did the city much good, by removing the theevish dennes of the bake-houses and the infamous ringing of bells at the deede doing in the stews.

THE Emperour *Theodosius* although he continued but a little while in *Italy*, yet in that space did he much good unto the city of *Rome*, both by giving that which was good, & taking away that which was ill. For as he shewed himselfe bountifull and liberall towards her in many things, so hath he removed two things, which were great blemishes unto that city. The one was in this sort. There was at *Rome* an huge and a great house, of ancient building, where all the bread that served the city was baked. The masters of this house the *Romanes* called in their owne tongue *Mancipes*, such they were as served all with bread by great, who in processe of time turned those large roomes to dennes of theeves. For by reason the bake-house that belonged unto that building was under ground, and because that on every side there were victuallers, taverners and tipling houses full of harlots and naughty packes: many that resorted thither, partly for food and victuals, and partly also for the satisfiing of their filthy lust, were craftily spoiled of all they had, and most commonly dispatched, so that their friends could never heare tidings of them againe. A certaine privie conveyance

A bake-house
under ground.

Blind ale-houses.

conveyance there was devised to throw them downe headlong from those bawdy tavernes into the blind bakehouse. By this meanes many, specially of the strangers which inhabited *Rome*, were cast away. For being thus caught in the trap, they were constrained to grind in the bakehouse: and most of them were never permitted to depart, but continued all their life time in drudgery, making their friends beleve they were not in this world. It fell out that one of the Emperour *Theodosius* souldiers was throwne into this hole: being in the close bakehouse, and could not get licence to depart, he drew out his dagger and slue them which stopped his passage, the rest being afraid of their lives, let the souldier go. The Emperor understanding all the circumstance, sent for the millers and bakers, punished the masters with extreame torment, overthrew those blind houses, which were receptacles of theeves and harlots, and thus rid he the princely city of this one shamefull dealing. The other was as followeth. If a woman were taken in adultery, the *Romanes* used such a kind of punishment as removed not the sin, but increased the vice. For they shut her up in narrow stewes, and compelled her beastly without all shame to play the harlot, yea they procured ringing while the deed was a doing, that the neighbours might understand of it, and that by the sound of the tingling bells, all might be made privie to that filthy and shamefull kind of correction. When the Emperor heard of this horrible custome, he thought it in no wise to be winked at, but caused *Sestra* (for so were the stewes called) to be overthrowne and suppressed, and made other lawes for the correction of Adulterers. Wherefore *Rome* by the benefit of *Theodosius* the Emperour, was delivered from both these beastly and foule abuses. After that he had set other things in order, he left the government of that city unto *Valentinianus*, took thence his voyage together with his son, towards *Constantinople*, and came to his journeys end at that time when *Tatianus* and *Symachus* were Consuls, the tenth of *November*.

Theodosius took away this filthy law, and suppressed the stewes.

CHAP. XIX.

Of the Priests appointed to heare confession, and why shriving was forbidden in the Church.

About that time it seemed good unto the Church to take away the office of such priests as were appointed throughout every Church to receive penitents after the confession of their sins, unto the company of the faithfull, and that for this occasion. Since the time that the *Novatians* devided themselves from the Church, and refused to communicate with such as fell in the persecution under *Decius*, the Bishops added unto the Ecclesiasticall canon, that in every Church there should a priest be appointed for the admission of penitents: to the end such as had fallen after baptisme, should in hearing of the priest appointed for the purpose, confesse their sin and infirmity. This Canon is as yet of force among other sects: onely the true Christians embracing the faith of *One substance*, together with the *Novatians* which therein hold with them have banished this penitentiall function out of the Church. Neither did the *Novatians* at the beginning allow of this addition: yet the Bishops which now adaies governe the Churches, although they retained this custome of a long time, notwithstanding removed it out of the Church in the time of *Nectarius* Bishop of *Constantinople*, by reason of an hainous offence committed in the Church in such sort as followeth. A noble woman came unto the Priest whose office was to heare penitents, and confessed orderly the sinnes she had committed after Baptisme. The Priest enjoyned her to give her selfe wholly to fasting and continuall prayer, that together with her confession in word, she might shew forth the works of repentance indeed. As she continued a while longer a shriving, she accuseth her selfe of another crime, and declareth that a certaine Deacon of that Church had abused her body. For which offence by this meanes come to light, the Deacon was banished the Church, and thereupon there was much adoe among the people. They were wonderfully incensed, not onely because of the haynous offence that was committed, but also that thereby the Church was blemished with reproch and infamy. When the priests were sharply rebuked, and the aforesaid crime objected unto them, *Eudemon* Minister of that Church, by birth of *Alexandria*, counselled *Nectarius* the Bishop to take away the function of the shriving Priest, and grant free liberty unto every one as his conscience served him, to become partaker of the holy mysteries. For in so doing there was hope that the Church should no longer be slandered. In so much as I heard these things of *Eudemons* owne mouth, I doubted not to annexe it unto this our History. For as I have often admonished the Reader, it was ever my drift and purpose, to learne the Histories of

The originall of confession.

The removing of confession and shriving out of the Church.

A deacon abused a certaine matron of *Constantinople*.

such as knew them very well, and diligently to sift out the truth, least that at any time my pen should passe the bounds of a faithfull Historiographer. I of late reasoned thus with *Eunomon*: Thy advice and counsell, O Priest, whether it shall availe the Church or no, God knoweth: yet I see plainly that thou hast ministred occasion, that one may not reprehend anothers vice, neither observe the advice of *Paul*: *Have nothing to do with unfruitfull works of darkenesse, but rather rebuke them.* Of these things thus much shall suffice.

CHAP. XX.

How that Arians with Arians, Novatians with Novatians, together with other hereticks fell out among themselves. This title is specially handled in the 22. and 23. Chapters following.

I thinke it necessary to lay downe in writing such things as fell out among others also, I meane the *Arians*, *Novatians*, *Macedonians*, and *Eunomians*. For the Church being once devided, rested not upon one schisme and devision, but men fell out among themselves, one severed himselfe from another, and upon light and trifling occasion they brake asunder the bond of love and amity. Wherefore, how, when, and upon what occasion they varied, I am now about to declare. First of all we have to learne, that *Theodosius* molested none of all the aforesaid sects, *Eunomius* only excepted: whom the Emperour exiled, because he raised conventicles at his private house within *Constantinople*, published abroad certaine lewd books of his own, and infected many with the filth of his hereticall opinion. He disquieted not the rest, neither constrained them to his communion, but licenced every of them to frequent severall conventicles, to embrace what opinion liked them best in Christian religion. And as he gave leave to all other sects for to erect them Churches without the wals in the suburbs: so he commanded that the *Novatians* (as we said before) maintaining together with him the faith of *One substance*, should freely without disturbance and molestation, enjoy and recover their former Churches within the cities. Of whom now occasion is ministred to utter a few lines, the which I will briefly run over. * *Agelius* was Bishop of the *Novatian Church* at *Constantinople* the space of forty yeares, that is (as I said before) from the raigne of *Constantine*, unto the sixt yeare of *Theodosius*. At his last end he appointed *Sisinius* to succeed him in the Bishoprick, a priest of his own Church, and a man very well seene in prophane literature, trained up in philosophy together with *Julian* the Emperour under *Maximus* the philosopher. And when the *Novatians* charged *Agelius* for appointing them *Sisinius* & not *Marcianus*, who was a godly man, by whose meanes they were rid from trouble and molestation in the time of *Valens*: he for to pacifie their heat, and to satisfie their mind, assigned *Marcianus* a while after. And though he was very weake, yet went he into the Church, and said thus unto the people: Immediately after my decease you shall have *Marcianus* to your Bishop, after *Marcianus*, *Sisinius*. When he had said thus, he took his leave of them, and not long after died. But *Marcianus* being Bishop of the *Novatians*, their Church was devided upon such an occasion as followeth. *Sabbatius* a certaine Jew embraced Christian religion, whom *Marcianus* preferred to the function of priesthood, notwithstanding his conversion and preferment, he favoured of the old infection, and addicted himselfe unto Jewish observations, neither was he contented only with this, but needs he would be made a Bishop. Wherefore after he had gotten of his side a couple of Priests, men of like disposition & aspiring minds, by name *Theodotus* & *Macarius*, he went about to revive the time and manner of solemnizing the feast of *Easter*, even as (according unto our former relation) the *Novatians* attempted under *Valens* at *Pazus*, a pelting village of *Phrygia*. And though at the first he severed himselfe from the Church, under pretence and colour of the monasticall trade of life, affirming that certaine men were stumbling blocks unto his conscience, whom he thought unworthy of the holy mysteries: yet in proceesse of time whilest that he raised private conventicles, his drift was manifestly perceived. *Marcianus* understanding of this, misliked very much with himselfe that he had not taken better advisement in giving of orders, that he had preferred such vaine glorious persons and aspiring minds unto the function of Priesthood: he fretted within himselfe for anger, and wished that his hands had beene set upon pricking thornes, when they were layd upon *Sabbatius* head. To be short, he summoned a councell of *Novatian Bishops* at *Angaris* the mart towne of *Bithynia*, adjoyning unto *Helenopolis*: he cited *Sabbatius* to appeare before them,

* Chap. 21. in
the Greeke.
Agelius.

Marcianus.

Sisinius.

Sabbatius.

them, and expostulated with him in presence of the councell, the cause that gave him occasion of offence. As soone as he had pleaded for himselfe, the variance touching the celebration of *Easter* which lay upon his stomach (for he was of opinion that therein it behoved them to observe the Iewish custome, and the order prescribed by such as afore that time met for the same cause at *Pazus*) the Bishops suspecting that he had enterprized the same in hope of a Bishoprick, made him sweare that he would never take upon him to be Bishop. When he had taken his oath, they read to him the Canon containing a matter of indifferency, that it was not a sufficient cause to part asunder the unity of the Church about the celebration of *Easter*: and that their assembly at *Pazus* was no prejudice unto the generall Canon. They said moreover, that the elders which immediatly succeeded the Apostles, varied among themselves about this feast, yet brake not asunder the bond of unity: and that the *Novatians* inhabiting the princely city of *Rome*, though they never retained the manner of the *Jewes*, but alwaies kept *Easter* after the *Aequinoctiall* space, yet communicated notwithstanding with such as were of the same faith, and observed a contrary custome. When they had used these and other such like reasons to the same purpose, at length they concluded, that the canon of *Easter* was an indifferent matter: that it was lawfull thenceforth for every one to celebrate that feast even as he had aforetime determined with himselfe: moreover there was a proviso laid downe for the removing of dissention, that if some varied about the celebration of *Easter*, notwithstanding they should be at unity and concord in the Church of God. These things were then in this sort laid down of them for the rooting out of variance from among them about the celebration of *Easter*. *Sabbatius* being bound with an oath, for that the celebration of that feast was variable and divers, was before hand with them alone for fasting and vigils, for he kept *Easter* upon the saturday: yet met he the day following with others in the Church, and was partaker together with them of the holy mysteries. That did he for the space of many yeares, and therefore could not be concealed from infinite multitudes of men. By occasion whereof many simple and ignorant soules, especially in *Phrygia* and *Galatia*, hoping verily to be justified thereby, became earnest followers of him, and observed in secret his celebration of *Easter*. In the end *Sabbatius* raised private conventicles, and forgetting the oath he had taken, was chosen Bishop (as hereafter shall more manifestly appeare) of such as addicted themselves to his kind of discipline.

CHAP. XXI.

The diversity of observations in divers places, touching Easter, fasting, marriage, service, with other Ecclesiasticall rites.

Chap. 22. after the Greeke.

Presently me thinks fit opportunity serveth to discourse of *Easter*. For neither had the Elders of old, nor the fathers of late daies, I meane such as favoured the Jewish custome, sufficient cause, as I gather, so eagerly to contend about the feast of *Easter*: neither weighed they deeply with themselves, that when Jewish formes and figures were translated into Christian faith, the literall observation of *Moses* law, and the types of things to come wholly vanished away. The which may evidently be gathered, when as there is no law established by Christ in the Gospell, which alloweth of the observation of Jewish rites: nay the Apostle hath in plaine words forbidden it, where he abrogated circumcision, and exhorted us not to contend about feasts and holydaies. For writing unto the *Galatians* he saith in this sort: *Tell me you that desire to be under the law, do ye not heare what the law saith?* When that he had discoursed a while thereof, he concludeth that the *Jewes* were become servants unto the law, and that such as were called unto the Christian faith, were thereby made free: he admonisheth us further not to observe daies, neither moneths, nor yeares. And unto the *Collossians*, he is as plaine as may be, saying, that the observation of such things was nothing but a shadow: his words are these: *Let no man therefore judge you in meate or in drinke in a peece of a holiday, or of the new moone, or of the Sabbath, which are but shadowes of things to come.* And in the epistle to the *Hebrewes* he confirmeth the same, where he saith: *Inasmuch the Priesthood is translated, if necessity there must be translation of the law.* Wherefore neither doth the Apostle, nor the *Evangelists* presse the Christians with the yoke of bondage and servitude: but left the remembrance of the feast of *Easter*, and the observation of other holydaies to their free choice and discretion, which have beene benefitted by such daies. And because men are wont to keepe holydaies for to refresh their wearisome bodies, already pining with

Gal. 4.

Col. 2.

Heb. 7.

toile and labour : therefore it commeth to passe, that every one in every place, of a certaine custome do celebrate of their own accord the remembrance of the Lords passion. For neither our Saviour, nor his *Apostles* have commanded us any where to observe it, neither have they laid it downe as a law : neither have the *Evangelists* and *Apostles* threatned us, or enjoyned us a penalty or punishment, as the law of *Moses* hath done unto the *Iewes* : but only the *Evangelists* make mention of this feast, partly to the great shame of the *Iewes*, who defiled their bodies, and prophaned their solemn feasts with blood and slaughter : and partly also to signifie that our Saviour suffered death for the salvation of mankind, in the daies of unleavened bread. The drift of the *Apostles* was not to lay downe canons and decrees concerning feasts and holydaies, but to become patternes unto us of piety, of good life, and godly conversation. I am of opinion, that as many other things crept in of custome in fundry places : so the feast of Easter to have prevailed among all people of a certaine private custome and observation, inso much that (as I said before) not one of the *Apostles* hath any where prescribed to any man as much as one rule of it. The successe and events have manifestly declared unto the world, that of old time it was observed not by canon, but of custome. The greater part throughout the lesser *Asia* have solemnized this feast of old upon the fourteenth day of the moneth, without any account made, or heed taken of the Sabbath day. Notwithstanding while they did so, they were not at discord with such as retained a contrary observation of the feast, untill that *Victor* Bishop of *Rome* through boyling heate and choler, had excommunicated all *Asia*, I meane such as observed the feast of Easter the fourteenth day of the moneth. For which act *Irenaeus* Bishop of *Lions* a city of *France*, inveyed bitterly in his letters against *Victor*, rebuked him for his fumes dealing and furious rage, put him in remembrance that the Elders and ancient Fathers, who varied among themselves about the observation of this feast, communicated neverthelesse one with another : and also that *Polycarpus* Bishop of *Smyrna*, which suffered martyrdom under **Gordianus*, communicated with *Anicetus* Bishop of *Rome*, neither fell he out with him at all (as *Eusebius* reporteth in the fift book of his Ecclesiasticall History) though he kept the fourteenth day of the moneth, as the custome of *Smyrna*, where he abode, did prevaile. Some (as I said before) in the lesser *Asia*, do celebrate that feast the fourteenth day of the moneth : some againe inhabiting the farthest parts of *Asia* Eastwards, vary in the moneth, yet hold the feast upon the saturday : they think that the *Iewes* are herein to be followed, though curiously they marke not the time of the feast : these men do solemnize it after the *Aequinoctiall* space, yet do they detest the time limited by the *Iewes* for the celebration thereof : for they think that Easter is ever to be kept when the Sun is in *Aries*, after the *Antiochians* in the moneth *Xanthicus*, but with the *Romanes* in *Aprill*. That also therein they followed (as *Iosephus* writeth in his third book of *Judaicall antiquities*) not the *Iewes* of the latter age, who foully erred therein, but the eldest and most ancient. And as these men varied thus among themselves about the observation of the feast of Easter : so is it manifest that all other countries throughout the West parts of the world, whose banks are beaten with the surging waves of the *Ocean* sea, of old tradition, and prescribed custome have celebrated this feast after the *Aequinoctiall* line. And although all these countries, nations and languages thus varied one from other, yet they never divided the communion of the Church, neither brake they asunder the bond of unity. Neither is that true which is rife in the mouthes of malicious men, that the councill summoned in the time of *Constantinus Magnus*, perverted and set quite out of order the manner and custome retained about the celebration of this feast. For *Constantine* himselfe wrote unto such as varied from others, exhorting the lesser multitude to follow the greater number, the which epistle of the Emperour, thou shalt find wholly in *Eusebius* third book of the life of *Constantine*. But some portion thereof, which specially concerneth the feast of Easter, is read in this sort. In my simple judgement that is a notable custome, the which all the Churches, West, South, and North, together with many countries of the East do retaine : and therefore it commeth to passe, that all presently do thinke very well of it. I my selfe have presumed so much upon your discrete wisdomes, that what custome soever is observed with uniforme consent in the city of *Rome*, *Italy*, *Affricke*, and all *Egypt*, *Spaine*, *France*, *Brittaine*, *Libya*, and all *Greece*, in the provinces of *Asia*, *Pontus* and *Cilicia*, you most willingly would approve the same : weying with your selves aright, that there are not only more Churches, but a greater number of people in those parts, & that all of duty should wish and earnestly desire, that thing to be most religiously established, which right and reason requireth, which also hath no fellowship with the open perjury of stubborne and stiff-necked *Iewes*.

* *Euseb. eccl. hist. li. 4. cap. 15*
saith that *Polycarpus* suffered martyrdom under *Verus* the Emperour,

The epistle of *Constantine*.
Euseb. lib. 3. de vita Constantini.

Jewes. This is a peece of the Emperors epistle. They that keepe Easter the fourteenth day of the moneth, bring *John* the *Apostle* for their author: but such as inhabit *Rome*, and the West parts of the world, alledge *Peter* and *Paul* for themselves, that they should leave them such a tradition. Yet there is none that can shew in writing any testimony of theirs for confirmation and proove of their custome. And hereby I do gather, that the celebration of the feast of Easter came up more of custome, then by any law or canon. Every sect and religion hath sundry and divers rites and ceremonies, yet conceive they no worse opinion of others therefore then of themselves. For they which are of one faith and opinion, vary among themselves in rites and observations. Wherefore occasion is now ministred to discourse of the diversity of ceremonies and customes throughout all countries and Christian congregations. The manner of fasting usually observed before Easter, as it appeareth unto the whole world, hath diversly beene observed. Such as inhabit the princely city of *Rome*, do fast three weekes together before Easter, excepting the Saturday and Sunday: *Illyrium*, all *Greece* together with *Alexandria*, begin their fasting daies six weekes before Easter, and that space they call forty daies fasting or *Lent*. Other some contrary to the aforesaid customes, begin to fast seven weekes before Easter, yet in all that while they use abstinencie but onely fiteene daies, pausing betweene every of them, and these few daies they call forty daies fasting or *Lent*. So that I cannot chuse but marvell, that they differing in number of daies, yet all joyntly do call every of their observations, *forty daies fasting*, or *Lent*. Other some have derived the etymology of this word as it pleased them best, according unto the invention of their own braine. Neither is this difference only about the number of the daies, but also a great diversity in the kinds of meate. For some do abstaine from every living creature, some other of all the living creatures feed only upon fish: others together with fish, feed upon the foules of the aire, affirming as *Moses* doth write, that their originall is of the water: others some eate neither nuts, nor apples, neither any other kind of fruit, nor egges neither: some feed onely upon dry bread, some other receive no not that. There are some that when they have fasted untill nine of the clock, they refresh nature with divers sorts of meates. Other nations have other customes, the manner and causes are infinite. But in so much there is no man able to shew a president or record thereof in writing, it is plaine that the Apostles left free choice and liberty unto every man at his owne discretion, without feare, compulsion and constraint, to addict himselfe unto that which seemed good and commendable. We know for most certaine, that this diversity of fasting is rise throughout the world. Againe touching the Communion there are sundry observations and customes. For though in manner all the Churches throughout the whole world doe celebrate and receive the holy mysteries every Sabbath day after other, yet the people inhabiting *Alexandria* and *Rome*, of an old tradition doe not use it. The *Egyptians* adjoyning unto *Alexandria*, together with the inhabitants of *Thebais*, use to celebrate the Communion upon the Sunday, yet do they not receive the Communion as the manner is among the Christians. For when they have banqueted and filled themselves with sundry delicate dishes, in the evening after service they use to communicate. Againe at *Alexandria* upon the Thursday and Friday the Scriptures are read, the Interpreters expound them, all the solemnity for the Communion is accomplished, yet the Communion then not received. And this is an old and an ancient custome at *Alexandria*. It is well knowne that *Origen* flourished in those daies in the Church, who being a wise and discreet Doctor and expounder of holy Scripture, perceiving that the precepts of *Moses* law could in no wise be literally understood, gave forth of the Passeeover a mysticall and more divine kind of interpretation: that there was but one only true Passeeover or Easter, the which our Saviour effectually solemnized at his nailing to the tree, when he encountred with the power of darknesse, and triumphed over the divell and all his works. Againe the Readers and Interpreters of holy Scripture at *Alexandria* be they *Catechumenists* or baptized, it forceth not: when as the custome in other countries and Churches, is to admit none into that function unlesse he be first baptized. I remember my selfe another custome, which prevaileth and is of force in *Theffalia*: that there if he which is a Priest, after the receiving of orders, do keepe company with his wife, the which he married being a lay man, he is forthwith deposed of the ministry: yea when as all the famous Priests throughout the Easterne parts of the world, and the Bishops also refraine the company of their wives at their own choice, without law or compulsion. For many of them notwithstanding the administration and government of their Bishopricks, beget children also on their lawfull wives. The author and ringleader of

Lent.

Diversity of
meates in fa-
sting.

Gen. I.

The Commu-
nion.

Readers.

The lawfull
marriage of
Priests.

Baptisme.

The Altar
standing
Westward.
Evening pray-
er by candle.
Diversity of
service.

An inferiour
Priest without
licence doth
not preach
Saturday fast.
The Novatian
opinion retain-
ed.
Second ma-
riages.

Acts 15.

that custome in *Theffalia* was *Theodorus* a Priest of *Triva*, a city of that countrey, the writer of those wanton and amorous books, the which he made in the prime of his flourishing youth, and intituled *Ethiopica*. They retain the same observation and custome at *Theffalonica*, *Maceonia*, and *Hellas* in *Achaia*. I remember they have another custome in *Theffalia*, that is, they baptize onely on the Easter holydaies, and therefore very many die without baptism. The Church of *Antioch* in *Syria* is situated contrary to other Churches, for the Altar stands not to the East, but towards the West. In *Hellas*, *Ierusalem* and *Theffalia* service is said with candle light, after the manner of the *Novatians* at *Constantinople*. In like sort at *Casarea* in *Cappadocia* and at *Cyprus*, the Priests and Bishops doe preach and expound holy Scripture at evening prayer on the Saturdaies and Sundaies by candle light. The *Novatians* of *Hellespont* have not the same order and manner of service as the *Novatians* of *Constantinople*, yet for the most part they imitate the chiefe Churches among them. To be short, among the customes and observations of all sects and religions, we shall not be able to find two which follow and retain one order of service. Moreover at *Alexandria* the inferior Priest doth not use to preach: that order first began when *Arius* turned upside downe the quiet estate of the Church. At *Rome* they fast every Saturday. At *Casarea* in *Cappadocia* after the manner of the *Novatians*, they receive not into the Communion such as sin after Baptisme. Even so do the *Macedonians* in *Hellespont*, and such as throughout *Asia* do celebrate the feast of Easter the foureteenth day of the moneth. The *Novatians* throughout *Phrygia* allow not of second mariages: such of them as inhabit *Constantinople* do neither receive it neither reject it: againe such as are in the West parts of the world admit it wholly. The originals and authors of so great a diversity were Bishops which governed the Churches at divers and severall times. Such as like of these rites, do commend them unto the posterity for lawes. But to pen in paper the infinite and divers ceremonies and customes throughout cities and countries, would be a very tedious peece of worke, and scarce, nay impossible to be don. Thus much already laid downe may seeme a sufficient Treatise for to prove that the celebration of the feast of Easter began every where more of custome then by commandement, either of Christ or any Apostle. Wherefore their talke favoureth not of the truth, their report is to no good purpose, which say that the *Nicene* councill set the manner of celebrating this feast out of f uare. For the Bishops of that assembly endeavoured with all might possible to reconcile the lesser number unto the greater, which varied from them. Neither were the *Apostles* times without such broiles and dissentions, neither were they themselves ignorant hereof, as it appeareth by the *Acts of the Apostles*. For when the *Apostles* understood of the tumult and stirre raised among the faithfull, through the variety and contention of the *Gentiles*, they all assembled together: they laid downe a certaine holy law, the which they published unto the world in forme of an epistle, delivering the faithfull from the heavy yoke of bondage, from the vaine and frivolous contention rising thereof. They have taught them a sure and a certaine rule for the direction of good life, prescribing them only such things as were necessary to be observed. And although the Epistle is to be seene in the *Acts of the Apostles*, yet there is no cause to the contrary, but that the Reader may find it among these our Histories. *The Apostles, the elders and brethren, unto such brethren as of the Gentiles inhabit Antioch, Syria and Cilicia, send greeting. Whereas we are given to understand, that some which departed from us have troubled you with words, and cumbred your minds, saying ye must be circumcised and keepe the law, to whom we gave no such commandement: it seemed therefore good unto us being gathered together with one accord, for to send chosen men unto you, with our welbeloved Barnabas and Paul, men they are that have jeopardated their lives for the name of our Lord Iesus Christ. Therefore we have sent unto you Tudas and Silas, who by word of mouth can declare unto you the same. For it seemed good unto the Holy Ghost and to us, to charge you with no more then with these necessary things, to wit: that ye abstaine from things offered to Idols, from blood, from strangled and fornication, ye shall be well in keeping your selves undefiled from these things; Farewel. These things were agreeable with the will of God, for so the Epistle testifieth: It pleased the Holy Ghost not to burthen you further, then with the observation of these necessities. But some neglecting these things, account of fornication as a thing indifferent, yet they contend about holydaies as it were for life and death: they despise the commandements of God, and establish them Canons of their owne: they set at nought, they make no account of the law published by the Apostles, and so unadvisedly they put in practise decrees contrary unto the will of God himselfe. Furthermore although I could presently*

sently discourse more at large of the feast of Easter, and prove with manifest demonstrations, that the *Jewes* themselves observed not diligently neither as they ought, either the time or the manner of the celebration, and that the *Samaritans* a sect of the *Jewes*, kept it alwaies after the *Equinoctiall* space: yet because it requireth a severall title and a long Treatise, I will here cut it off. Only this I will adde, that whosoever they be that are so much in love with the imitation of the *Jewes*, and so curious in observation of types and figures; it becometh them to vary from them, no (as commonly we say) not the breadth of a naile. For if they addict themselves unto such precise observations, of necessity they must not onely observe daies, and moneths, and yeares, but also whatsoever Christ did after the Jewish manner for the fulfilling of the law, or the injuries he unjustly sustained of the *Jewes*, or the things he uttered in figures and parables to please all generally. For example, he taught in a ship, he commanded the Passeeover should be prepared in an upper chamber or parlour, he charged them to loose the Ass that was tied, he gave the man bearing a pitcher of water in his hand, for a signe unto such as went to provide the Passeeover, & infinite other such like examples written in the Gospell. Yet they that think themselves justified by the observation of this feast, endeavour not at all to fulfill any of these after the externall manner and literall understanding. Not one of them ever preached out of a ship unto the people: not one celebrateth the Passeeover in a parlour: not one first tieth a she Ass, then looseth her againe: not one of them appointed the carriage of a pitcher of water for the fulfilling of all circumstances appertaining unto these mysteries. They think that these things belong rather unto the *Jewes* then unto the Christians. For the *Jewes* retaine such ordinances more with the outward and corporall observation, then with the inward and spirituall understanding. Wherefore they are held accursed, because they think that *Moses* law consisteth rather in figures and types, then in truth and the things themselves. Such as favour the *Jewes* although they conceive these things after a mysticall and divine kind of interpretation, yet raise they a foule stirre about daies and moneths, and tread under foot the inward and high knowledge ingrafted within them, and therefore of necessity, they are in this point to be condemned alike with the *Jewes*: for they purchase unto themselves the sentence of curse and condemnation. But of these things inough and inough.

Socrates inveigheth against such Novatians as fell to Jewish apostasie.
Luk. 5.
Mat. 14.
Mat. 21.

CHAP. XXII.

Of the stirre betweene the *Arians* at Constantinople, and how they were called *Psathyriani*.

Chap. 23. after the Greeke.

NOW let us returne unto our former purpose & drift mentioned a litle before, that is, to discourse how the Church being once devided, rested not with the first devision, but such as were severed into sundry sects and schismes, fell from their fellowes, and upon light and trifling occasions, disagreed among themselves. The *Novatians* (as I said before) were devided about the observation of the feast of Easter, neither yet were they content with one devision. For throughout sundry provinces, they sometimes jarred, and sometimes joyned together, not only about the moneth, but also the day of the weeke, and other such like matters of small importance. The *Arians* were devided upon such an occasion as followeth. Continuall arguing and broaching of intricate quirks brought their disputations to very absurd and horrible opinions. Whereas the Church beleeveth that God is the Father of the Son, who is the Word, they call into controversie whether God might be called a Father before the Son had his being. And because they were of opinion that the Word of God was not begotten of the Father, but had his being of nothing, erring in the chiefe and principall, no marvell though they plunged into absurd opinions. *Dorotheus* whom they had translated thither from *Antioch*, said that the Father could be neither in essence nor appellation, if the Sonne had no being. *Marinus* whom they had called out of *Thracia* before *Dorotheus* time (stomaking that *Dorotheus* was preferred before him) supposed now that it was high time for him to worke his feate, set himselfe opposite, and maintained the contrary opinion. Wherefore they were devided, and by occasion of the vaine and frivolous question proposed among them, they parted companies: *Dorotheus* with his followers continued in their former roomes, *Marinus* with his traine erected them chappels, & there had private meetings, their conclusion was that the Father was ever a Father, yea before the Sonne had his being. These followers of *Marinus* were called *Psathyriani*, because that one *Theoctistus* a waferer borne in *Syria*, was an earnest maintainer of that side. Of that opinion was *Selenas* Bishop

Novatians.

Arians.

Marinus the
Arian thought
that the father
was a father
when there
was no son.
Pjathyrians.

Bishop of the *Goths*, a mungrell, by father a *Goth*, by mother a *Phrygian*, and therefore was he able to preach in the Church in both those languages. This sect also not long after was divided: for *Marinus* contended with *Agapius*, one whom he himselfe had lately advanced to the Bishoprick of *Ephesus*. The controversie was not of religion but of primacy, they strove whether of them should be chiefe. The *Goths* went of *Agapius* side. Wherefore many Clergy men under these Bishops jurisdictions, perceiving the ambition, the rankor and malice of these proud Prelats, forsook quite the *Arian* opinion and embraced the faith of *One substance*. The *Arians* being devided among themselves the space of thirty and five yeares, in the end as many as were *Pjathyrians*, through perswasion which prevailed with them, made an end of brawling, in the Consulship of *Theodosius* the yonger, and *Plinius* the Pretor. Who after their reconciliation and agreement, made a law, that the question which was the principall cause of that stirre, should never againe be called into controversie. Yet for all they could do, that decree of theirs could take no place, save at *Constantinople*, for in other cities where the *Arians* do raigne, the stirre is rife. So far of the division among the *Arians*.

Chap. 24. in
the Greeke.

CHAP. XXIII.

How the *Eunomians* were at discord among themselves, and called after sundry names.
Likewise of the *Macedonians*.

Eunomians.

Theophronius.

Eutychius.

Macedonians.

Socrates where
and when he
flourished.

This book is
commonly cal-
led *Ancoratus*.

Chap. 25. after
the Greeke.

CHAP. XXIIII.

How *Eugenius* the traytor and rebell, procured the death of the Emperour *Valentinianus* the yonger, and in the end was was slaine of *Theodosius* the Emperer.

Eugenius.

Arbogastes.

THE *Eunomians* were also devided. For *Eunomius* himselfe first fell from *Endoxius* who had chosen him Bishop of *Cyzicum*, the occasion he took, was because he would not admit his master *Aetius* lately excommunicated into the Church. Others also called after his name, parted themselves into sundry sects. And first of all one *Theophronius* a *Capadocian*, trained up in captious fallacies and quirks of logick under *Eunomius*, had *Aristotles* predicaments and perihermenias at his fingers ends, wrote books, and entituled them the exercises of the mind. Wherefore he was hated of his owne sect, and counted of them an *Apostata*: he raised thenceforth private conventicles, and left behind him an heresie, entituled with his appellation. Againe at *Constantinople* one *Eutychius* upon light and trifling occasion fell from the *Eunomians*, and unto this day frequenteth severall meetings. The followers of *Theophronius* were called *Eunomothophronani*, and such as were of the sect of *Eutychius*, were termed *Eunomientichiani*. What vaine and fond things they brawled about, I think it not needfull to lay downe in writing, least we should digresse from the History we have in hand. Yet in so much they have corrupted baptisme, I must in no wise run that over with silence. They baptize not in the Trinity, but in the death of Christ. Among the *Macedonians* also on a certaine time there arose a schisme: for *Eutropius* a Priest of the *Macedonians*, gathered a severall company, of such mates as he thought good to follow his taile. *Carterius* likewise of the same sect, devided himselfe from him, and of these there arose other schismaticks throughout other cities. I of mine own part, in so much I leade my life here at *Constantinople*, where I was borne, bred and brought up, no marvell though I write more at large of the famous acts done within this city: partly seeing that I saw most of them with mine eyes, and partly also, in so much they are more famous, and thought far worthier of memory, then many other acts. These sects and schismes rained not at one, but at sundry times, whosoever is disposed exactly to learne the severall names of all sects, let him peruse the book of *Epiphanius* Bishop of *Cyprus*, intituled *Ancyrotus*. So farre of these things.

THE state of the Common-wealth was then very troublesome, the occasion was as followeth. In the West Empire there was one *Eugenius*, a Grammarian and a Schoole-master, he left schoole and became a Courtier: first he was appointed to guard the Emperors person, next he was made his treasurer. And because he was a politick man, therefore was he preferred unto honour, yet prosperity puffed him up with pride, and caused him to work treason: he made *Arbogastes* of his advice and counsell, one by birth of the lesser *Galatia*, by office a captaine, in condition barbarous, and in behaviour cruell. They both conspired the Emperour *Valentinians* death, and wrought meanes to allure the Eunuches of the Emperours

Emperours chamber on their side. These men gaping after promotion and dignities, being promised faire, fell upon the Emperor as he slept, and stifled him to death. *Eugenius* having got the supremacy in the West parts of the world, behaved himselfe after the wonted guile of tyrants. *Theodosius* the Emperor understanding of this, was sorry at the heart: he thought it high time for him now to make expedition for the second battell, for the first he had waged with *Maximus*. Wherefore gathering together a great army, and creating Emperour his son *Honorius* in his third Consulship and the first of *Abundantius*, the tenth of *Ianuary*, he tooke his journey towards the West parts of the world, leaving both his sonnes the Emperours at *Constantinople*. As he went to wage battell with *Eugenius*, many of the barbarian nations inhabiting the countries beyond *Istrum*, came of their own accord to aide the Emperor against the tyrant. Shortly after he came into *France* with great power, for there the tyrant had gathered infinite multitudes of souldiers and fortified himselfe. The campe was pitched and the battell was fought by a certaine river called *Phrigidus*. * And as the battell was doubtfull where the *Romanes* dealt hand to hand with the *Romanes*, so among the barbarians which came to aide the Emperor *Theodosius*, *Eugenius* had the upper hand. The Emperor seeing the barbarians foiled and overthrowne, was wonderfull pensive, and fell downe prostrate upon the ground, prayed unto God for aide and assistance, and obtained his sute. For *Macarius* his captaine put on venturous & valiant courage, got him to the side where the barbarians were foiled, came to the standard, joyned with him the chiefe captaines, encountred with the enemy, brake the aray, and in the end made them to flie which before pursued the flight. Immediately after this there ensued another strange act. For there arose such blustering blasts of wind as turned the darts of *Eugenius* the usurpers souldiers to light in their owne sides, and drave with forcible and violent flight the arrowes of the Emperours souldiers to pierce the armed pelts of the rebels. Of such force and efficacy were the Emperours prayers. Wherefore the variable course of that bloody battell being brought to that passe, the rebell came groveling at the Emperours feet and craved for mercy, but as he kneeled the souldiers of *Theodosius* came and stroke his head off his shoulders. These things were done the sixt of *September*, in the third Consulship of *Arcadius*, and the second of *Honorius*. *Arbogastes* the author of so great a slaughter, two daies after the end of the battell, seeing that by flight there was no way possible for him to save his life, ran upon a naked sword and dispatched himselfe.

Valentinianus
the Emperor
was stifled.
Anno Dom.
396.

* Here the
greeke was
unperfect.

The Emperor
Theodosius
prayeth unto
God for aide.

Anno Dom.
396.

CHAP. XXV.

How immediatly after this battell the Emperor Theodosius sickned, and departed this life afore the triumphs were fully ended.

THe Emperour *Theodosius* by reason of the travell and great toile he had taken about those wars, began to be very ill at ease. And when that his disease gave him to understand that the mortall race of his naturall life was then to be finished, care and doubts appertaining unto the government of the Common-weale troubled him more then the fraile departure or the feare of death, yea when he considered with himselfe how many calamities do commonly happen unto the Empire when the Emperour and scepter be parted asunder. Wherefore he sent in post hast for his son *Honorius* to *Constantinople*, purposing to establish through him peace and tranquillity in the West parts of the world. At the coming of his son to *Millaine*, the father was somewhat recovered, and began to celebrate exercise of triumph for joy of the victory gotten of the tyrant. In the morning he felt himselfe so well, that he honored the triumph with his presence. In the afternoone he was so sodainely taken with his disease, that he was not able to go and behold the solemnity, but charged his son to see all the royalty accomplished, and the night following departed this life. It was when *Olybrius* and *Probinus* were Consuls, the seventeenth of *Ianuary*, the first yeare of the two hundred ninetie and fourth *Olympiad*. This *Theodosius* the Emperour lived threescore yeares, and raigned sixteene. This book containeth the History of sixteene yeares and eight moneths.

Theodosius
died *Anno*
Dom. 397.

The end of the fift Book of Socrates.

THE



THE SIXT BOOKE OF THE ECCLESIASTICALL History of Socrates Scholasticus.

The Proëme of Socrates, signifying that now he beginneth the History of his time.

This sixt
book continu-
eth the History
of twelve
yeares and six
moneths, en-
ding *Anno*
Dom. 412.

He beginneth
the History of
his time.

Have performed (most holy *Theodorus*) in the former five books the promise I made, and the task you have enjoyned me as touching the continuing of the Ecclesiasticall History from the raigne of *Constantine* unto these our daies, after my slender skill and the simple talent bestowed upon me. But I would have you know before you read them, that I have not curiously addicted my selfe unto lofty stile, neither unto a glorious shew of gay sentences: for so peradventure in running after words and phrases, I might have mist of my matter, and failed of my purpose and intent: which if I had purposed, yet was it not in my reach to lay downe that forcible kind of stile used of ancient writers, wherewith they amplifie and diminish, extoll and debase at their pleasure. Again, such a penning profiteth very little the vulgar and ignorant sort of people, who desire not so much the fine & elegant phrase, as the furtherance of their knowledge and the truth of the History. Wherefore least that our story should halt of both sides, & displease the learned in that it doth not countervail the artificiall skill and profound knowledge of ancient writers: the unlearned, in that their capacity cannot comprehend the substance of the matter by reason of the painted Rhetorick and picked sentences, I have tied my selfe unto such a meane, as though the handling be simple, yet the effect is soone found and quickly understood. Furthermore now entring into discourse of our sixt book, I must needs tell you the truth, that I am even in a manner dismayed when I take pen in hand to paint forth unto the posterity the famous acts of these our flourishing daies, least it fall out that we lay downe in writing such things as may offend some kind of men, or (as commonly we say) least truth be constrained to trie her friends, when as we publish not with praises and commendations the names of such as they like well of, or extoll not unto the skies their noble and famous acts. The favourers of Prelats and Patrons of Clergy men will blame us for not intitling the Bishops, most godly, most holy and such like epithetons. Other sorts of men, somewhat more curious then the rest, will misconstrue our meaning for not calling the Emperors, Lords, and most vertuous, with other such like honorable titles usually given them of men. But seeing that I am able to prove and justifie out of ancient writers, that the servant in their books hath called his Lord and Master no otherwise then after his christened name, I will lay aside these lofty titles, and tie my selfe as my bounden duty requireth, unto the truth of the History: and keeping my selfe within the compasse and limits of faithfull Historiographers which covet a simple and a plaine kind of stile, I will now to the matter, and write of such things as I have partly seene, and partly learned of such as saw them with their eyes, the which I have better liking of, because the reporters varied not among themselves. I had much adoe and great labour in sifting out the truth, because that sundry men of divers sorts made relation thereof unto me: whereof some affirmed that they had beene present, some other that they had occasion to search out all circumstances.

CHAP. I.

How that after the death of Theodosius the Emperor, his sons parted the Empire. Of the Bishops then flourishing. And how that Arcadius meeting the army at the gates of the city, had Ruffinus a Magistrate of his slaine at his feet by the souldiers.

When the Emperour *Theodosius* had departed this life, in the Consulship of *Olybrius* and *Probinus* the seventeenth of *January*, his sons took in hand the governement of the *Romane Empire*. *Arcadius* ruled the East, and *Honorius* the West. Then was *Damasus* Bishop

Bishop of the princely City of Rome: *Theophilus* of *Alexandria*: *Iohn* of *Iernsalem*: *Flavianus* of *Antioch*: and of *Constantinople*, otherwise called new Rome, *Nectarius* was Bishop, as I remembred in the former booke. The eight of *November*, he being Confull himselfe, the corps of *Theodosius* was brought to his grave, and solemnely enterred with noble funerall by his sonne *Arcadius*. Shortly after, being the eight and twentieth day of the same Moneth, the Emperor *Theodosius* army, which overthrew *Eugenius* with all his host, was come thither. When the Emperor *Arcadius* went forth as the manner is unto the gates of the City to meet the army, the souldiers presently laid hands upon *Ruffinus* the Emperours Embassador, and beheaded him, for he was suspected of treason, and the report went of him, that he procured the *Hunnes* a barbarous Nation to invade the *Romane* Dominions. For at that time they destroyed *Armenia* with other countries of the East. The same day when *Ruffinus* was beheaded, *Marcianus* the *Novatian* Bishop departed this life, in whose roome *Sisinius* (of whom we spake before) succeeded.

Ruffinus.

Marcianus.
Sisinius.

CHAP. II.

The death of Nectarius, Bishop of Constantinople, whom Iohn Chrysostome succeeded.

Shortly after, *Nectarius* Bishop of *Constantinople* departed this life, in the Consulship of *Casarius* and *Atticus*, the eight and twentieth of *September*. Immediately there was much adoe about the election of a Bishop. And when some thought on this man, some on that man, after long advisement and deliberation, in the end it seemed good to them to send for *Iohn*, a Priest of *Antioch*: for the report went of him, that he was a profound Interpreter, and a notable Rhetoritian. Wherefore not long after the Emperour *Arcadius* with the generall consent both of Priest and people sent for him. And to the end his consecration might be of more authority, by the commandement of the Emperor there was present among many other Bishops, *Theophilus* Bishop of *Alexandria*, who went about by all meanes to discredit *Iohn*, and to preferre unto the Bishopricke one *Isidorus* a Priest of his owne Church. *Theophilus* made very much of this *Isidorus*, because that for his sake he had taken a perillous piece of worke in hand. And what the same was I am now about to declare. When the Emperor *Theodosius* waged battell with *Maximus* the Tyrant, *Theophilus* sent presents by *Isidorus* unto the Emperor, together with two letters, charging him withall to present him that had the upper hand with the gift and one of the letters. *Isidorus* being carefull of his businesse, went diligently about this feat, got him to *Rome*, and harkeneth after the victory. But his fetch was not long ere it was found out: for his Reader that kept him company stole away his letters. Whereupon *Isidorus* being afraid to be taken with the manner, tooke his heeles in all the hast to *Alexandria*. This was it that made *Theophilus* to labour so earnestly for *Isidorus*. But all that were of the Emperours court, preferred *Iohn* to the Bishopricke. And afterwards, when as many charged *Theophilus* with hainous crimes, and presented unto the Bishops then present libels and articles against him, some for this thing, and some for that: *Eutropius* one of the Emperours chamber having gotten the articles and enditements, shewed them to *Theophilus*, bade him chuse whether he would create *Iohn* Bishop, or stand at the barre and answer to the crimes that were laid to his charge. *Theophilus* was so afraid with this, that by and by he consented to the stalling of *Iohn*. He was consecrated to execute the Priestly function of a Bishop, and stalled in the see of *Constantinople*, the sixe and twentieth day of *February*, the Consulship following when as the Emperor *Honorius* governed the common-weale of *Rome*, and *Eutychianus* the Senator in the Emperours steed ruled *Constantinople*.

Anno Dom.
401.

CHAP. III.

The linage and education of Iohn Chrysostome Bishop of Constantinople.

IN so much that *Iohn* was a famous man, partly for the bookes he penned and left unto the posterity, partly also for the great perils and persecution which befell unto him: it seemeth very necessary unto us not to run over with silence, but briefly to rehearse such things as of him might largely be intreated, and so to declare out of what countrey he came, what parents he had, how he came by Priesthood, and wherefore he was thereof deprived, last of all, how that after his death he purchased more fame and renowne then ever he did in his life time. *Iohn* was borne in *Antioch* a city of *Calesyria*, his father was called *Secundus*,

The countrey
and parents of
his Chrysostome

Theodorus.
Maximus.

Diodorus.
Carterius.

Ebrysoftome
a Reader.
A Deacon.

A Priest.

A Bishop.

his mother *Anthusa*, he descended of the noble race of *Senators*, he was the disciple of *Libanius* the *Sophist*, and the auditor of *Andragathius* the Philosopher. When that he had purposed with himselfe to apply his mind unto the law and publike affaires of the common weal, and perceived how lewd and unrighteous a trade of life they led which busie themselves therein, he left that troublesome trade and transformed himself unto a quiet & solitary kind of life. The example of *Evagrius* as I thinke allured him therunto, who being brought up under the same teachers and schoolmasters, addicted himselfe a little before unto a solitary life, void of all trouble and molestation. Immediately he changed both habite and behaviour, and gave himselfe wholly to the study of sacred Scriptures: he devised with himselfe how by all meanes possible he might become a profitable member in the Church of God: he perswaded *Theodorus* and *Maximus* his fellow students, who together with him frequented the schoole of *Libanius*, to forsake that trade of life, which was wholly set on lucre and gaine, and to follow that which was satisfied with a little: of these men one was afterward Bishop of *Mopsuestia* a city in *Cilicia*, the other was Bishop of *Seleucia* in *Isauria*. These men being then wonderfully inflamed with godly zeale and desire of vertue, learned the Monasticall trade of *Diodorus* and *Carterius* who then were overseers of the religious conventicles, but afterwards *Diodorus* being made Bishop of *Tarsus* wrote many bookes, and while he addicted himselfe only unto the bare and naked letter of holy Scripture, he erred fouly in the sense and mysticall understanding thereof: but of these things so much shall suffice. *John*, when that he had of a long time accompanied *Basil*, who then was made Deacon by *Meletius*, but afterwards Bishop of *Cesarea* in *Cappadocia*, was made Reader in the church of *Antioch* by *Zeno* Bishop of *Ierusalem*. Being Reader, he wrote that booke which he intituled *against the Iewes*. In a while after *Meletius* made him Deacon, at what time he wrote the bookes intituled *of Priesthood*, with them also which he made against *Stagirius*. Moreover the books *of the incomprehensible nature*, with the tracts he made *of closely kept women*. In proceffe of time when that *Meletius* had departed this life at *Constantinople* (the election of *Gregory Nazianzene* had driven him thither) *John* forsooke the *Meletians*, left also the communion of *Paulinus*, and for the space of whole three yeeres he led a solitary life severed from all the troublesome affaires of the world. Againe in a while after that, *Evagrius* who succeeded *Paulinus* in the see of *Antioch*, made him Priest. His manner of living and behaviour before he was made Bishop, that I may use few words, was in such sort as followeth. He was a man by reason of his marvellous great temperance, in life very austere, and (as one that knew him from his youth up did report) more ruled by choler then given to courteous civility. A man he was of no great forecast, he made no account of the world, and because of his plaine and simple meaning, he was soone deceived. Hee was very copious and free of speech with all such as had conference with him, and as he was very painfull, to the end by teaching he might reforme the manners and lives of his auditors: so againe of such as were not acquainted with his behaviour, he was accounted in his exhortations very arrogant and insolent.

CHAP. IIII.

How that by the procurement of his Deacon Serapion, John was greatly hated of his Clergie.

John being thus conditioned, and preferred unto the Bishoprick of *Constantinople*, purposing to reforme the lives of his Clergie (for so he had determined with himselfe) practised greater severity towards them then right and reason did require. So that immediatly after his stalling in the Bishops see, because of his great austerity he was hated of his Clergie: many of them were offended with his dealing, and began to settle themselves out of his danger, as one that was altogether out of square. And in few words to utter the truth, *Serapion* Deacon of that Church, made him incur all that displeasure, who in presence of all the Clergie said thus unto him: O Bishop, thou shalt never be able to rule all these as thou wouldest, unless thou make them all taste of one whip. The which saying of his procured great hatred unto the Bishop. The Bishop shortly after thrust many out of the Church, some for one thing, and some for another. They as it commonly falleth out where such Lordly Prelates put such devices in ure, conspired against him, and of spight discredited him with the common people. The reports that went of him, to wit, that he would never eat or drink with any man, and being invited to a banquet that he would not come, perswaded the hearers. So that the slanders raised of him increased more and more. The reason why he would

not

not feed in company with other men, there was no man that knew certainly. Some that endeavoured to excuse him therefore, affirmed the cause of his severall and private feeding to be infirmity, that he was a sickely man and could hardly away with whatsoever was laid before him. Other some affirmed, that it was because of his strait and austere kinde of life. But howsoever it went, these excuses were not of force sufficient to wipe away the hainousnesse of the crimes wherewith he was charged of the adversaries. But the people were wonderfully affectioned towards him, and loved him entirely, because of the notable sermons he made in the open audience of the Church, wherefore they made no account of the accusations and slanders that were laid to his charge. The sermons he made being penned of swift Scriveners, as he uttered them out of the Pulpit, what they were, how excellent, and with what force they perswaded, I need not presently to rehearse, in so much they are extant abroad in the world, for every man to peruse, and thereof to gather great profit.

CHAP. V.

How hee reprehended not onely the Clergie, but also such as were of great honour among the Laytie. And of Eutropius the Eunuch.

AS long as *John* inveyed only against the Ecclesiasticall order, the conspiracie and slanders raised of him prevailed not very much: but when that he fell a taunting of the Magistrates, then heaped he on his own head great spight and malice. And first, many reports and slanders were bruted abroad of him, next they were increased, for a tale is not twice told but is twice as long: at length his auditors conceived an ill opinion of him: last of all the invective he made against *Eutropius* augmented the slander. For *Eutropius* the Eunuch and chiefe of the Emperors chamber, made great sute unto the Emperor, for to have a law made by the Emperors, that none might take the Church for his sanctuary, but that such as fled thither for refuge might be pulled out by the eares. The taste of which law he himselfe first tried: for as soone as the new found law was enacted and published abroad in the hearing of all the people of *Constantinople*, *Eutropius* incurred the high displeasure of the Emperor, and took the Church for his sanctuary. *John* the Bishop seeing *Eutropius* lie along at the foote of the Altar, and as it were besotted or amazed for feare, sitting in his Pulpit where he was wont to preach, to the end his voice might be the more audible, made a whole sermon in dispraise and reprehension of him. Wherefore many misliked of him very much, that he not only not pitied the man lying in that lamentable plight, but also inveyed against him bitterly. The Emperor commanded *Eutropius* who then was Consul, for certain haynous crimes to be beheaded: that his name should be blotted out of the Catalogue of Consuls, and that the title of his honour and dignity, should only be given unto his collegue and fellow Eunuch *Theodorus*. The report goeth moreover, that *John* the Bishop rebuked freely after his wonted guise, *Gainas* the captaine, because that he went about to beg of the Emperour one of the Churches within the City for the *Arians* his fellow hereticks. Again, for other matters, he inveyed freely against other Magistrates of the common-weale, which turned in the end to his great displeasure. *Theophilus* also Bishop of *Alexandria*, immediately after he had consecrated him Bishop, began busily to devise how he might worke him mischief. And as in presence he practised privately by word of mouth: so in his absence he wrote and signified by letters unto such as dwelled in forraine countries, what he wished might be brought to passe. The wonderfull boldnesse and liberty of speech which *John* used, fretted *Theophilus*, and vexed his minde: neither only that, but also because his malicious practises tooke no prosperous successe, for he had purposed to place *Isidorus* a Priest of his Church in the Bishops see of *Constantinople*. Thus went the affaires of *John* the Bishop, who was continually hated ever since he began to enjoy the Bishopricke. But of him we shall have occasion to speake more hereafter.

Here is a lesson for them that pull down sanctuaries.

CHAP. VI.

The tyranny of Gainas the Goth, the sedition raised by him at Constantinople, and of his end.

NOW I goe about to declare a certaine history of that time, which is worthy of memory among all posterity in time to come: I will declare how the City of *Constantinople* it selfe, and the prosperity of the *Roman* Empire were delivered out of extreme peril and utter overthrow by the wonderfull providence of Almighty God. Now hearken to the circumstance. One *Gainas*, by birth a barbarian, yet a subject of the Empire of *Rome*, was so trained

Tribigildus.

Phrygia subdued.

Gainas a perjured person,
and a truce-breaker.

A Comet.

Constantinople
was saved by
Angells.

trained up in warlike exercise and feats of armes, that at length through the daily credit he purchased by valiant acts, he was of the *Romanes* made captaine both of horsemen and footmen. When he had got unto his person such honour, and so great a power at his becke and commandement, he forgot himselfe, and could not moderate the aspiring pride of his swelling stomacke, but devised every way, and rolled as commonly wee say every stone, for to bring the *Romanes* under his girdle. And therefore he sent for all the *Goths* out of their countrey, determining with himselfe to entertaine and stay with him as many as were fit for feats of armes. *Tribigildus* tribune of the souldiers in *Phrygia* being somewhat a kinne unto him, and also of his conspiracy, subdued all the *Phrygian* nation: *Gainas* then made earnest sute unto the Emperor in his owne behalfe, that he would make him Lieutenant of *Phrygia*. The which *Arcadius* the Emperor without foregght of that which was likely to ensue, granted unto him with a willing minde. He immediatly (as it was thought) went to give bartell to *Tribigildus*, but as truth was, to play the tyrant, and brought at his taile thousands of the barbarous *Goths*. He was no sooner entred into *Phrygia*, but all the countrey yeelded unto him. The *Romanes* were in a wofull plight, partly because that so great a multitude of barbarians followed after *Gainas*, and partly also because that the Easterne parts of the Empire were in great danger of invasion. Then the Emperor yeelding unto the necessity of the time, advised himselfe, dealt subtilly with the Barbarian, sent unto him Embassadors, and sought by all faire meanes to pacifie him. And when that hee requested the Emperor to send unto him *Saturninus* and *Aphelianus*, who were Consulls and head Senators, whom he suspected to be the hinderers of his enterprised conspiracy, the Emperor though unwilling, yet because of the time yeelded unto his request. They being of a noble and valiant courage, desirous also of death in the quarrell and defence of their countrey, obeyed the Emperors commandement. To be short, they met the Barbarian in a plaine greene, where they used to iust and runne at tilt a good way of *Chalcedon*, and ready they were to endure what torment soever were laid upon them. But he did them no harme, for he dissembled his drift and got him to *Chalcedon*: there *Arcadius* the Emperor met him. The Emperor and the Barbarian being together in the Temple where the corps of *Euphemia* the Martyr lieth interred, sware one to the other, that neither would conspire nor procure the others death. But although the Emperor a man both godly and zealous, made great account of his oath, and kept it inviolably: yet *Gainas* forswore himselfe, brake the league, and ceased not to proceed on in his former treason and conspiracy: but devised with himselfe how hee might set the City of *Constantinople* on fire, and over-runne the whole Empire of *Rome*. Wherefore *Constantinople* by reason of the infinite number of Barbarians which abode there, became in manner a barbarian city: of the citizens and inhabitants, there was no other account made then of captives and bond-slaves. The city was in so great danger, that a wonderfull great Comet reaching in manner from the skie unto the earth (the like whereof was never remembred to have beene seene before) prognosticated the same. *Gainas* first of all laying shamefastnesse aside, and steeling his face with impudency, purposed in his minde to rife the shops of the bankers and exchangers. But when as the report thereof prevented his lewd purpose, and the bankers removed their exchanging tables, and conveyed away their money: he endeavoured to compasse another mischievous act: for he sent in the night season a multitude of Barbarians to fire the palace of the Emperor. At what time it appeared unto the whole world how carefull God was over that city. For an infinite number of *Angels* resembling men of monstrous bodies, all in glistering armour, were seene of these rebels that went about to set the pallace on fire: the Barbarians supposing they had beene a great army and a mighty host, were terrified and ran away. *Gainas* hearing of this, thought it a thing incredible. He knew for certainty that so great a power of *Romane* souldiers could not possibly be there, for they were appointed severally throughout every city. The night following he sent thither others, and that not once not twice: when as the souldiers being often sent of him reported the same (for the *Angells* of God were alike in the sight of the traytors) at length he went thither himselfe with great power to know the certainty of the wonderfull sight. He perceiving of a surety that it was an army of souldiers, hiding themselves in the day time, and withstanding his violence in the night season, went about to compasse a crafty feat as hee thought, whereby he might greatly hurt the *Romanes*, but as the event declared, it availed them very much. Hee fained himselfe to be possessed of a Divell, and therefore he got him to the Church of *Saint Iohn*

John the Apostle, which was not farre from the city, there for to pray. The Barbarians went forth with him, conveying armor privily in tuns and vessels, covering them also with other sleights and devices. When the watch and porters of the City gate perceived their wile and treason, they commanded them to carry forth no weapons: the Barbarians hearing this, drew their swords and dispatched them every one. Immediately all the City was on an uprore, and death seemed to stand at every mans doore. Yet for all that, the City was safe, the gates on every side being shut and well fortified. The Emperor advising himselfe in time, proclaimed *Gainas* a traytor, and an open enemy: he commanded that the Barbarians which remained in the city should be slaine every one: this was the day after the death of the porters: the souldiers within the walls of the city nigh the *Gothick Church* (for there all the Barbarians were assembled together) dealt hand with the Barbarians, set the Church on fire, and slew many of them. *Gainas* hearing that as many of his complices as he left behind within the city were executed, and perceiving that his traitorous conspiracy had no prosperous successe, left his hypocriticall prayers, and got him to the coasts of *Thracia*. And comming into *Cherronesus* he tooke shipping thence in all the hast to *Lampsacum*, for to subdue from that place forward, all the westerne parts of the world. When the Emperor had prevented him in those countries, by sending thither great power both by sea and land, it fell out that God of his providence shewed there his wonderfull power the second time. For when the Barbarians wanted ships, they fell a fraiming of new vessels, and so to transport souldiers in them. The *Romane* navie came thither, and arrived at the very pinch, or as commonly we say, in the nicke, for they had wind and saile at will, the *Western Zephyrus* blew on their side. And as the *Romane* power conveyed themselves thither with ease and pleasure: so the greater part of the Barbarian navie, both horse and man, ships and all were tossed to and fro, scattered one from the other, and suncke in the deepe gulphes of the surging seas. Divers also of the *Romans* were drowned alike. And thus there was then an infinite number of the Barbarians destroyed. But *Gainas* removing thence, taking his flight by *Thracia*, lighted by chance into the hands of the *Roman* souldiers, who dispatched both him, and also as many Barbarians as were in his company. Thus much by the way of *Gainas*. If any be disposed to know all the circumstances of that warre, let him reade the booke of *Eusebius Scholasticus*, intituled *Gainas*, who at that time was the disciple of *Troilus the Sophist*. This man being present in the warres, wrote in Hexameter verse all that therein was done, and devided it into foure bookes. And because the acts thereof were fresh in memory, his Poeme was of great price and estimation. *Ammonius* also the Poet of late daies wrote the same argument in verse, the which he read in the hearing of the Emperor, about the eleventh Consulship of *Theodosius the Younger*, the which he enjoyed with *Faustus*, and therefore was highly commended. This warre was ended in the Consulship of *Stilichon* and *Aurelianus*. The yeere following *Phranitus* was made Consull, who though he were a *Goth* borne, yet was he greatly beloved of the *Romans*, and behaved himselfe so valiantly in that battell, that the *Romans* thought him worthy the dignity of a Consull. The same yeere and the tenth of *Aprill*, the Emperor *Arcadius* had a sonne, to wit, the good *Theodosius*. So farre of these things:

*Gainas was
slaine, Anno
Dom. 404.*

CHAP. VII.

Of the schisme betweene *Theophilus Bishop of Alexandria*, and the religious men inhabiting the desert: and how *Theophilus* condemned the bookes of *Origen*.

WHILE the commonweale of the *Roman* Empire was tossed with these troublesome stormes of rebellion, such as were promoted unto the reverend function of priesthood were at dissention among themselves, to the great slander of Christian religion. Then was one set against the other, the originall of which pestilent schisme came from *Egypt*, and the occasion was as followes. There was a question broched a little before, whether God were a body, made after the likenesse & form of man? Or whether he were without body, and not only without the forme of man, but also (to utter the whole in one word) void of all corporall shape? Hereof there arose sundry contentions and quarrels, whilst that some affirmed this, other some that. Certaine of the rudest and unlearned sort of religious men thought that God was corporeall, and that he was of the forme & figure of man, but the greater part condemned them with their hereticall opinion, affirming that God had no corporeal substance, that he was void of all bodily shape. Of the which opinion was *Theophilus*

*The heresie of
the Anthropo-
morphites be-
gan, Anno
Dom. 403.*

Feare maketh
Theophilus to
forget him-
selfe.

This Bishop
hath more
fellowes in
the world.

Theophilus to
revenge him-
selfe of his
enemies, per-
secuted his
owne opinion.
This is a sinne
against the ho-
ly Ghost. This
heresie was the
originall that
God the Fa-
ther hath been
painted like
man.

Bishop of *Alexandria*, so that in the hearing of the whole congregation he inveighed bitterly against such as attributed unto God the forme of man, proving that he had no body at all. The worshippers of *Egypt* understanding of this, left their religious houses, came to *Alexandria*, flocked about *Theophilus*, condemned him for a wicked person, and sought to bereave him of his life. *Theophilus* being made privie unto their conspiracy, was wonderfull pensive, devised with himselfe how he might escape their hands and save his life. As soone as he came into their presence, he saluted them courteously, and said thus unto them: When that I fasten mine eyes upon you, me thinkes I doe see the lively face of God. With these words the rash heat of the unruly Monks was delaied. Againe, they reply in this sort: If that be true that thou sayst, that the countenance of God is no otherwise then ours, accurse then the works of *Origen*. For divers of his bookes doe impugn our opinion. But if thou refuse to doe this, assure thy selfe to receive at our hands the punishment due unto the impious and open enemies of God. Nay saith *Theophilus*, I will doe that which shall seeme good in your eyes. I pray you be not offended with me, for I hate the books of *Origen*, & think them worthy of great reprehension which allow of them. When he had thus appeased the Monks, he sent them away quietly. This question peradventure had laine in the dust unto this day, had it not been blown up and revived upon another occasion, in such sort as followeth. The religious houses in *Egypt* were overscene of foure worthy men, *Dioscorus*, *Ammonius*, *Eusebius* and *Euthymius*. These men were naturall brethren, and by reason of the goodly stature of their tall bodies, they were called *Longe*. Men they were of great fame for their doctrine and godly trade of life, and therefore at *Alexandria* they were much spoken of. *Theophilus* Bishop of *Alexandria* loved them entirely, and made much of them. Wherefore one of them whose name was *Dioscorus*, he in manner constrained to leave the desert, and made him Bishop of *Hermopolis*, other two he entreated to lead their lives with him. The which he could hardly with faire meanes obtaine, yet as Bishop he compelled them. These men making a vertue of necessity, for that they could not otherwise chuse, applied themselves about the Ecclesiasticall affaires: yet it grieved them very much, that they could not at their pleasure addict themselves unto the solitary life, and the wonted exercise of true Philosophy. When that in proceesse of time their conscience was pricked, perceiving that the Bishop was set upon heaping and hoarding of money, and that all his labour tended to gathering, they would no longer dwell with him, but got them into the desert, affirming the solitary life to be farre better then the trade and conversation used in the cities. *Theophilus* all that while not knowing the cause that moved them to depart, intreated them earnestly to continue with him: but as soone as hee understood they abhorred his mannner of living, he was wonderfully incensed, and promised to worke them a displeasure. When they had made light of his threats, and departed into the desert, *Theophilus* as it seemed being prone of nature to anger and revenge, bestirred himselfe against them, and endeavoured by all meanes to worke them mischief. Wherefore he began to spite *Dioscorus* their brother, whom he had made Bishop of *Hermopolis*. For it grieved him to the guts, that the worshippers made so much of *Dioscorus* and revered him so highly. And knowing that he could no kind of way molest those godly men, unlesse that he alienated and withdrew the mindes of such Monkes as were subject unto their government from favouring of them, he wrought such a kinde of feat as followeth. He called to memory that in conferring with them, they had affirmed that God was without body, and void of humaine forme or figure: for had he the shape of man, it would follow necessarily, that he could suffer after the manner and guise of man: and that *Origen* with other ancient writers had exquisitely sifted out the truth thereof. But *Theophilus* although he was himselfe of that opinion, yet to the end he might revenge him of his enemies, sticked not to oppugne their sincere opinion and sound doctrine: yea, he perswaded many Monkes, simple and plaine soules, such as were ideots, and divers also of them which were altogether unlearned, to cleave unto his side. He sent unto the religious houses of the desert, that they should obey neither *Dioscorus* nor his brethren, in so much their opinion was that God had no body. For God (saith he) as holy Scripture doth witnesse, hath eyes, eares, hands and feete, even as men have. *Dioscorus* and his followers (saith he) are of a wicked opinion: they deny with *Origen*, that God hath eyes, eares, feet and hands. With this subtle and crafty sleight he allured to his side many religious men: so that there arose much ado, and great dissention among them. Such as were not bewitched, but guided themselves aright, cleaved unto the opinion of *Dioscorus* and *Origen*: but the simpler sort, which indeed were the

the greater number, being kindled with the fire flame of contention, and set against their brethren, fell for altogether from their sound opinion. Wherefore they were divided, and reviled each other for lewd and impious persons. The confederates of *Theophilus* called their brethren *Origenists* and wicked men: againe, the complices of *Theophilus* were called *Anthropomorphites*, by interpretation such as attribute to God the forme of man: so that there arose no small bickering among the Monkes, nay, it fell out to be a deadly battell. *Theophilus* perceiving that his fetches framed at length after his will, went with great power towards the mount *Nitria*, where their religious houses stood, and aided the Monks both against *Dioscorus*, and also against his brethren. The religious men being beset with great danger, had much adoe to save their lives.

Anthropomorphites be those hereticks which attribute corporeal substance unto God the Father.

CHAP. VIII.

Of the Conventicles and Hymnes which both the Arians and professors of One substance sung in the night season, and their skirmishing: also how the singing of Antemes was first ordained by Ignatius the disciple of Saint John the Evangelist and Apostle.

Iohn Bishop of Constantinople, was altogether ignorant of the aforesaid great stir and contention raised in the deserts of Egypt: he was a man that excelled in those daies for the gift of utterance, and was also of great estimation. He himselfe augmented evening prayer, I meane such service as usually is said in the night, and that upon such occasion as followeth. The *Arians*, as we said before, had their conventicles without the walls of the city in the suburbs. Wherefore when the festivall meeting throughout every weeke was come, I meane the *Saturday* and the *Sunday*, upon which daies the Christians are wont solemnly to assemble in the Church, they (I meane the *Arians*) gathering themselves together in the porch of the city gates, sung interchangeably such songs as they had made themselves, and favored of the *Arian* opinion, and this they did almost throughout the whole night. First of all they are wont at the dawning of the day to goe out at the gates, and to sing *Anteme* wise such lewd songs through the midst of the city, untill they came to the place of their assembled congregation. But in so much they ceased not to sound out contumelious sentences against such as favored the faith of *One substance*, (for among divers others this was one: Where be these fellows which affirme three to be but one power?) *John* fearing lest any of the simpler sort should be snared, and lest these opprobrious rimes would be stumbling blocks and occasions to fall from the faith, ordained of the contrary certaine of his owne people, which in like sort should occupy themselves in the night in singing of hymnes, partly for to quell the insolency of the *Arians*, and partly also to confirme their owne side in the faith. And though the meaning of *John* was good, and his drift available, yet the end proved very troublesome and perillous. For when the hymnes extolling the faith of *One substance*, purchased greater majesty and reverence, because of the melodious concert and sweet harmony in the night season, (for there were silver candlesticks after the manner of crosses, devised for the bearing of the tapers and wax-candles, all which *Eudoxia* the Empresse found unto them) the *Arians* flocked together, burned with emulation, and for to revenge themselves, set upon their adversaries. And because that a little before their side had prevailed and got the upper hand, they were then swolne with pride, and eagerly bent to take armor, and made no account at all of such as favored the faith of *One substance*. Wherefore without further deliberation, on a certaine night they made an uprore. In this skirmish *Briso* an Eunuch of the Empresse, and a foverer of the hymnes that were sung in the commendation of the clause of *One substance*, was stricken on the forehead with a stone: and divers of the common sort were slain of either side. The Emperor understanding of the stir, was wonderfully incensed, gave the *Arians* straight comandement they should openly sing no more hymnes. These things were then in this sort. Now let us record whence the hymnes that are song interchangeably in the Church, commonly called *Antemes* had their originall. *Ignatius* Bishop of Antioch in Syria, the third Bishop by succession from *Peter* the Apostle, who was conversant, and had great familiarity with the Apostles, saw a vision of Angels, which extolled the blessed Trinity with hymnes that were sung interchangeably: and delivered unto the Church of Antioch the order and manner of singing expressed in the vision. Thereof, it came to passe, that every Church received the same tradition. So much of *Antemes*.

Chrysostome made Antemes, Anno Dom. 404.

Ignatius the disciple of St. John was the first author of Antemes.

CHAP. IX.

Of the Monkes that were called Longe, and how that about them Theophilus Bishop of Alexandria pursued John Bishop of Constantinople with deadly hatred, and sought to depose him: how Epiphanius Bishop of Cyprus, being wonne through the wiles of Theophilus, called a Councell at Cyprus, condemned the workes of Origen, and reprehended John for perusing of them.

Shortly after the Monkes left the desert, and came together with *Dioscorus* and his brethren unto *Constantinople*. There came thither also with them *Isidorus* the great friend sometime of *Theophilus*, but then his deadly foe, and so became upon such an occasion as followeth. *Theophilus* conceiving great displeasure against one *Peter*, head priest in the church of *Alexandria*, determined to banish him the Church: he charged him that he had received into the communion a woman of the hereticall sect of the *Manichees* before he had converted her. But when *Peter* avouched that hee both withdrew her from the hereticall opinion, and admitted her also into the Church with the consent of *Theophilus*, making him privie thereunto: *Theophilus* stomacked the dealing, as if *Peter* had done it in spite of him. For he said that he knew nothing of it. Wherefore *Peter* called *Isidorus* to Witnesse, that *Theophilus* the Bishop knew of the womans admission. *Isidorus* then was at the princely City of *Rome*, for *Theophilus* had sent him unto *Damasus* Bishop of *Rome*, for to reconcile unto him *Flavianus* Bishop of *Antioch*. For as many as were of *Meletius* side fell from *Flavianus*, because he kept not his oath, as we said before, *Isidorus* then immediately after his returne from *Rome*, being called of *Peter* to beare witnesse, affirmed plainly, that the woman which had beene of the *Manichees* opinion, was received by the consent of *Theophilus* the Bishop, and that he himselfe had ministred the communion unto her. *Theophilus* hearing this, fretted within himselfe for anger, and thrust them both out of the Church. This was the cause that made *Isidore* to accompany *Dioscorus* into *Constantinople*: that both in presence of the Emperor and *John* the Bishop, the sleights and wiles which *Theophilus* practised against them might be revealed. *John* understanding these circumstances of them, entertained the men with great reverence, made them partakers of their common and publike prayers, but he would not receive them into the communion, before that first he had thoroughly examined their cause. When these things were thus come to passe, it was falsely reported unto *Theophilus*, that *John* both received them into the communion, and was also ready to take their part. Wherefore *Theophilus* endeavoured with might and maine, not onely to revenge him of *Dioscorus* and *Isidorus*, but also to thrust *John* besides his Bishopricke, and thereupon he sent letters unto the Bishops throughout every City, where he concealed his principall drift, pretending onely unto them, that he misliked with the workes of *Origen*, whence *Athanasius* before his time borrowed testimonies to the confutation of the *Arians*. * Moreover, he reconciled and linked himselfe with *Epiphanius* Bishop of *Constantia*, a city of *Cyprus*, with whom afore time he had jarred and beene at variance. For *Theophilus* had charged him a little before, that hee thought of God basely and abjectly, attributing to him the forme or shape of man. And though *Theophilus* was of this opinion, and accused them which believed that God had the figure of man: yet for the hatred and spite he owed unto others, he denied openly in word, that which he believed secretly in mind: and linked unto him *Epiphanius* in the league of friendship, who lately had beene his foe, but then as it were repented him of his folly, joynd with him in one faith and opinion of God. Through his aid and furtherance he purposed to summon a Councell at *Cyprus*, for the condemning and rooting out of *Origen*s workes. *Epiphanius* being a vertuous and a godly man, was easily perswaded thereunto by the letters of *Theophilus*. To be short, the Bishops of that Isle assembled together, and decreed that thenceforth none should read the workes of *Origen*: moreover they wrote unto *John* Bishop of *Constantinople*, exhorting him to abstain from perusing the bookes of *Origen*, requesting him also to summon a Councell, and to ratifie the same with uniforme consent of them all. When *Theophilus* had snared *Epiphanius* (a man of great fame and renowne) to his side, and perceived that his fetches now framed according unto his owne desire, he dealt more boldly, and summoned a Synod within his owne Province, where (even as *Epiphanius* had done before) he condemned the workes of *Origen*, which had departed this life about two hundred yecres before him: this was not his principall drift, but he purposed verily to revenge him this way.

* Cap. 10. in the Greeke. *Epiphanius* sometime thought that God had a body.

A Councell held in *Cyprus*, where of spite through the procurement of *Theophilus* the bookes of *Origen* were condemned. A Synod at *Alexandria* to the same purpose.

way of *Dioscorus* and his brethren. *John* made small account of the things which *Epiphanius* and *Theophilus* had signified unto him by their letters, for he occupied himselfe to the furtherance and profit of the Churches, and therein he excelled: as for the conspiracy and mischief intended against him, he made very light of it. As soone as it was openly knowne and manifestly perceived, that *Theophilus* bent all his might to depose *John* of his Bishopricke, divers that bare *John* ill will, fell a devising and a forging out of false crimes and accusations against him. Many of the Clergie, sundry also of the Magistrates which were in great favour with the Emperor, supposing now they had gotten fit opportunity to revenge them of *John*, determined with themselves partly by writing of letters, and partly also by sending of messengers, to summon together at *Constantinople* a Councell of Bishops.

CHAP. X.

Of *Severianus* and *Antiochus* the Syrians: how, and upon what occasion they fell from *John*.

Cap. 11. after
the Greeke.

ANother thing gave occasion to increase the hatred and illwill owed unto *John*, in such sort as followeth. There were two Bishops by birth Syrians, which flourished at one time, the ones name was *Severianus*, the others *Antiochus*: the one was Bishop of *Gabale* in *Syria*, the other of *Ptolemais* in *Phœnicia*: both excelled in the gift of utterance, but *Severianus* although he was learned, yet pronounced hee not the Greeke tongue distinctly, neither skilfully, for he spake Greeke as a *Grecian*, yet pronounced it like a *Syrian*. *Antiochus* coming from *Ptolemais* to *Constantinople*, continued there a while, and preached with great diligence: after that thereby he had got unto himselfe good store of mony, he turned home to his owne Church, *Severianus* hearing that *Antiochus* had got much mony by preaching at *Constantinople*, was very desirous to do the like himselfe. He exercised himselfe diligently, he patched together a great company of bosome sermons, and came to *Constantinople*. Being there friendly and lovingly entertained of *John*, hee applied himselfe craftily for a while to please *John*, and got great favour by flattery. He was much set by and in great estimation: and as he was highly commended for preaching, so in like manner purchased he unto himselfe great credit with the chiefe Magistrates and with the Emperor. In the meane space, because that the Bishop of *Ephesus* was departed this life, *John* of necessity was constrained to take his voiage into *Ephesus* for to chuse there a Bishop. After his coming thither when that some would have this man, and some that man preferred to the roome, and thereupon fell to bitter words and contention, whilst that every one would have his friend advanced to the dignity, *John* perceiving that they were all set on tumults, and that by no meanes they would be ruled by him, endeavoured to end the quarrell without offending of either side. He assigned one *Heraclides* a Deacon of his Church, yet borne in *Cyprus*, to be Bishop. With that both parts were pleased, and gave over contention. *John* was faine for this matter to continue a great while at *Ephesus*. In his absence *Severianus* had brought his auditors at *Constantinople* to beare him far better good will then ever they did before, neither was *John* ignorant of this, for it was told him quickly. When *Serapion* of whom I spake before, had signified unto *John*, that *Severianus* had devided the Churches, he forthwith was kindled with the flame of contention. Wherefore when as he had not fully ended all such things as he determined with himselfe (for he had deprived both the *Novatians*, and such as celebrated the feast of *Easter* the fourteenth day of the moneth, of many Churches) he returned to *Constantinople*, and applied himselfe after his usuall manner unto the oversight of the Ecclesiasticall affaires. The insolent disdain and haughty stomach of *Serapion* was intollerable, for he boldened himselfe upon *John*, and inveyed contumeliously without all modesty and shamefastnesse against all men, which turned to the increase of the spite and hatred borne unto *John*. Moreover, when *Severianus* on a certaine time came to the place where *Serapion* sate: *Serapion* gave him not the honour and reverence due unto a Bishop, neither rose up, thereby declaring that hee regarded not the person of *Severianus*. This contempt and disdain of *Serapion* was not taken patiently of *Severianus*, for hee exclaimed against him in these words: If *Serapion* dieth a Christian, then was *Christ* never incarnate. *Serapion* tooke this as a fit occasion ministred unto him, made *John* to become his foe: whilst that he concealed the first sentence, to wit, If *Serapion* dieth a Christian, and repeated the latter, to wit, that *Christ* was never incarnate, affirming that hee heard it of *Severianus* owne

An old custome to take mony for preaching, if the gaine were not sweet, I warrant you at this day, the custome would be left.

Heraclides Bishop of *Ephesus*.

Severall functions have severall reverence.

owne mouth. And to the end he might justifie the report, he brought forth men of his owne degree and calling to testifie that they heard the words. To be short, *Iohn* without any more ado, banished *Severianus* the city. *Eudoxia* the Empresse understanding of the circumstance, found great fault with *Iohn*, caused *Severianus* to be sent for out of *Chalcedon* in *Bithynia*, who came immediatly. *Iohn* kept himselfe out of his company, and would not be brought by any mans perswasion to become friends with *Severianus*. At length when that *Eudoxia* the Emperours mother, in the *Apostles Church*, had throwne her sonne *Theodosius* the Emperour (who though he were then of tender yeeres, yet governed he the commonwealth with good successe and prosperous oversight) at the feet of *Iohn*, and craved of him with solempne protestations, that of all love and friendship he would not deny her request: with much adoe he was won to embrace *Severianus* againe. But though outwardly they bare a shew and countenance of friendship, neverthelesse inwardly they continued their spite and hatred one towards the other. The cause that devided *Iohn* and *Severianus* was in such sort.

Cap. 12. after
the Greeke.

CHAP. XI.

How that Epiphanius comming to Constantinople, celebrated the communion, and gave orders without the licence of Iohn, therein to gratifie Theophilus.

Shortly after, *Epiphanius* the Bishop came from *Cyprus* to *Constantinople* at the request of *Theophilus*, and brought thither with him the decree of the Bishops, wherein he had not excommunicated *Origen*, but only condemned his books. Wherefore after his comming into the Church of *Saint Iohn*, which was not farre from the walls of the city, he celebrated the communion, made a Deacon, went forth out of the Church, and came to *Constantinople*. When that *Iohn* had invited him, requesting he would take a piece of a lodging with him, he for to feed the humor of *Theophilus*, refused his courtesie, and tooke up an Inne by himselfe. After that he had called together the Bishops which then by chance were at *Constantinople*, he read in their hearing the decree, wherein he had condemned the workes of *Origen*. Of the bookes I have nothing to say, but thus much, that it pleased *Epiphanius* and *Theophilus* to condemne them. Of the Bishops, some for reverence of *Epiphanius* subscribed unto the decree, some other denied it utterly. Of which number *Theotimus* Bishop of *Scythia* made *Epiphanius* this answer: *I of mine owne part, O Epiphanius, will not so much injure the man, who is departed to rest many yeeres agoe: neither dare I presume once to enterprise so haynous an offence, for to condemne the bookes which our ancestors have not condemned, specially seeing I understand not as yet; neither read any parcell of the doctrine therein contained. And when that a certaine booke of Origen was brought forth, he read it, and shewed there the interpretation of holy Scripture agreeable unto the faith of the Catholike Church: last of all he concluded with these words: They that reprehend these things, doe no lesse then mislike with the matter whereof these books doe intreat. This was the answer of Theotimus unto Epiphanius, a man he was of great fame both for sound doctrine, and godly conversation.*

Theotimus Bi-
shop of Scythia.

Cap. 13. after
the Greeke.

CHAP. XII.

A kinde of Apologie in the behalfe of Origen.

IN so much that many were drawne headlong through the procurement of malicious slanderers, much like a blast of hurlewind, to revile *Origen*, it shall not be amisse to say somewhat of them. Obscure men, odde fellowes, such as have no pith or substance in them to the end they might become famous, goe about most commonly to purchase unto themselves glory and renowne by dispraising of such men as farre excell them in rare and singular vertues. Of which sort of backe-biters first I remember *Methodius* Bishop of *Olimpus*, a city of *Lycia*: next *Eustathius*, who for a while was Bishop of *Antioch*: thirdly, *Apollinarius*: last of all, this *Theophilus*. This messe of railers (if I may so terme them) tell a slander of *Origen*, neither yet all for one thing. One charged him with this, another with that, whereby they all severally declared unto the world, that they allowed wholly all such things in him as they had not reprehended by name. For in as much as they blamed him severally for severall doctrine, it appeareth they tooke that for truth in him which they concealed and misliked not withall: and they approved in very deed that which they denied not in word. *Methodius* though at the beginning he inveyed bitterly against *Origen*, yet afterwards

In the marge
of the Greeke
copy there was
written as fol-
loweth.
Wee have to
learne that the
first generall
Councell con-
demned both
Origen and his
workes. But
this Historio-
grapher was
before the third.

as it were by way of recantation, he extolled him unto the skies, in that dialogue which he intituled *Zeno*. Their reviling in mine opinion increased the renowne and fame of *Origen*. For while they had charged him with hainous crimes as they thought, and yet finding no fault with him as touching the blessed Trinity: they are witnesses themselves that he was of the right and sound faith. And as these men being not able justly to accuse him, beare witness with him of his true belief: so *Athanasius* void of all partiality, a zealous maintainer of the clause of *One substance*, alledging him for a witness of his faith in the orations which he wrote to the confutation of the *Arians*, citeth his words for testimonies among his works, and faith thus of him: *That notable man and painfull writer Origen, confirmeth in plaine words the faith and opinion we have of the Son of God, in that he avoucheth him to be coeternall with the Father.* Wherefore such as goe about to revile *Origen*, they unawares do slander *Athanasius*, who highly commendeth him. Thus much by the way of *Origen*, and now againe to the story.

Athanasius testimony of Origen.

CHAP. XIII.

How that John sent for Epiphanius to come unto him, and charged him that hee had behaved himselfe contrary to the Canons of the Church: after that they had brawled a while together, Epiphanius returned homewards.

Cap. 14. after the Greeke.

Iohn at the first tooke not the matter very grievously, though *Epiphanius* contrary to the Canon had made a Deacon in his Church, but requested him to accept as a simple lodging a piece of the Bishops pallace. *Epiphanius* answered him in this sort: I will neither lie with thee, nor pray together with thee, unless thou both banish *Dioscorus* with his brethren out of the city, and also subscribe with thine owne hand, unto the decree which condemneth the workes of *Origen*. When that *John* paused upon the matter, and said that he ought not rashly, neither without good advisement determine any thing of that matter, afore that he had generally examined, and that narrowly, the whole circumstance: the adversaries of *John* set *Epiphanius* otherwise on worke. For at the celebration of the blessed and holy Communion in the Church commonly called the *Apostles*, they set *Epiphanius* in the midst: they cause him in the open audience to condemn the workes of *Origen*, to excommunicate *Dioscorus* and his brethren, last of all, to rebuke *John* for taking of their part. When *John* heard of this, he sent unto *Epiphanius*, who the day following was at Church, this message by *Serapion*: *Epiphanius, Thou dost many things contrary to the canons: first, in that thou hast presumed to make Ministers within my Diocese: secondly, in that thou hast ministred the communion of thine owne head without my licence: againe in that thou didst refuse it when I requested thee, and now thou dost it of thy selfe. Wherefore take heed lest the people stomacke thy dealing and be set on an uprore: if ought come amisse, thou hast thy remedy in thy hand.* *Epiphanius* receiving this message, was stricken with sudden feare, left the Church, inveyed bitterly against *John*, and tooke shipping towards *Cyprus*. The report goeth, that as he went downe to the roade to take shipping, he prophesied thus of *John*: *I hope thou shalt never die a Bishop, and that John answered him thus againe: I hope thou shalt never come alive into thy countrey.* Whether they that told me these things, reported truly, I am not able to say: but sure I am that it fell to either even as each one wished to the other. For neither came *Epiphanius* alive to *Cyprus*, (he died on the seas by the way) neither died *John* a Bishop, for he was deposed and banished the Church, as hereafter shall more manifestly appeare.

The message which *Chrysostome* sent unto *Epiphanius*. The contention betweene two ancient Fathers, *Epiphanius* Bish. of *Constantia* in *Cyprus*, and *John Chrysostome* Bishop of *Constantinople*.

CHAP. XIII.

How that after the departure of Epiphanius, John made a Sermon against all women, which made both the Emperor and the Empresse to summon a Councell at Chalcedon, where John was deposed: In his absence the people made much ado, and to appease them, John is called home to Constantinople againe.

Cap. 15. after the Greeke.

As soone as *Epiphanius* had hoised up saile, report came unto *John* that *Endoxia* the Empresse had bolstered *Epiphanius* against him. He being very hot, and a hasty man of nature, ever ready, for his gift of utterance did so serve him, immediately went up into the Pulpit, made a whole sermon in the dispraise of all women. The multitude tooke it in the worst part, as if thereby he had determined secretly to pay home the Empresse. The sermon was borne away of illwillers, and brought to the Emperor: the Empresse also hearing thereof, complained unto the Emperour, that therein she was contumeliously dealt withall

Chrysostome made a sermon against all women.

The councell
of Chalcedon
for the depo-
sing of Chry-
some.

Chrysostome
exiled.
* Cap. 16 after
the Greeke.

Chrysostome
returneth from
exile.

withall, and that the reproch thereof redounded also unto him. Wherefore she worketh through *Theophilus* to summon a councell against *Iohn*. *Severianus* likewise went about the same, neither was the dealing of *Iohn* towards him as yet gone out of his stomacke. Shortly after *Theophilus* came thither, who called together at the Emperors commandement many Bishops out of divers cities. But above all other men, they came thither whom *Iohn* had deposed and put by their Bishopricks. For he had deprived many of the Bishops in *Asia*, in the voiage he made to *Ephesus*, at what time he made *Heraclides* Bishop. Wherefore with one consent they met at *Chalcedon* a city of *Bitynia*. At that time *Cyrinus*, an Egyptian borne, being Bishop of *Chalcedon*, inveyed bitterly against *Iohn* in presence of all the Bishops: he reported of him that he was a wicked man, that he was an arrogant and iulien Bishop. The rest of the Bishops were glad of that. But *Marius* Bishop of *Misopotamia* trode against his will on *Cyrinus* foot, and hurt him sore. The brule so increased and pained *Cyrinus* so much, that he could not go with the rest of the Bishops to *Constantinople*, but tarried behind at *Chalcedon*: the rest sailed to *Constantinople*. When as none of the Clergie of *Constantinople* went forth to meet *Theophilus*, neither exhibited unto him the accustomed honour and reverence, (for then all began to hate him) the mariners of *Alexandria*, who then by chance were there, and had brought corne to *Constantinople*, went to meet him, and received him with glad some shouts. He went not to the house of prayer, but unto the Emperres pallace called *Placidia*. Then the adversaries of *Iohn* went about to forge many false accusations against him: they brabble no longer about the bookes of *Origen*, but they take other absurd matters in hand. When these things were thus a doing, the Bishops assembled together in the suburbs of *Chalcedon* in a place called the *Oke*: immediately they cite thither *Iohn* for to answer unto such crimes as he was charged withall. Beside him they charge *Serapion*, *Tyg* is the Eunuch Priest, and *Paulus* the Reader (for they were also accused) to appeare before him. When *Iohn* had excepted against such as had cited him thither, as his open enemies, he appealed from them unto a generall Councell: they without any other circumstance called him foure times: and seeing that he would not come, but sent them still the same answer, they proceed against him, they condemned & deposed him of his Bishoprick, for no other crime, but because he being cited would not appeare. When tidings thereof about eventide were brought to *Constantinople*, the whole city was on an uprore. Wherefore they watched all night, they would not suffer him to be thrust out of the Church, they exclaimed that his cause ought to have beene heard in a greater assembly of Bishops. But the Emperors commandement was, that as soone as he were removed, he should be conveyed to exile. This being knowre for certainty, *Iohn* the third day after his deposition, about noone, unknowing to the multitude (for he was loth there should be any adoe for his sake) yeelded himselfe voluntarily into the hands of his adversaries, and so went away. * The people were all set on fire with sediton, and as it commonly falleth out in such huriburlies, many of them which aforetime pursued him with deadly hatred, then changing their minde, pitied his case: many others who lately desired to see his deprivation, reported then, that he was craftily dealt withall, and falsely accused. Many cryed out against the Emperor, and exclaimed at the Councell: but above all others, they inveyed against *Theophilus*, who was known to have been the author of all that trechery and malicious slanders raised of *Iohn*. For the conspiracy and wait he laid for *Iohn* could no longer be concealed. And though it was diversly found out, yet especially in that he communicated with *Dioscorus* and his brethren called *Longe*, immediately after the deposition of *Iohn*. *Severianus* also as he preached in the Church, thought now he had fit opportunity given him to invey against *Iohn*: he said plainly, though *Iohn* were convicted of no crime, yet was he justly deposed for his insolent and naughty behaviour: that all sins were to be forgiven, yet as holy Scripture bare witness, that God resisted the proud. With the hearing of these and such like contumelious phrases, the people were the more incited to contention. Wherefore the Emperor in all the hast caused *Iohn* againe to be sent for, and to returne to *Constantinople*. *Briso* being the messenger (he was an Eunuch of the Emperres) found him at *Prencetum* a mart towne over against *Nicomedia*, and brought him to *Constantinople*. But though he was thus called home from exile, yet purposed he with himselfe not to tread within the city, before he were proved and found innocent by the censure of the higher Iudges: therefore he continued a while in the suburbs called *Mariana*. When that hee lingered from returning into the Citie, the multitude tooke it grievously, and

and forthwith fell a reviling of the Magistrates. Wherefore of necessity he was constrained to come home: the people went forth to meet him, they bring him to the Church with great reverence, they request him to continue their Bishop, and thenceforth after the usuall manner to pray for the peace and prosperous estate of the Church of God. When that he refused so to doe, and pleaded for himselfe, that it must not so be afore his cause were heard of indifferent Judges, and the deposees had changed their minde and absolved him: they were the more desirous, for they longed to see him stalled againe in the Bishops sea, and preach afresh unto the people. To be short, the people compelled him so to doe. When that *John* was placed in the Bishops seat, and prayed after the accustomed manner, for peace unto the people and congregations throughout the world, he was constrained also to preach. The which thing ministred occasion unto the adversaries to accuse him againe, although for a while they suffered it to lie for dead.

CHAP. XV.

Cap. 17. after
the Greeke.

How that when Theophilus would have Heraclides matter heard in his absence, and John resisted it: the citizens of Constantinople and Alexandria went together by the eares, so that Theophilus with other Bishops were faine to leave the city and flie away.

IN the meane space *Theophilus* went craftily about for to call into question the consecrating of *Heraclides*: to the end he might thereby, if it were possible, find matter to charge *John* afresh, and so to depose him the second time. *Heraclides* though he was not present, yet they proceede against him: they lay to his charge, that he had unjustly punished certaine persons, imprisoned them, and last of all led them thorow the open streets of *Ephesus* to be ignominiously derided. When *John* made answer, that of right no man ought to be judged in his absence without the presence of the party, and the hearing of his owne cause: the people of *Alexandria* urged very earnestly that the accusers of *Heraclides* were to be heard although he himselfe were absent. Hereupon there arose great strife & contention between the citizens of *Constantinople* and the inhabitants of *Alexandria*. And while they skirmish one with the other, many were fore wounded, and divers also presently dispatched. When the heat of this combat was past, and the truth come to light, *Theophilus* got him in all the hast to *Alexandria*, the other Bishops ran likewise away, few onely excepted which held with *John*, and repaired every one to his owne Bishoprick. After that these things were thus come to passe, every man was ready to speake ill of *Theophilus*. The hatred grew and increased against him daily, because he stuck not studiously to peruse the workes of *Origen* secretly, though openly he condemned them. And being demanded why he made so much of the bookes he had lately condemned: his answer was, that the bookes of *Origen* were like meddowes clad with every kinde of flowres: therefore (saith he) if I finde in them ought that is good, I cull it out, if otherwise briers or brambles, I set nought by them, because of their pricks. This was the answer of *Theophilus* when he called not to remembrance the saying of the wise man: that the words and counsels of sages resemble very much pricking thornes, and that such as are touched therewith, ought not to kicke against the pricke. The aforesaid causes made *Theophilus* to be hated of all men. *Dioscorus* Bishop of *Hermopolis*. one of those religious men which commonly were called *Longe*, departed this life shortly after the departure of *Theophilus* into *Alexandria*, and enjoyed an honourable funerall at the Church called the *Oke*, where the Councell was summoned for the hearing of *Johns* cause. *John* gave himselfe wholly to teach and preach unto the people: hee made *Serapion*, who had procured unto him great hatred, Bishop of *Heraclea* a City of *Thracia*.

Ecclesiastes 12.

CHAP. XVI.

Cap. 18. after
the Greeke.

How the picture of Eudoxia was erected all of silver, with playes and spectacles: John reprehended the authors that did the whole, and was therefore banished.

Shortly after such things as follow ensued. A silver picture (covered with a mantle) of *Eudoxia* the Empreſſe was set up upon a pillar of red marble. The place of this erected pillar was not very nigh the church called *Wisdom*, neither very far off, only the broad street went between the picture and the Church. There were common playes and shewes (as the manner was) celebrated. *John* supposing verily that these things redounded to the

H h

great

A Councell
assembled at
Constantinople
for the deposi-
tion of Chry-
sostome.

Such as clea-
ved to John
Chrysostome
were called
Iohannits.

Cap. 19. after
the Greeke.

great slander and infamy of Christian religion, not forgetting his wonted audacity and liberty of speech, prepared himselfe for the authors thereof: and instead of the exhortation hee should have used to the perswation, or rather the reformation of the Princes and Magistrates, he scoffed with nipping taunts at such as had caused those vanities to be solemnized. The Empresse likewise applying these things to her selfe, supposing that all was uttered to her disgrace and reproch, procured another Councell of Bishops to be called together against him. John understanding of this, made that famous and notable sermon in the Church, which beginneth in this sort: *Herodias rageth afresh, stomacketh anew, daunceth againe: seeketh as yet the head of John in a platter.* This sermon made the Empresse mad, set her on fire against him. Not long after the Bishops met there together, *Leontius* Bishop of *Ancyra* in *Galatia* the lesser: *Ammonius* Bishop of *Laodicea* a city in *Pisidia*: *Briso* Bishop of *Philippis* in *Thracia*: *Acacius* Bishop of *Beroea* in *Syria*, with divers others. The accusers which lately charged John with hayuous crimes, are now brought forth before these Bishops. John trusting to the iust dealing of the Bishops, requireth of them that the accusations may indifferently be examined. By that time the feast of our Saviours Nativity was come, on which day the Emperor went not to the Church after the wonted manner, but sent John this message: that he would not communicate with him, before he had cleared himselfe of the crimes laid to his charge. And when as the accusers seemed to mistrust themselves, and that John through the uprightnesse and equity of his cause boldned himselfe, the Bishops then present affirmed they ought not to examine any other offence, save onely whether he of himselfe had taken possession of the Bishopricke after he was deposed, without the sentence and admission of a Councell. When John made answer that he had the consent of fifty Bishops which communicated with him, *Leontius* replied against him: But more (saith he) of the Councell withstood thy admission. Againe, when John said that the Canon which contained such a clause appertained not unto their Church, but was to be executed where the *Arians* did raigne (for such as assembled at *Antioch* to root out the faith of *One substance*, laid downe that Canon against *Athanasius*) they nevertheless making no account of his answer, proceeded and gave sentence against him, not weighing with themselves, that such as were authors of this Canon, were also depowers of *Athanasius*. These things were done a little before *Easter*. Then also the Emperor sent unto John, that he had no authority to goe into the Church, in so much hee was deposed and condemned in two severall Councells. Wherefore John gave over executing of the ecclesiasticall function, and refrained from going into the Church. Immediately also such as favoured him departed the Church, they keepe *Easter* in the common bathes called *Constantiana*, together with many Bishops, Priests, and other ecclesiasticall persons, who thenceforth, because of their severall conventicles were called *Iohannits*. For the space of two moneths John was never scene abroad, untill that by the Emperors commandement he was brought to exile and so at length being banished the Church, he was bereaved of his country soile. The same day certaine of such as were called *Iohannits*, set the Church on fire. With that the Easterne wind being up, blew the flame into the Senators Court, and ceased not burning, until all was consumed to ashes. This was done the twentieth of *June*, in the sixt consulship of *Honorius*, the which he enjoyed together with *Aristanetus*. For which conspiracy and treason, what heauey penalties and grievous punishments *Optatus* Governour of *Constantinople*, in religion a Pagan, and therefore a sore plager of Christians, made them endure, I thinke it best to overskip them with silence.

CHAP. XVII.

How that after the deposition of John, Arsacius was made Bishop of Constantinople. Of Cyrinus Bishop of Chalcedon, that was pained with the sore foot, and of the death of Eudoxia the Empresse.

A *Arsacius* an old man, above the age of fourescore yeeres, who sometime governed the Bishopricke of *Constantinople* before the daies of John, was shortly after made Bishop of that see. In his time when as the Church enjoyed great ease and quietnesse, by reason of his singular modesty and meeke behaviour. *Cyrinus* Bishop of *Chalcedon*, whose foot *Maruthas* Bishop of *Mesopotamia* had trode on, and hurt against his will, had such unfortunate successe, that his foot rotted of the bruse, and therefore of necessity he was constrained to saw it off. Neither suffered he that once, but twice and oftner too. For the putrefaction ran over his whole body, and fell at length into his other foot: then was he faine to lose

lose both. I have therefore remembred these things because it was rife in every mans mouth that *Cyrinus* suffered this plague or punishment for reviling of *John*, and terming him (as I said before) a stubborne Bishop. Againe when as great haile (the bignesse whereof was not remembred to have beene seene before) fell into the suburbs of *Constantinople* the 30. day of *September*, and the aforesaid Consulship, the report likewise went, that it was a token of Gods wrath for the deposition and banishment of *John*. The death of the Empresse which followed immediatly after, confirmed this rumor, for she departed this life the fourth day after the fall of this haile. Some there were also which said that *John* was justly deposed: because that in the voyage when he made *Heraclides* Bishop of *Ephesus*, he thrust many out of their Churches, namely the *Novatians*, and such as celebrated the feast of *Easter* the fourteenth day of the moneth, with many others both in *Asia* and *Lydia*. But whether *John* was justly deposed, as they said which bare him ill will: whether *Cyrinus* was plagued for his opprobrious languages and slanderous reports: last of all, whether the haile and the death of the Empresse were signes of Gods high displeasure for banishing of *John*: or whether they happened for some other causes, God alone knoweth, which searcheth the secrets of mans heart, and pronounceth hereof the right sentence of just judgement. I of mine owne part committed to writing such things as then were rife in every mans mouth.

Cyrinus was plagued for reviling of *Chrysostome*. Great haile in token of Gods wrath.

CHAP. XVIII.

How that after the death of Arsacius, Atticus was chosen Bishop of Constantinople.

Cap. 20. after the Greeke.

Arsacius continued not Bishop very long, for the yeere following, to wit, in the second Consulship of *Stilicon*, but the first of *Anthemius*, and the eleventh of *November*, hee departed this life. When that the election of a Bishop fell out to be a troublesome piece of worke, and the contention endured a very long time: the next yeere after in the sixth Consulship of *Arcadius*, and the first of *Probus*, *Atticus* a godly man, by birth of *Sebastia* in *Armenia*, by order a religious man, trained in the monasticall discipline from his youth up, of meane knowledge, yet of singular wisdom naturally ingrafted in him, was chosen Bishop of *Constantinople*. But of him more hereafter.

Arsacius.

Atticus.

CHAP. XIX.

How that John Bishop of Constantinople died in exile.

Cap. 21. in the Greeke.

John being banished his Church and bereaved his country soile, died in exile at *Comanum* situated upon the sea *Euxinus* the fourteenth of *November*, the seventh Consulship of *Honorius*, and the second of *Theodosius*: a man he was as I (said before) more led with heat of burning choler, then ruled by civill curtesie: and because he was a man of wonderfull boldnesse, he used liberty of speech, and had tongue at will. I cannot verily but wonder at him, why he addicting himselfe so much to temperance, taught in some sermons that temperance was in manner to be set at nought. For when as by the counsell of Bishops there was admission left, and pardon granted for such as had once fallen after baptisme to be received againe after repentance into the Church, he ticked not to say, *If thou fall a thousand times, and repent thee of thy folly, come boldly into the Church*. For which doctrine, besides that he was mis-liked of many his familiars, yet was he ratled of *Sisinus* the *Novatian* Bishop, which wrote a booke against that saying of his. But these things were done a little while agoe.

Chrysostome dieth in exile, Anno Dom. 412.

The saying of *Chrysostome*.

CHAP. XX.

Of the conference had betweene John Bishop of Constantinople and Sisinus the Novatian.

Cap. 22. in the Greeke.

Here occasion is offered to say somewhat of *Sisinus*. A man he was (as I have remembred oftentimes before) very eloquent, and a profound Philosopher: and as he was a skilfull disputer, so was he also a cunning interpreter of holy Scripture, so that for his notable wit, *Eunomius* the heretick refused often times to reason with him. He was no spare man of diet, but liberall & a great spender, yet with good order and temperancy. He seemed riotous, and to exceed in sensuality, partly in that he araied himselfe in white, and partly for baining himselfe twice a day. When he was demanded on a certaine time, why he being a Bishop bained himselfe twice a day, his answer was: because I cannot doe it the third time. At another time going of reverence to visit *Arsacius* the Bishop, one of *Arsacius* familiars asked of him why he used such attire as was uncomely for a Bishop? and where he found

*Ecclef. 9.
Luke 9.*

written that a Priest ought to weare white? Tell thou me (saith he) first where it is written that a Bishop should weare blacke. And when as the other mized what answer hee should make, *Sisinnus* prevented him and said: Thou art not able to shew me that a Bishop ought to goe in blacke, but I am able to alledge *Salomon* for my selfe, where he saith: *Let thy garments be white.* Againe our Saviour, as we reade in the Gospel wore white, and moreover he shewed unto his *Apostles*, *Moses* and *Helias* clad in white. With these and other such like answers he brought all that heard him into great admiration. When that *Leontius* Bishop of *Ancyra* in *Galatia* the lesser, had deprived the *Novatians* of a certaine Church, and then as it fell out, remained at *Constantinople*, *Sisinnus* went unto him, requesting him to restore them their Church againe: *Leontius* in a great chafe made him this answer: It is pittie that you *Novatians* should enjoy any Church, inso much you take away repentance, and deprive men of the benefits which God hath bestowed upon them. After that *Leontius* had uttered these with other such like sentences, to the reprehension of the *Novatians*, *Sisinnus* replied: No man repenteth more then I. Why saith *Leontius*, and how dost thou repent? Because saith *Sisinnus* that ever I saw thee. Againe, when *Iohn* the Bishop had taunted him, and said that one city could not hold two Bishops, his answer was, no more it doth. *Iohn* taking this answer in ill part, said againe, I see thou wilt be Bishop alone: Not so (saith *Sisinnus*) but with thee alone I am not Bishop, though others doe so take me. *Iohn* being grieved with this answer, told him againe: I will forbid thee to preach, for thou art an hereticke. *Sisinnus* replied merrily in this sort: Then will I doe thee a good turne, if thou ease me of so great a labour. *Iohn* was somewhat pleased with that answer, and said: Nay then will I not stay thee from preaching, if it be a griefe unto thee. So witty and so pleasant was *Sisinnus* in his answers. But it were too long to rehearse all his pithy and sage sayings. Wherefore I thinke it sufficient in these few lines to declare what kind of man he was. Yet thus much further I am able to avouch, that by the report of all men, he excelled for learning all the Bishops which succeeded him, count all one after another: and therefore was he much made of, and in great estimation, yea the chiefe Senators made great account of him, and had his vertues in admiration. And though he wrote many bookes, and furnished them with rhetoricall phrascs, and poetickall sentences, yet was he commended more for pronouncing then for penning. For he had a notable grace in his countenance, voice, behaviour, and looke, with all other his bodily gestures, for the which he was honoured of all sects and religions, but above all others of *Atticus* Bishop of *Constantinople*. So farre by occasion of *Sisinnus*

CHAP. XXI.

Of the death of Arcadius the Emperour.

Shortly after the death of *Iohn*, the Emperour *Arcadius* departed this life, a quiet and a curteous man he was, who in the latter end of his life was thought to be a very godly man, upon such an occasion as followeth. In *Constantinople* there is a great pallace called *Carya*, and in the porch there stands a hazell tree, on the which report goeth, that *Acacius* the Martyr was hanged. Wherefore there was a Church erected at that tree: the Emperour passing by was desirous to see it, went in, and after he had said his prayers, came forth againe. All the parish ran forth to see the Emperour: some left their houses, and tooke up their standing in the open street, thinking verily to see the Emperours face as he passed by with all his port and traine: other some followed the Emperour out of the Church, untill that both men, women, and children, had all gone out of the house which adjoined unto the Church. They were no sooner gone, but the house where they flocked together fell downe. Immediately the fame of the Emperour was spread abroad with great admiration, that so great a multitude of people was saved by the meanes of his prayers. The end of that was in this sort. *Arcadius* leaving behind him his sonne *Theodosius* of the age of eight yeeres, departed this life in the Consulship of *Bassus* and *Philip*, the first of *May*, the second yeere of the two hundred ninety and seventh *Olympiad*. He reigned together with his father *Theodosius* the space of thirteene yeeres, and beginning with the one and thirty yeeres of his age, hee reigned fourteene yeeres after the decease of his father. This booke containeth the History of twelve yeeres and sixe moneths.

*Arcadius the
Emperor died,
Anno Dom.
412.*

The end of the sixt Booke of *Socrates Scholasticus*.

THE



THE SEVENTH BOOK OF THE ECCLESIASTICALL History of Socrates Scholasticus.

CHAP. I.

How that after the death of Arcadius the Emperor, who left his son Theodosius of the age of eight yeeres, Anthemius the Lieutenant tooke the government of the Empire.

After the decease of *Arcadius* the Emperor, being in the Moneth of *May*, and the Consulship of *Bassus* and *Philip*, his brother *Honorius* tooke the rule of the West parts of the Empire, and *Theodosius* the yonger, the son of *Arcadius* being eight yeeres old, governed the East parts of the world by the direction of *Anthemius* his chiefe Magistrate. This *Anthemius* was Nephew to *Philip*, which in the time of *Constantius* thrust *Paulus* the Bishop out of the Church, and placed *Macedonius* in his roome. The same man compassed the city of *Constantinople* with a strong wall: he seemed and was indeed a man accounted among the wisest sort of that age: hee never tooke any thing in hand without good advisement: he would conferre with some of his familiars of the businesse he went about, but above all others, he used the advice of *Troilus* the Sophist, a man very wise, of great experience and singular policy: hee was nothing inferiour to *Anthemius*, and therefore *Anthemius* retained him of his counsell in all his affaires.

Honorius.

*Theodosius:
Anthemius.*

Troilus.

CHAP. II.

Of Atticus Bishop of Constantinople.

When the Emperor *Theodosius* went on the eight yeere of his age, the third yeere of *Atticus* Bishop of *Constantinople*s consecration (which he enjoyed with great commendation) was expired: a man he was (as I said before) of meane learning, yet in life godly, and of great wisdom, and therefore the Churches in those daies increased and flourished exceedingly. He reconciled not only such as were favorers of his owne faith, but also made the hereticks to have his wisdom in admiration: whom he would in no wise molest, but when he had ratled them, againe he would shew himselfe loving and amiable towards them. He was a painfull student, for he bestowed great labour, and spent the greater part of the night in reading over the works of ancient writers, so that there was no ground of Philosophy, nor quirk in Sophistrie that could blanke or astonish him. He was gentle and curteous unto such as conferred with him, and with the sorrowfull he seemed to sorrow himselfe. In few words, he became (as the *Apostle* writeth) *all unto all men*. First as soone as he was made Priest, the sermons which with great labour he framed together, he learned without booke, and pronounced in the Church. In proceesse of time by daily exercise & diligence, he so boldned himselfe, that he preached *ex tempore*, his manner of teaching was very plaine. His sermons were so simple, that the auditors thought them not worthy the bearing away, neither the writing in paper to the knowledge of the posterity following. Thus much of his conditions, behaviour, learning, and gift of utterance, now to the history of that time.

1 Cor. 9.

CHAP. III.

Of Theodosius and Agapetus Bishops of Synada.

Theodosius Bishop of *Synada* a city of *Phrygia Pacatiana*, was a sore scourge unto the hereticks (for in that city there were many of the *Macedonian* sect) he banished them not only the towne, but also the country. Neither did he this according unto the rule of the Catholike Church, which accustometh not to persecute men, neither with zeale of the right and sincere faith, but in hope of filthy lucre, and foule gaine, for to wring money from the hereticks. Wherefore there was no way that might grieve the *Macedonians* left unassailed.

*Theodosius a
covetous Bi-
shop.*

*Agapetus a
Macedonian
fell to embrace
the faith of
One substance.*

he maintained his owne Clergy against them : there was no device but he practised for to afflict them with : he stuck not to bring them in fetters, to hold up their hands at the barre, but above all others, he plagued their Bishop *Agapetus* with sundry griefes and vexations. And when as hee perceived that the chiefe Magistrates within that Province were not of authority sufficient, and that their commission extended not to the punishment of the *Macedonians*, he got him in all the hast to *Constantinople*, and sued out a commandement from the Lieutenant of that Province for the sharpe correction of them. Whilest that *Theodosius* the Bishop made friends at *Constantinople* for the furtherance of his sute, *Agapetus* whom I termed the *Macedonian* Bishop, was converted, and fell to embrace the right and sound faith. For after he had assembled together all the Clergy and Laity within his jurisdiction, he perswaded them to receive the faith of *One substance*. This being done, he went with speed together with a great multitude, nay with the whole city, into the Church, where after praiers and solemne service, he got him into the seat of *Theodosius*. Immediately after the linking of the people together in the bond of love and unity, thenceforth he maintained the faith of *One substance*, so that he obtained the government of the Churches belonging unto the Diocesse and city of *Synada*. Shortly after *Theodosius* came home to *Synada*, and brought with him authority from the Lieutenant, whereof he bragged not a little, and being ignorant of all the things that were done in his absence, straight way hee got him into the Church, where hee found but small welcome, for all the doores were made fast against him, and after that he understood of their dealing, againe he posteth to *Constantinople*. There hee bewailed his state before *Atticus* the Bishop, and opened unto him, how that he was injuriously thrust beside his Bishopricke. *Atticus* understanding that all fell out to the great profit and furtherance of the Church of God, began to pacifie him with mild and curteous languages, exhorting him thenceforth to embrace a quiet life void of all trouble and molestation, and not to prefer his owne private gain and lucre before the profit and commodity of the whole Church. Hee wrote moreover unto *Agapetus*, willing him to enjoy the Bishopricke, and not to feare at all the displeasure of *Theodosius*.

CHAP. IIII.

How a lame Jew being baptized of Atticus the Bishop, recovered againe his limmes.

A Jew troubled with the palsey.

The gift of healing in the daies of Sorates.

EVEN as the foresaid circumstance which fell out in the daies of *Atticus* was a great furtherance to the Church of God, so likewise miracles with the gift of healing which rained in those times, turned to the glory of God, and the profit of his people. For a certain Jew being held the space of many yeeres with a palsey, was faine to keep his bed, who having tried all the salves and medicines, and all the practises and prayers of the *Jewes*, was not a jot the better: at length he fled for refuge unto the baptisme ministred in the Church of Christ, perswading himselfe for surety, that by the meanes of this, being the true physicke of the soule, he might recover the former health of his body. *Atticus* was immediately made privie unto this his devout mind and godly disposition : he instructed the Jew in the principles and articles of Christian religion, laid before him the hope that was to be had in *Christ Iesu*, and bids that Jew, bed and all should be brought unto the font, and place appointed for the ministration of baptisme. This Jew being grievously taken with the palsey, was no sooner baptized in the faith of Christ, and taken out of the font, but his disease left him, so that he recovered his former health. This gift of healing being wrought by the power of Christ, prevailed in the world among the men of these our daies. Many of the *Gentiles*, hearing the fame of this miraculous power, received the faith and were baptized: but the *Jewes*, although they sought after signes and wonders, yet could they not with signes be brought to embrace the Christian faith.

CHAP. V.

How that Sabbatius a Jew borne, being Priest of the Novatian Church, fell from his owne sect.

*Sabbatius a
Novatian
Priest.*

ALBEIT Christ the Son of God, bestowed the foresaid graces and benefits upon mankind of his singular love and goodnesse, yet the greater part making no reckoning thereof (more is the pity) wallow still in the puddle of sin and incredulity. Neither were the *Jewes* onely they which made light account of the signes and wonders wrought among men : but others also which are proud of their rites, yea and are proved to be no lesse then plaine *Jewes* in faith and religion. *Sabbatius* of whom I spake a little before, could not quiet

quiet himselfe with the inferiour degree of priesthood, but coveting to climbe up unto the roome of a Bishop, tooke occasion then of the Jewish observacion of the feast of *Easter*, and severed himselfe from the *Novatian* Church. Wherefore as he frequented severall and private conventicles from his Bishop *Sisinus*, in a certaine place of the city called *the dry hillock*, where now the market of *Arcadius* is kept, he presumed to haynous an offence, that hanging might seeme to be too small a punishment for his labour. For on the day appointed for the celebration of the communion, as he read a certaine piece of the Gospell which began with these words: *The feast of sweet bread drew nigh, which is called Easter*, he added of his owne that which was never found written, or ever heard of before, in these words: Cursed be every one that keepeth *Easter* without sweet bread. Which words stucke in the mindes of many men, so that divers of the simpler sort of the *Novatian* laity being thus drawne from the faith, addicted themselves unto his fond opinion. But this his crafty and subtle forgery fell otherwise out then he hoped, for such as presume to corrupt the Word of God, have ever an ill end and unfortunate successe. For shortly after, when as he kept the feast of *Easter* according unto the corrupt opinion conceived in his mind, when as many flocked unto him after the wonted manner, and solemnized throughout the whole night the accustomed vigils, they were all set on a furious and franticke kind of tumult. They imagined with themselves that they saw *Sisinus* their Bishop set upon them with an infinit multitude of men. Wherefore the throng being great, and as it is very like in the night season, being shut up in a narrow roome, smothered one another, so that there died above threescore and tenne persons. This being done, many shrunked from *Sabbatius*, but divers others neverthelesse cleaved earnestly unto the foolish and fond opinion they had conceived of that celebration of *Easter*. But how this *Sabbatius* forswore himselfe a little before, and aspired unto the calling of a Bishop, we will declare hereafter.

Luke 22.

Te corrupters
of Gods Word
have ill ends.

CHAP. VI.

Of such as were the Captaines and Ring-leaders of the Arian opinion.

Dorotheus an *Arian* Bishop, whom we have remembred before to have bin translated by the *Arians* from *Antioch* to *Constantinople*, departed this life when he had lived a hundred and nineteen yeeres, the first of *November*, in the seventh Consulship of *Honorius*, and the second of *Theodosius Augustus*. After his decease the *Arian* sect chose *Barbas* to their Bishop, in whose time the *Arians* had amongst them two notable men, by whose meanes their heresie began to revive againe: the ones name was *Timotheus*, the other was called *Georgius*, but Priests both: *Georgius* excelled in prophane literature, *Timothe* of the contrary gave himselfe wholly to the reading of the Word of God. *Georgius* was never seen without *Aristotle* or *Plato* in his hand, *Timothe* againe was a great man in *Origen*, and as he expounded holy Scripture, hee shewed himselfe to be well seene in the Hebrew tongue. *Timothe* was aforetime of the *Psathyrian* sect, and *Georgius* was made Priest by *Barbas*. I my selfe by conferring with *Timotheus*, perceived how ready he was to satisfie and resolve every doubt that was demanded of him, and plainly to set wide open the obscure places of holy Scriptures: he was ever wont to cite *Origen* for witnesse, to testifie that his sayings were no other then true. Wherefore I cannot verily but marvell, why these two men continued *Arians*, seeing that the one was a great reader of *Plato*, the other ever a perusing of *Origen*. For *Plato* affirmed that the second and third cause (so he was wont to terme them) had no beginning of essence: *Origen* likewise confesseth every where the Sonne to be coeternall with the Father. And although they persevered in their Church, yet privily, and by little and little they reformed the *Arian* opinion, and purged their doctrine of many pernicious and pestilent blasphemies of *Arius*. Of these men so farre. Shortly after when *Sisinus* the *Novatian* Bishop had departed this life in the aforesaid Consulship, *Chrysanthus* (of whom I minde to speake more hereafter) was chosen to be their Bishop.

Barbas.

Georgius.
Timotheus.

CHAP. VII.

How that Cyrillus succeeded Theophilus in the Bishopricke of Alexandria.

Shortly after *Theophilus* Bishop of *Alexandria* being fallen into a lethargie, departed this life the ninth Consulship of *Honorius*, the fifth of *Theodosius*, and the fifteenth of *October*. Then there arose a great stirre and contention about the election of a Bishop.

H h 4

Some

Cyrillus Bishop
of Alexandria,
Anno Dom.

418.
The Bishop of
Alexandria
both a Bishop
and a Magi-
strate.

Some would have *Timotheus* the Archdeacon, some other would have *Cirillus*, *Theophilus* brothers son preferred to the Bishopricke. While the people were thus at variance, though *Abudatus* captaine of the garrison in *Alexandria* laboured for *Timothee*, and furthered his sute: yet three daies after the decease of *Theophilus*, *Cirillus* was chosen Bishop and enjoyed the Bishopricke: and withall he chalenged unto himselfe more authority then ever *Theophilus* had before him. From that time forth the Bishop of *Alexandria* besides the oversight and jurisdiction of his Clergie and Ecclesiasticall matters took also the government of temporall affaires. Wherefore *Cirillus* immediatly after he had shut up the *Novatian* Churches within *Alexandria*, not only rifled them of all the treasure, but also bereaved *Theopompus* their Bishop of all his substance.

CHAP. VIII.

Of Maruthas Bishop of Mesopotamia, and how that by his meanes the faith of Christ tooke great increase in Persia.

Anno Dom.
418.

Isdigerdes king
of Persia.

The Magi-
ans do suffer.

Ablatus Bishop
of Persia.

IT fell out in those daies that the faith of Christ flourished in *Persia*, and that upon such an occasion as followeth. Betweene the *Romanes* and the *Persians* commonly do passe many Embassadors, sundry causes constraining each of them to send in Embassie unto the other. That very instant did require that *Maruthas* Bishop of *Mesopotamia* (of whom I made mention before) should be sent from the Emperor of *Rome* unto the King of *Persia*. The King perceiving by him that he was a godly man, had him in great reverence, was ruled by him as by a rare and singular man. This grieved the Magicians which were much made of, and in great credit with the King of *Persia*. For they were wonderfully afraid, lest the King through the counsell of *Maruthas* would become a Christian. *Maruthas* by the meanes of prayer had rid the King of his continuall head-ach, which the Magicians and Sorcerers could not doe. Wherefore they devise a certaine sleight for to delude the King withall. And because the *Persians* worship the fire for their God, the King is alwaies accustomed in a certaine house to adore fire which continually burned: under the ground they convey a man, whom they make to rore and cry out as followeth when the King is at his prayers: The King must be thrust out of his Kingdome: he behaveth himselfe lewdly in taking the Christian Priest for a godly person. *Isdigerdes* (for so was their King called) hearing this dreadfull voice, although he revered *Maruthas*, yet purposed hee to send him away. Then *Maruthas* being a right godly man, gave himselfe wholly to prayer, whereby he found out the fraud and deceit of the Magicians. Wherefore he reasoneth thus with the King: Be no longer deceived, O King, but get thee into the house, cause the earth to be digged up, and thou shalt easily perceive their guile: for the fire speaketh not, it is a certaine device invented by men for that purpose. The King yeeldeth unto the counsell of *Maruthas*, goeth againe unto the house where the fire continually burned. When the voice was heard the second time, he commanded the earth should be cast up, and there was hee found which spake, and cried out, whose clamour they tooke to be the commandement of God himselfe. The King when hee espied their lewd treachery, was exceeding wroth, and gave charge that every tenth of the Magicians kindred should be executed: hee turned him to *Maruthas*, and willed him to build Churches where it pleased him best. Vpon this occasion it fell out, that the faith in Christ flourished exceedingly in the Kingdome of *Persia*. For that time *Maruthas* left *Persia*, and tooke his voyage to *Constantinople*. Shortly after he went again in Embassie into *Persia*: by that time the Magicians found out other deceitfull devices, and a fresh they fall a forging, to the end the Kings mind might be alienated from him. Of set purpose they infected the aire of a certaine place where the King was wont to frequent, with a stinking favor, and withall they slander the Christians that it was scattered by them. But the King having just cause to suspect the Magicians for their former wiles, made great inquiry who should play so sluttish a part: at length by long sitting it was known that the Magicians themselves had caused this corrupt odour for the nonce to be spread all over the place: wherefore againe hee executed many of them, but *Maruthas* hee had in great estimation. Thenceforth he loved the *Romanes* entirely, and embraced them in league of peace and friendship. The King was almost become a Christian, when *Maruthas* together with *Ablatus* the *Persian* Bishop published unto the world another experiment or triall of the Christian faith: for they both being continually given to watch and to pray, cast a divell out of the Kings son which tormented him out of measure. But death prevented him and

and abridged the reines of his mortall race ere hee could fully be instructed in the Christian faith. After his decease his son *Barbaranes* enjoyed the crowne, in whose daies (as it shall be hereafter more plainly declared) the league betweene the *Romanes* and the *Persians* was broken.

CHAP. IX.

The succession of Bishops in the Churches of Antioch and Rome.

ABout that time when *Flavianus* Bishop of *Antioch* had departed this life, *Porphyrius* was chosen in his roome, and after *Porphyrius*, *Alexander* was made Bishop of that sea. In the Church of *Rome*, when that *Damasus* had governed the Ecclesiasticall affaires the space of eightene yeeres, *Siricius* succeeded him in the Bishopricke. Againe, after that *Siricius* had continued there the terme of fifteene yeeres and departed this life, *Anastasius* was Bishop three yeeres: after his decease *Innocentius* (who first drove the *Novatians* out of *Rome*, and deprived them of many Churches) was made Bishop of that Sea.

Flavianus.
Porphyrius.
Alexander.
Damasus.
Siricius.
Anastasius.
Innocentius.

CHAP. X.

How that Alarichus tooke Rome, and made it subject unto the Barbarians.

IT fell out in those daies that *Rome* was taken of the Barbarians. For one *Alarichus* a Barbarian being in league with the *Romanes*, and sometime aided the Emperor *Theodosius* in the warre against the tyrant *Eugenius*, and therefore was advanced into great honour by the *Romans*, when he could not patiently content himselfe with the prosperous saile of fortunate successes, although he aspired not unto the Imperiall Scepter, yet left he *Constantinople*, and posted in all the hast into the West parts of the world. He was no sooner come into *Ilyrium*, but he subdued unto him all that countrey. As hee went forwards on his journey, the *Thessalians* withstood him about the entries of the river *Peneus*, the ready way by Mount *Pindus* unto *Nicopolis* a city of *Epirus*: the field being there pitched, the *Thessalians* slue above three thousand men. After that the Barbarians which accompanied *Alarichus* ransacking and spoiling both towne and countrey as they went, tooke at length the City of *Rome*. They ransacked the city: they defaced and fired many worthy monuments: they violently spoiled the citizens of their money, they executed many of the Senators with sundry kindes of torments. *Alarichus* to the end he might bring the Royall port and majesty of the Imperiall Scepter into contempt and derision, proclaimed Emperor one whose name was *Attalus*: this man by his procurement walked abroad the space of one whole day guarded with a troope of souldiers, the next day after, in the attire and habite of a servant. When these things prevailed then in such sort as you heare. *Alarichus* tooke his heeles and ranne away: for the report that was bruted abroad of *Theodosius* the Emperors great power, marching to give him battell, astonied his minde, and put him in great feare. Neither was it a fable or a forged rumor, but a most certaine truth, that the Emperors host made expedition to wage battell with him. He when as hee could in no wise away with the fame, betooke himselfe to flight. The report goeth that as he went towards *Rome* a certaine Monke met him, who admonished him not to delight himselfe with perpetrating of such haynous and horrible offences, neither to rejoyce in committing of slaughter and blood-shed. Whom *Alarichus* answered in this sort: *I God knoweth, doe take this voyage against my will. There is one which molesteth me daily, nay he compelleth me by force, and saith thus unto me: Goe on thy journey, destroy the city of Rome. So farre of Alarichus.*

Alarichus.

Attalus.

Alarichus (as it is supposed) is commaunded from above to destroy the city of Rome for their great sin, and iniquity.

CHAP. XI.

Of the Bishops which in those daies governed the Church of Rome.

AFTER *Innocentius*, *Zosimus* governed the Church of *Rome* the space of two yeeres: after his decease *Bonifacius* was Bishop three yeeres, whom *Celestinus* succeeded. This man banished the *Novatians* out of *Rome*, deprived them of their Churches, and constrained *Rusticula* their Bishop privily to raise private conventicles. For unto that time the *Novatians* flourished at *Rome*, enjoyed there many Churches, and had under them great congregations. But then they began to be hated out of measure, when as the Bishop of *Rome* (no otherwise then the Bishop of *Alexandria*) passing the bounds of his Priestly order, presumed now to challenge unto himselfe secular power and authority.

Innocentius.
Zosimus.
Bonifacius.
Celestinus.
The Bishop of *Rome* fell to challenge unto himselfe secular power.

ty. Therefore those Bishops permitted not such as held with them the faith of *One substance*, freely to frequent their wonted assemblies : and although they commended them for their uniforme consent as touching the faith, yet they deprived them of all their substance. But the *Novatians* which inhabited *Constantinople*, were not so dealt withall. For the Bishops of *Constantinople* besides that they embraced them for their uniformity in faith, they suffered them (as I said before) to have their Churches within the City.

CHAP. XII.

Of Chrysanthus Bishop of the Novatian Church in Constantinople.

After the decease of *Sisinus*, *Chrysanthus* the sonne of *Marcianus*, who was the predecessor of *Sisinus* in the *Novatian* Bishoprick, was in manner compelled to be their Bishop. This man almost from his youth up was a souldier in the Emperors Court : afterwards in the raigne of *Theodosius Magnus*, Lieutenant of *Italy* : againe the Emperors vicegerent in the Isles of *Brittaine*, where he purchased unto himselfe great commendation for his politicke government, being well stricken in yeeres, he came to *Constantinople*, and labouring to be Governour or Magistrate rather in that city, then in farre and forreine countries, he was constrained against his will to be Bishop of the *Novatians*. For when *Sisinus* being at the point of death, made mention of him as a fit man to succeed him in the roome : the *Novatian* people taking the censure of *Sisinus* as a canon or law, compelled him to be their Bishop. But when *Chrysanthus* had conveyed himselfe out of the way, lest he should take upon him that function, *Sabbatius* thinking verily that now he had found fit opportunity for to creep into the Bishops sea : despised the dreadfull protestations he had solemnely vowed, and the oath he had taken : got him a company of obscure Bishops to consecrate him, and forth he steps a Bishop. One of the consecrators was *Hermogenes* whom he himselfe had afore time excommunicated for the blasphemous bookes which he published unto the world. But all the fetches of *Sabbatius* framed not aright. For the people detesting his corrupt and intolerable ambition (there was no way unassayed of him for to attaine unto the Bishoprick) fought out both coast and countrey for *Chrysanthus* : when they had found him lurking in *Bithynia*, they forced him thence and staled him Bishop. He was a man that excelled all others, not onely in politicke wisdom, but also in modest behaviour : by this meanes the *Novatian* Churches in *Constantinople* flourished exceedingly. He was the first that of his owne substance gave gold unto the poore : he tooke nothing save only two loaves every Sunday of the blessed bread : he was a man that was very diligent in his Ecclesiasticall function : he tooke *Ablabius* the Rhetorician a very wise man of the *Novatian* Church, out of *Troilus* the *Sophists* schoole, and made him Minister. There are extant notable and excellent sermons of this *Chrysanthus*. *Ablabius* was afterwards made Bishop of the *Novatian* Church at *Nice*, where also he professed Rhetoricke.

CHAP. XIII.

Of the stirre at Alexandria betweene the Christians and the Jewes : of the contention betweene Cyrillus the Bishop, and Orestes the Lieutenant.

About that time the *Jewes* were banished *Alexandria* by *Cyrillus* the Bishop, upon such an occasion as followeth. The people of *Alexandria* above all other men are prone to schisme and contention : for if that any quarrell at any time arise among them, immediately haynous and horrible offences are wont to ensue, the tumult is never appeased without great blood-shed. It fell out that the great throng and multitude of people contented among themselves, not about any necessary matter, but who could approach neere unto the dauncers, which lewd custome is now crept into all cities. For a great multitude assembled together on the Saturday to pastime themselves with the beholding of a certaine dauncer. And because the *Jewes* spent not that day in the hearing of their Law being their Sabbath day, but gave themselves wholly unto the hearing of comedies and interludes, to the beholding of shewes and spectacles, that day was the occasion of great schisme and dissention among the people. And though the tumult was partly appeased by the Lieutenant of *Alexandria* : yet neverthelesse the *Jewes* gave not over their quarrell, for the spite they owed unto the one part of the faction. For the *Jewes* as they were alwaies found deadly foes unto such as professed the Christian faith : so then above all other

times

Dauncing used
in *Alexandria*
on the Satur-
daies.

times they were incensed against them because of the dauncers. Wherefore when as *Orestes* the Lieutenant of *Alexandria* had nailed upon the theater the writ of politicke governance (for so doe the people of *Alexandria* terme the publike proclamations of the Lieutenant) some of *Cyrillus* the Bishops familiar friends stepped forth to examine what the Lieutenant had written. Of which number one was *Hierax* a Schoolmaster and professor of Grammer, a diligent auditor of *Cyrillus* the Bishop, and one that was greatly delighted with his sermons. The multitude of the *Jewes* seeing this *Hierax* upon the stage, exclaimed immediately against him, that he came thither for no other cause, but onely to set the people together by the eares. *Orestes* although heretofore he envied the authority of Bishops, because that the credit and power which the Emperors granted the Magistrates and Lieutenants, was by reason of them abridged and cut short: yet then he spited him above all other times, because that *Cyrillus* would prie into his writings, and curiously sift out the contents and meaning thereof. Therefore he caused *Hierax* openly to be apprehended in the midst of the theater, and to be punished extremely. *Cyrillus* understanding of this, warned the chiefe of the *Jewes* to appeare before him, and told them plainly, if they would not give over their rebellion and traiterous conspiracy against the true Christians, he would punish them according unto their deserts. The *Jewes* stomacking the Bishops threats, fretted the more, and boiled within themselves for anger, they fell to devising of sleights for to mischief the Christians, which in the end caused all the *Jewes* to be banished *Alexandria*: the circumstance was in such sort as followeth. The *Jewes* after consultation laying downe a signe for each of them to know the other, to wit, the carrying of a ring made of the rinde or barke of the palme tree, purposed to set upon the Christians in the night time. Wherefore on a certaine night they sent abroad throughout the whole city such as should cry fire, fire, and where should it be but in the Church called Saint *Alexanders*. The Christians hearing of this, rose up, left their houses, ran to save the Church from burning, some out of this street, and some out of that. Then the *Jewes* stepped forth suddenly from under the penthouses, set upon the Christians and slue them. And as they endeavoured to keepe their hands that their rings might not be seene: so they dispatched out of the way as many Christians as met them. When the day appeared and the Sunne was up, the authors of this horrible murder were knowne well enough. *Cyrillus* understanding of the circumstance, was wonderfully incensed against them: got him straight with great power into the Synagogues of the *Jewes*, (for so were their Churches called) and executed presently some of the *Jewes*, some other he banished the City, other some he bereaved of their substance. Wherefore the *Jewes* which inhabited *Alexandria* since the raigne of *Alexander* King of *Macedonia*, were then banished the city and dispersed over all Countries. *Adamantius* a physitian, one of the scattered *Jewes*, got him unto *Atticus* Bishop of *Constantinople*, became a Christian, and dwelt afterwards in *Alexandria*. *Orestes* the Lieutenant of that City, tooke in very ill part that deed of *Cyri*: and was very forry that so noble a City should be deprived of so great a multitude of men. Wherefore he certified the Emperour of all the doings there. *Cyrillus* likewise painted forth in paper the traiterous conspiracie of the *Jewes*, and sent it in writing unto the Emperour: yet nevertheless he laboured to become friends with *Orestes*, for so the citizens of *Alexandria* did advise him. But when *Orestes* would not as much as once heare the motion of reconciliation betweene them, *Cyri* reached into his hand the new Testament, supposing verily he would reverence the booke, and remember himselfe the better. When that the minde of *Orestes* could not be turned, neither any good mood found in him, but that deadly enmity grew betweene them, such a calamity ensued thereof as I minde hereafter at large to declare.

Temporall
and worldly
Magistrates are
grieved that
the Church
should have
any authority
or preemi-
nence.

Adamantius.

CHAP. XIII.

How the Monkes inhabiting the mount Nitria, came to the city of Alexandria to defend Cyril, and of the stirre they made against Orestes the Lieutenant.

DIvers of the Monkes inhabiting mount *Nitria*, being hotly disposed, as they lately were, when as *Theophilus* the Bishop had armed them against *Dioscorus* & his brethren, gave themselves contentiously to partaking, and purposed of their owne accord to maintain the quarrel of *Cyri*. Wherefore to the number of fifty Monkes leaving their monasteries, came to *Alexandria*, compassed the Lieutenant as he rode in his chariot, assaulted him, called him a sacrificer,

Ammonius the Monke wounded the Lieutenant of Alexandria with a stone.

sacrificer, an Ethnicke, with sundry other contumelious languages. He supposing with himselfe that *Cyrl* had wrought this conspiracy against him, cried out that he was a Christian, and that *Atticus* Bishop of *Constantinople* had baptized him. But when as the Monks weighed not his words, one of them whose name was *Ammonius*, tooke the Lieutenant on the head with a stone. The Lieutenant being sore wounded with the blow, for the blood ranne about his eares, the sergeants and such as guarded the person of the Lieutenant seeing the stones flie about their eares, fled away, few only excepted, and held down their heads among the multitude. In the meane while the people of *Alexandria* came about them, and in the Lieutenants behalfe set upon the Monks: in the end these Monks ran all away, *Ammonius* onely excepted. Him they tooke and brought before the Lieutenant. He openly according unto the Lawes, reasoneth with him of the matter, pronounceth against him the sentence of justice, and tormented him as long as breath remained in his body. All these circumstances shortly after were opened unto the Emperors. *Cyrl* also certified them of the same matter though in another sort. He tooke the corps of *Ammonius*, and buried it in a certaine Church, calling him not *Ammonius* but *Thamnasius*. In the Church he extolled the noble courage of this man, the great combat he endured for godlinesse, and commanded he should be called a Martyr. But the modest and graver sort of Christians allowed not of *Cyrls* doings herein, for they knew that *Ammonius* died not in torment because he would not deny Christ, but suffered due punishment for his rash enterprises. Wherefore *Cyrl* himselfe suffered at length this haynous offence by little and little to fall into oblivion. Neither was the contention and quarrell betweene *Cyrl* and *Orestes* put up as yet, for there ensued another calamity not much unlike this, the which I am now about to declare.

CHAP. XV.

Of Hypatia a woman which excelled in Philosophy.

Hypatia a woman of great learning.

THERE was in *Alexandria* a woman whose name was *Hypatia*, the daughter of *Theon* the Philosopher, who profited so much in profound learning, that she excelled all the Philosophers of that time: and not only succeeded in *Plato* his schoole, the which exercise *Plotinus* continued, but also expounded to as many as came to heare her the precepts and doctrine of all sorts of Philosophers. Wherefore as many as gave their study to the knowledge of philosophicall discipline flocked unto her lessons from every country. Moreover for her grave courage of mind, the which she gathered out of the fountaines and bowels of philosophicall literature, for her modest and matronlike behaviour, she stuck not to present her selfe before Princes and Magistrates. Neither was she abashed to come into the open face of the assembly. All men did both reverence and had her in admiration for the singular modesty of her mind. Wherefore she had great spite and envie owed unto her, and because she conferred oft, and had great familiarity with *Orestes*, the people charged her that she was the cause why the Bishop and *Orestes* were not become friends. To be short, certaine heady and rash cockbraines whose guide and captaine was *Peter* a Reader of that Church, watched this woman comming home from some place or other, they pull her out of her chariot: they haile her into the Church called *Cesarium*: they stripped her starke naked: they raze the skin and rend the flesh of her body with sharpe shels, untill the breath departed out of her body: they quarter her body: they bring the quarters unto a place called *Cinaron* and burne them to ashes. This haynous offence was no small blemish both to *Cyrl* and to the Church of *Alexandria*. For the professors of Christian religion should be no fighters, they ought to be far from committing of murther and bloodshed, with other such horrible offences. These things came thus to passe the fourth yeere of *Cyrls* consecration, the tenth consulship of *Honorius*, and the seventh of *Theodosius*, in the moneth of *March*, and on the ember daies.

CHAP. XVI.

How the Jewes conspired against the Christians and were foiled.

SHORTLY after the Jewes for their horrible practises against the professors of the Christian faith, suffered punishment due for their desert, in a certaine place called *Innestar*, between *Chalcis* and *Antioch* in *Syria*. At the time of their playes and enterludes they committed many absurd and shamefull acts: at length through frensie and furious motion they removed

moved reason out of her seat, and like mad men they contumeliously derided in their playes not only the Christians but also Christ Jesus himselfe: they scoffed at the crosse, and mocked as many as put their trust in him that was crucified thereon. The manner was as followeth. They lay hold on a child of the Christians, they naile him to a tree, and lift him up on high. When they had so done, first they deride and laugh at him: immediatly after, like madd men they scourge him as long as breath remained in his body. For this cause there was great contention betweene them and the Christians. Moreover the Emperors were certified what an horrible act the *Jewes* had committed, who wrote againe unto the Lieutenant and Magistrates of that province, that they should make diligent search and inquisition for the authors and workers of so great a mischiefe, and punish them severely. Therefore the *Jewes* inhabiting that region, for the shamefull act they had committed in jest, were punished in earnest.

The Jewes
crucified a boy
in derision of
all Christians.

CHAP. XVII.

*Of Paulus the Novatian Bishop, and the miracle wrought at the baptizing
of the deceitfull Jew.*

ABout that time *Chrysanthus* the *Novatian* Bishop, after he had governed such congregations as were under him the space of seven yeares, departed this life in the Consulship of *Monaxia* and *Plyntha*, the sixe and twentieth of *August*, whom *Paulus* succeeded. This *Paulus* a good while ago was schoolemaster and reader of the Latine tongue, afterwards he left that kind of study, and framed himselfe to the monasticall life. He founded a monastery of such men as gave themselves to the study of vertue and godlinesse, not unlike unto the monasteries of the Monks inhabiting the desert. I knew the man my selfe to be such a one as *Evagrius* writeth the religious men living in the wildernesse ought to be. For he imitated his precepts, he gave himselfe to continuall fasting: he spake little: he accustomed to abstaine from living creatures, and oftentimes from wine and oyle: he was very carefull in relieving of the poore: he visited continually such as lay in fetters and close prison: he was a great suter unto temporall magistrates for the afflicted and succourlesse, which alwaies with willing minds granted him his request, for the great reverence, and singular opinion of godlinesse they conceived of him. But what need I use many words in the recitall of his vertues? one notable act of his I am now about to declare, which shall suffice instead of many, and worthy it is to be printed in marble, to the memory of all posterity in time to come. A certaine dissembling *Jew* faining he would embrace the Christian faith, was often baptized, through the which wiles he got much money. After he had guilefully deceived many men of sundry sects and opinions, (for he had beene baptized of the *Arians* and *Macedonians*) having no more whose eyes he might bleare, at length he comes to *Paulus* the *Novatian* Bishop, and protesteth unto him that gladly he would be baptized, and praieeth him that he may obtaine it at his hand. *Paulus* liketh well of his sute, but he said unto him, that he would not baptize him afore he had learned the articles and principles of the faith, and given himselfe to fasting the space of many daies. The *Jew* against his will being constrained to fast, called upon them every day to be baptized. *Paulus* seeing that he was so earnest to be baptized, thought best not to displease him with delay, but made all things ready for baptisme. When he had provided for him a white garment, and caused the font to be filled with water, he sent for the *Jew* thither to be baptized. But all the water by a certaine divine power and secret operation which the outward eye could not attaine unto, was sodainely dried up. And when as neither Bishop nor such other as were present perceived the manner how it was gone, but thinking that it ran through the hole in the bottome of the font (where at other times they were wont to let the water go) they stopped all the holes and chinks on every side, and filled the font afresh. But when the *Jew* was brought the second time, and hanged his head over the font, the water againe vanished away every drop. *Paulus* seeing this, said unto the *Jew*: O man thou dissemblest egregiously, 'or else thou hast beene baptized unwittingly. In the end when as the rumor and report of this miracle caused many to runne unto the place, one by chance among the rest knew the *Jew* by his favour, and affirmed that he saw him baptized of *Atticus* Bishop of *Constantinople*. This miracle was wrought under the hand of *Paulus* the *Novatian* Bishop.

Chrysanthus.

Paulus.

CHAP. XVIII.

How th at after the decease of Isdigerdes King of Persia the league was broken betweene the Romanes and the Persians, and how the Persians in the end were foyled and the city preserved.

After the decease of *Isdigerdes* king of *Persia*, which in all his life time persecuted not the Christians inhabiting his dominions, his sonne *Baratanes* being crowned in his fathers steed, was driven thereunto through the perswasion of Magicians and southsayers, so that he vexed the Christians out of measure, and punished them with sundry torments after the manner of *Persia*. Wherefore the Christians which dwelt in *Persia* were constrained to flee unto the *Romans* for refuge: they humbly crave of them that they will pitié their case, that they will not suffer them in such sort lamentably to be oppressed. *Atticus* the Bishop entertained those suters courteously: furthered their sute as much as in him lay, and opened unto the Emperor *Theodosius* their case. The *Romanes* at the same time were offended with the *Persians* for another matter, the quarrel was as followeth. The *Persians* had borrowed of the *Romans* certaine searchers and diggers of gold mines, these men they would not onely not deliver back againe, but spoyled also the *Romane* merchants of their wares and merchandize: the refuge of the Christians augmented the unkindnesse, and increased the displeasure. For immediatly after their flight the king of *Persia* sent Embassadors requiring them back againe as fugitive persons. The *Romans* because they ran unto them for succour, would not restore them: nay they purposed not only to aide them which were simple suters, but also with all might possible generally to maintaine the quarrell in the behalfe of Christian religion. Wherefore they chuse rather to wage battell with the *Persians*, then suffer the Christians so miserably to perish. To be short, the league was broken and open wars proclaimed, but in mine opinion it shall not be amisse briefly to run over some things thereof. The Emperor of *Rome* first of all sent an host of armed souldiers a part one from the other against the *Persians*, whereof *Ardaburius* was generall. He passing through *Armenia* entred with force into the *Persian* dominions, and destroyed the province called *Azazena*. *Narseus* the king of *Persia* captaine went forth to meet him with great power of *Persian* souldiers: they joyned together: the field was fought: *Narseus* was foiled and fled away to save his life. Afterwards when he saw his time he determined to enter unlooked for into the *Romane* dominions through *Mesopotamia*, where there was no power to resist them, and purposed to revenge him of the *Romans*. But the *Roman* captaine was quickly made privy unto the policy & fetch of *Narseus*, for he sacked and rifled *Azazena* with all speed, and got him in post hast to *Mesopotamia*. Wherefore though *Narseus* had gathered a wonderfull great power together, yet could he not invade the *Roman* countries. When he came to *Nisibis* a city of *Persia* yet situated just in the midst betweene the *Roman* and *Persian* dominions, he sent unto *Ardaburius* that he would gladly come to parly with him, touching the time and place, when and where the battell should be fought. *Ardaburius* answered the legates in this sort: tell *Narseus* from me, that the Emperors of *Rome* use not to wage battell at *Narseus* his pleasure. Wherefore the Emperor of *Rome* understanding that the king of *Persia* had gathered a great army together for to wage battell with him, put his whole trust and confidence in God: and sent of the contrary a great host against him. And hereby it will evidently appeare unto the whole world, that the Emperor enjoyed immediatly a singular benefit for casting his care and affiance upon God. For when as the citizens of *Constantinople* were very sad and heavy, mistrusting the doubtfull end of the variable chances incident to wars, a company of Angels appeared unto certaine in *Bithynia*, whom necessary affaires constrained to travell into *Constantinople*, and willed them to salute the citizens of *Constantinople*, and bid them be of good cheare: exhorting them to pray and put their trust in God: that the *Romanes* should foile the enemy and become conquerors, and that God had sent them as governours and sovereign captaines of the warres. This being heard, not only the city was recreated, but also the souldiers hearts were lighted and the more encouraged to fight. When the campe was removed, and the warres translated out of *Armenia* into *Mesopotamia*, the *Romans* got the *Persian* souldiers into the city of *Nisibis*, & there besieged them: they set to the wals woddenturrets resembling ladders rolled upon wheelles and winded up: they slue many of them which

which fought on the wals, defended their city, and withstood their skaling. *Baratanes* king of *Persia* understanding that his countrey *Azazena* was destroyed, and that his souldiers were shut up of the *Romanes*, and besieged within the wals of *Nisibis*, went himsele with all his power against the *Romanes*. But because he feared greatly the force of the *Romane* souldiers, he craved aide of the *Saracens*, whose governor then was *Alamandarus* a man of valiant courage and noble prowesse, which brought with him an infinite multitude of *Saracens*, and encouraged the King of *Persia*. and promised moreover that in a short while after he would not only conquer the *Romanes*, but also take *Antioch* of *Syria* and deliver it into his hands. But his promise was not performed, it succeeded not according unto his desire, for God upon a sodaine so terrified and astonished the *Saracens*, that they imagined the *Roman* souldiers were unawares come upon them: and whilst that they bestirred themselves for feare, and knew not whither to fly, they cast themselves headlong as they were all in armor into the river *Euphrates*, where the number of one hundred thousand was drowned. Such a misfortune befell unto the *Saracens*. The *Romans* which laid siege to *Nisibis*, hearing that the king of *Persia* was coming against them with a great number of *Elephants*, were wonderfully afraid, gathered together all the engines they had prepared for siege, burned them, and returned backe to their countrey. But what battels were afterwards fought: how *Areobindus* another captaine of the *Romans*, slue a mighty *Persian* dealing with him hand to hand: how *Ardaburius* dispatched through wiles and stratagems seven of the nobility of *Persia*, and how *Vitianus* a third captaine of the *Romans*, foiled the remnant of the *Saracens* power: I think it my duty to overskip them with silence, lest I seeme to make too long a digression from the purpose.

CHAP. XIX.

Of Palladius the post, and his swiftnesse.

THE aforesaid newes were quickly brought unto the Emperor *Theodosius*, but how he could so soone understand of matters done in countreys so far distant, I am now about to declare. He had a man whose name was *Palladius*, one that had rare gifts both outwardly in body, and inwardly in mind. He was able in three daies to ride in such post, as was to be wondered, unto the furthest places and bounds of the *Romane* and *Persian* dominions, and backe againe in so many daies to *Constantinople*. Moreover he went with marvellous great speed throughout the world whither soever the Emperour sent him, so that a wise man said once of him: This fellow with his celerity maketh the Empire of *Rome*, which is very wide to be narrow and straight. When the King of *Persia* heard the same of him, he could not chuse but wonder. So farre of *Palladius*.

CHAP. XX.

How the Persians were againe utterly foiled by the Romanes.

THE Emperor of *Rome* abiding at *Constantinople*, and understanding for truth of the victory that was given him, behaved himself so graciously, that he desired greatly the enjoying of peace and quietnesse, although his souldiers had such prosperous successe in all their adventures: Wherefore he sent *Helion*, one that was in great credit with him in Embassy unto the king of *Persia* to conclude a league betweene the. *Helion* coming to *Mesopotamia*, & the place where the *Romans* had trenched themselves, sent *Maximinus* a valiant man, & fellow captaine with *Ardaburius*, as Embassador to intreate for peace. As soone as he had presented himself before the king of *Persia*, he said that he came not from the Emperor, but from his captaines, to see whether it would please him to make truce: that the Emperor was ignorant of all the circumstance and events of that warre, and if peradventure it were told him, he would make small account of it. The king as he purposed with himsele to receive this embassy with most willing mind, (for his army was almost famished to death) the souldiers whom they call *Immortall* (their number mounted to 10. thousand of most strong and valiant men) came and perswaded him that he should not confirme any league, before that they first of all had assaulted and sodainly set upon the *Romanes*, who now as they thought, were unprovided. The king yeelded unto their advice and counsell: delivered the Embassador in the meane while to be kept in hold: and sent those *Immortall* souldiers to assault the *Romans*. They went on their voiage, and divided their company into two armies, purposing

to beset and compass some part of the *Romane* host. The *Romanes* when as they might see but one only army of the *Persians*, set upon them: for the other had not as yet appeared, but sodainly rushed in upon the *Romanes*. But as they skirmished together, a *Romane* captain that was set by *Procopius* for the purpose, looking downe (as God would) from the top of a hill, beheld his fellow souldiers in great perill, went behind the *Persians* and kept them in: so that they which a litle before beset the *Romanes*, were now beset themselves. Wherefore the *Romans* when as in short space they had foiled the foremen, they turned themselves back towards them which rushed upon them through wiles, and in like sort dispatched them every one. Thus it came to passe, that they which called themselves *Immortall*, proved themselves *mortal*: and thus Christ revenged him of the *Persians*, because that they had executed many godly men and holy saints which served him devoutly. The king of *Persia* understanding of this slaughter and overthrow, fained he knew of nothing: accepted of the Embassie, and reasoned thus with the Embasadour: It is not for the *Romanes* sake that now I assent unto peace, but onely to gratifie and pleasure thee, whom I have tried by experience to be for policy and wisdom of the chiefeft among the *Romans*. To conclude, by this meanes the wars which the *Romans* held with the *Persians*, in the quarrel and defence of the persecuted Christians, were ended in the thirteenth Consulship of *Honorius*, and the tenth of *Theodosius*, the fourth yeare of the three hundred *Olympiad*: and also the fiery flame of persecution kindled there against the Christians, was wholly quenched.

CHAP. XXI.

Of the piety and compassion which Acacius Bishop of Amida had on the captives of Persia.

Acacius Bi-
shop of Amida

A *Acacius* Bishop of *Amida*, was renowned and much spoken of for a notable work of mercy which he wrought in those daies. When the *Romane* souldiers purposed in no wise to restore againe unto the king of *Persia*, such captives as they had taken at the winning of *Azazena*, being in number about seven thousand (to the great griefe of the king of *Persia*) al which were almost starved for food: *Acacius* lamented their state & condition, called his Clergy together, and said thus unto them: *Our God hath no need either of dishes or of cups, for he neither eateth nor drinketh, these be not his necessities. Wherefore seeing the Church hath many precious Jewels both of gold and silver, bestowed of the free will and liberality of the faithfull, it is requisite that the captive souldiers should be therewith redeemed and delivered out of prison and bondage, and that they also perishing with famine, should with some part thereof be refreshed and relieved.* When he had used these and other such like reasons, he commanded that the treasure should be cast and translated, he made money thereof, and sent the whole price partly for to redeeme the captives out of prison, and partly for to relieve them, that they perished not with famine. Last of all, he gave them their costage, to wit, necessary provision for their voyage, and sent them back to their king. This notable act of the renowned *Acacius* brought the king of *Persia* into great admiration, that the *Romanes* endeavoured to win their adversaries both with wars and with wel-doing. The report goeth moreover that the king of *Persia* desired greatly the sight of *Acacius*, and coveted the presence of his person: and that the Emperor *Theodosius* commanded *Acacius* the Bishop to gratifie the king therein. When that so famous a victory was given from above, many notable writers laid pen to paper, and published unto the world the practises and vertues of the Emperor, extolling his name unto the skies. The Emperesse also being the daughter of *Leontius* the *Athenian* *Sophist*, instructed of her father, and trained up in all kind of literature, set forth a Poeme of the same argument in heroicall verse. When the Emperour tooke her to his wife, *Atticus* the Bishop which christened her, in steed of *Athenais* called her *Eudocia* at the time of Baptisme.

Eudocia the
Emperesse was
learned.

CHAP. XXII.

A discourse in commendation of Theodosius the younger.

A lthough many writers, as I said before, published abroad the praises of the Emperor, of which number some endeavored by that meane to creep into his favour, some other desired thereby to blaze abroad in the world the fame of their skill & knowledge, left the

the learning which they had gotten with long study should be troden in the dust of oblivion: I of mine own part, though I desire not to be knowne of the Emperor, neither covet arrogantly to give the world a tast of my learning, have determined with my selfe simply without the glorious and painted shew of Rhetorick, to publish abroad the vertues of the Emperor. For if that I should passe them over with silence, being as they are both noble and fruitfull, containing many examples for the amendment of life, I should in my opinion injure not a litle the posterity in time to come. First of all though he was borne and brought up in the very pallace of the Emperor, yet notwithstanding he was nothing given unto light and idle behaviour: but so wise and discreet, that he seemed unto such as had conference with him, to be a man of great experience. Again he was a man of such hardinesse and sufferance both inwardly in mind, and outwardly in body, that he could indure with great patience the pinching cold of winter, and the parching heate of sommer. He was wont often to fast, but specially on the wednesdaies and fridaies. This did he to the end he might lively expresse the Christian trade of living. His pallace and court seemed no other then a religious house. For at the dauning of the day his manner was to sing hymnes & psalmes interchangeably together with his sisters. He was able to repeate holy Scriptures out of the booke: he reasoned of them with the Bishops, as if he had beene a priest of great continuance: he was more earnest and farre more diligent in gathering together the books of holy Scripture and the works of the ancient fathers, then we read of old *Ptolomæus Philadelphus*. Furthermore he excelled all men in patience, curtesie and clemency. The Emperor *Julian* though he professed the study of philosophy, yet could he not put up the hatred of such as reviled him at *Antioch*, but punished extreemely one of them whose name was *Theodorus*. But *Theodosius* laid aside the subtilties and quirks of *Aristotle*, and practised daily in life the profession and study of true philosophy. He learned to bridle anger: to take griefe and sorrow patiently: to revenge him of none that did him injury, nay there is not the man that ever saw him angry. When that one of his familiars had demanded of him, why he never executed any that had done him injury, his answer was: I would to God it lay in me to revive them that be dead. Unto another that demanded of him the like, he said: It is no hard matter to bereave a man of his life, but when he is gone, there is no man be he never so sorry for him, that can restore him to life againe, save God alone. He was alwaies of that mind, that if any committed treason, he would not suffer him to go as far as the gates of the city towards the place of execution, but of his clemency he called him back againe. Again, when he published spectacles on a certaine time at *Constantinople*, with the bickering and fighting of beasts in compasse of the theater, and the people shouted unto him requiring that one of the strongest men should be turned unto the savage beast which ranged about, his answer was in this sort: Doe not you know that we cannot away with cruell spectacles? When the people heard this, they learned thenceforth to refraine from cruell shewes. Moreover he was so religious, that he honoured all the priests of God, but specially such as he knew did excell in godlinesse. The report goeth, that he made search for the sackcloth which the Bishop of *Chebrum* wore that died at *Constantinople*, and being found, they say he wore it how homely soever it was, thinking verily to get unto himselfe thereby some of the dead mans holinesse. As he solemnized on a certaine tempestuous and stormy time of the yeare, (the people requiring the same) the usuall and wonted spectacles and shewes in the place called *Circus*, environed with a wall and galleries round about, when the roome was full of people, and the tempest waxed sore, there fell upon them sodainly a great storme of snow, then the Emperour revealed unto the world what affection and zeale he bare towards God: he willed the headles in his name to say thus unto the people: It is farre better for us to lay aside these shewes and pastime, and with one voice to fall a praying unto God, that he will deliver us out of this present storme. The words were no sooner spoken, but all joyntly fell downe to the ground and poured out earnest and zealous prayers unto God, so that the whole city was become like one Church. The Emperor himselfe in the midst of the assembly, araied in common and usuall attire, began the hymnes, neither failed he of his purpose. For the weather became faire againe, the great dearth and scarcety was turned by the goodnesse of God into plenty and abundance of all things. If warres at any time were proclaimed, he followed the example of *David*, he made God his refuge, perswading himselfe for certaine that God ruled and governed all battels: and by the meanes of prayer, he obtained ever a prosperous successe.

Discretion.
Sobriety.
Hardinesse.

Fasting.

Devotion.
Singing of
Psalmes.
Memory.
Knowledge.
Study.
Patience.
Curtesie.
Clemency.

Good life.

Mercy.

Humanity.

Religion.

Zeale and
feare of God.

Humility.

Prosperity and
good successe
for well doing

CHAP. XXIII.

Of John, who after the decease of the Emperor Honorius played the tyrant at Rome, and how God delivered him through the prayers of Theodosius into the hands of the Roman souldiers.

Occasion is presently ministred to discourse how *Theodosius* being aided from above, foiled the rebell and tyrant *John*. immediatly after the *Persian* warre and the decease of *Honorius*, in the Consulship of *Aselepiodotus* and *Marianus*, the fifteenth of *August*. In mine opinion the acts of those daies are worthy the writing, and such they are as of right should be recorded to the knowledge of posterity in time to come. For the like things which happened unto the *Hebrews* under *Moses* as they passed through the red sea, now befell unto the Emperors captaines being sent against the tyrant, the which I mind briefly to run over, leaving the large discourse, because it requireth a severall volume, unto others. Although *Theodosius* knew that *Honorius* the Emperor had departed this life, yet concealed he his death from others, so that another device which hereafter shal be spoken of, beguiled many therein. He sent privily a souldier unto *Salona* a city of *Dalmatia* to give warning that if any novelty were attempted in the West parts of the world, there should be such preparation as might quickly suppress the authors therof. When he had brought that about, he opened unto all men the death of his uncle. In the meane while *John* one of the Emperors chiefe Secretaries, when he could not content himselfe with his fortunate prosperity, chalenged the Empire, and sent Embassadors unto the Emperour *Theodosius*, requiring him to proclaime him Emperor. *Theodosius* took his legats, laid them in hold, and sent unto *John*, *Ardaburius* the captaine, who of late had behaved himselfe valiantly in the battell against the *Persians*. He comming to *Salona*, sailed into *Aquileia*, whence (as it is thought) he took a wrong course: the chance was as followeth. Being under saile in the maine sea, the wind blew against him, and brought him ere he was ware into the tyrants clawes. The tyrant laying hand on him, was now in good hope that *Theodosius* would be brought of necessity (if he tendered the life of his captaine *Ardaburius*) to create and proclaime him Emperor. When these things came to light, both *Theodosius* himselfe and his army also, which marched forwards against the rebell, were wonderfully sorry lest *Ardaburius* should take any harme at the tyrants hands. *Aspar* also the son of *Ardaburius* seeing both his father taken captive, and also hearing for certainty that an infinite power of barbarians went to aide the rebell, knew not what to do, he was at his wits end. To be short, the prayers of the godly Emperor then also proved themselves againe to be very effectuell. For an Angel of God in the forme of a shepherd guided *Aspar* on his journey, and led his army by a lake adjoyning to *Ravenna* (for there it was that the tyrant kept captaine *Ardaburius* in hold) which way it was not remembered that ever man found passage. But God opened a way to *Aspar* where it was thought others could not go. He led then his army through the lake, which then as it fell out was dried up by the handy worke of God: he rushed in at the gates of the city which lay wide open, and dispatched the tyrant. At what time the most godly Emperor understanding of the tyrants death, as he celebrated those shoves and spectacles in *Circus*, made manifest his singular zeale and piety Godwards, for thus he spake unto the people: Let us give over this vaine pastime and pleasure: let us rather repaire unto the Church and serve God devoutly, powring unto God zealous prayers, and yeelding unto him hartly thanks, who with his own hand hath bereaved the tyrant of his life. He had no sooner made an end of speaking, but they gave over their spectacles and shoves, passed throughout the theater sounding out thanksgiving with one voice together with the Emperor, and going straight to the Church, spent there the whole day, so that all the city seemed to be as one Church.

CHAP. XXIIII.

How Theodosius the Emperour after the execution of John the tyrant, proclaimed Valentianus (the son of Constantius and Placida the Aunt of Theodosius) Emperour at Rome.

When the tyrant was dispatched out of the way, *Theodosius* began to consider with himselfe whom he should proclaime Emperor of the West parts of the world. He had to his kinsman one *Valentinianus*, a very yong gentleman, begotten on *Placidia* his

his aunt, for she was the daughter of *Theodosius Magnus* the Emperor, and sister to *Arcadius* and *Honorius* the Emperors. *Constantinus* that was made Emperor by *Honorius* and governed the Empire with him a very short space (for he died immediatly) was the father of *Valentinianus*. *Theodosius* made this his cosin *Cesar*, sent him into the West, and put his mother *Placidia* in trust with the Imperiall affaires. Afterwards when he determined to go himselfe into *Italy* for to proclaime his cosin Emperor, and in his own person to counsell the *Italians* that they should not lightly give eare unto tyrants and rebels, he came as far as *Thessalonica*, and there was hindered with sicknesse, so that he could go no further. Therefore he sent the Imperiall scepter unto his cosin by *Helion* the Senator, and returned himselfe back againe to *Constantinople*. But of these things thus much shall suffice.

CHAP. XXV.

Of Atticus Bishop of Constantinople, and how he governed the Churches. Also how he caused that the name of John Chrysostome should be canonized among the Saints of that Church.

Atticus the Bishop was a great furtherer of the Ecclesiasticall affaires, for he governed with great wisdome, and exhorted the people diligently with heavenly doctrine to vertuous and godly living. When he saw the Church devided, and that the *Iohannites* used their private meetings and conventicles, he commanded that the memoriall of *John* should be solemnized at service time, as the manner is of other Bishops that are deceased. For by that meanes he hoped verily it would come to passe, that many of them would returne unto the Church. He was so bountifull and liberall, that he provided not onely for the poverty of his owne Church, but also sent money unto the next Churches to supply the want of the needy. For he sent unto *Calliopius* minister of the Church of *Nice* three hundred peeces of gold, and withall letters containing this forme: Atticus unto *Calliopius* sendeth greeting in the Lord. I am given to understand that there is an infinite number in your city ready to perishe with famine, and stand in need of the almes and charity of godly and well disposed persons. Where I write an infinite number, I meane a great multitude, the certaine number whereof I do not readily know. Therefore seeing I received money of him which bestoweth abundance and plenty of riches upon them which use it aright: seeing also daily experience teacheth us that some do want to the end that such as be wealthy, and minister not unto them, may thoroughly be tryed: my will is (well beloved brother) that thou receive from me these three hundred peeces of gold, and distribute them at thy discretion among the poore people of thy parish. See that thou deale the same not among such as respect onely the belly, and make a living or trade throughout their life time of begging, but among such as are ashamed to beg. Neither would I have thee herin to respect any opinion or sett whatsoever, neither to prejudice them which practise in doctrine a contrary faith unto us, but only to have consideration of this, that thou relieve them which hunger and thirst, and have not wherewithall to helpe themselves. Thus was he carefull of the poverty of such as dwelt from him in farre and forreine countries. Again when he understood that such as severed themselves from the *Novatians* about the keeping of Easter, had translated the corps of *Sabbatius* out of the Isle *Rhodos*, (for there he died in exile) buried it solemnly and prayed upon his tombe: he sent certaine thither in the night time, charging them to remove the corps of *Sabbatius*, and bury it in another sepulcher. Such as used to frequent the place, when they saw the grave digged up, ceased thenceforth to honour the tombe of *Sabbatius*. The same *Atticus* did passe in assigning of proper names to things. For the rode in the mouth of *Pontus Euxinus* which of old was called *Poyson*, he called *Medecin*, lest he should there raise an assembly & appoint thereunto a place called after a foule name. Moreover he termed a peece of the suburbs of *Constantinople*, *Argyrople* upon such an occasion as followeth. *Chrysople* is a rode in the head of the sea *Bosphorus*. Many ancient writers make mention thereof, namely *Strabo*, *Nicolaus*, *Damasceus*, and the famous writer *Xenophon*, who both in the sixt booke of *Cyrus* expedition, and in the first of the acts of the *Grecians* remembreth the said towne, that *Alcibiades* walled it about, and how there is a place therein assigned for the paiement of tyth and tribute. For such as loose out of the maine sea and arrive at that place, do use there to pay tyth. Wherefore *Atticus* seeing the place over against him had so worthy a name, procured this rode thenceforth to be called

Atticus Bishop of Constantinople unto *Calliopius* minister of *Nice*.

Atticus endeavoured to bring the *Novatians* from Idolatry.

Argyrople. As soone as he spake the word the name was immediatly changed. Againe when as some men said unto him that the *Novatians* should not have their conventicles and assemblies within the wals of the city: what do ye not remember (saith he) what troubles and vexations they endured, when we were tossed with the grievous storme of persecution in the raigne of *Constantius* and *Valens*, and how that at sundry other times they testified together with us the true faith which we maintaine? Moreover though they were of old deviated from the Church, yet attempted they to establish no novelty as touching the faith. Againe this *Atticus* being at *Nice* about the ordaining of a Bishop, and seeing there *Asclepiades* a *Novatian* Bishop who was a very old man, he asked of him how many yeares he had beene a Bishop? when the other had answered fifty yeares: Thou art truly a happy man (saith he) in that God granted thee to enjoy so worthy a function so long a time. He said againe unto *Asclepiades*: verily I commend *Novatus*, but I allow not of the *Novatians*. *Asclepiades* marvelling what he should meane in so saying, replied: How so O Bishop? *Atticus* made answer: I do commend him (saith he) for refusing to communicate with such as had sacrificed to Idols: for I would have done no lesse my selfe. But I like not of the *Novatians*, because they exclude from the communion such as of the laity have lightly offended. *Asclepiades* replied againe unto these things: Besides the sin of sacrificing unto Idols, there are (as holy Scriptures do witnesse) many other sins unto death: for the which you deprive only the clergy and we the laity of the communion, referring unto God alone the power of remitting their sin. The same *Atticus* had the foreknowledge of his death. For taking his leave of *Nice*, he said unto *Calliopius* the Minister of that Church: Make hast to *Constantinople* before *Autumne*, that thou maist againe see me alive, for if thou linger and make delaies thou shalt see me no more in this world. In uttering these words he hit the truth on the head, for he departed this life the one and twentieth yeare of his consecration, the tenth of *October*, in the eleventh consulship of *Theodosius*, and the first of *Valentinianus Caesar*. *Theodosius* the Emperor returning from *Thessalonica* came short to his funerall: for *Atticus* was buried the day before the coming of the Emperor into *Constantinople*. Shortly after, the creation of *Valentinianus* the yonger was proclaimed, to wit, the three and twentieth day of the same moneth.

CHAP. XXVI.

Of Sisinius the successor of Atticus in the Bishopricke of Constantinople.

After the decease of *Atticus* there was great contention in the Church of *Constantinople* about the election of a Bishop. For some would have *Philip* a minister, some other *Proclus* who also was a Minister preferred to the roome: but all the people with uniforme consent desired *Sisinius*. He was likewise a priest, not of any of the Churches within the wals of *Constantinople*, but of *Elaa* a Church in the suburbs over against the city, where all the people of *Constantinople* are wont to celebrate the feast of our Saviours ascension. All the laity laboured by al meanes to have him to their Bishop, partly because he was counted a very godly man, & partly also for that he endeavored to relieve the poore beyond the reach of his substance. To be short, the laity got the upper hand, & *Sisinius* was consecrated the eight and twentieth of *February*, in the twelfth consulship of *Theodosius*, & the second of *Valentinianus Augustus* the yonger. *Philip* the Minister seeing that *Sisinius* was preferred before him, stomacked the matter wonderfully, and inveyed bitterly against his consecration, in the work which he wrote and intitled the *Christian history*. While he inveyeth against *Sisinius* that was consecrated, against the Bishops who were consecrators, and especially against the laity who were electors, he wrote such things as I am loth to report, for I cannot chuse but blame him greatly that ever he durst be so bold to lay downe so rash and so unadvised reasons. Yet in my opinion it will not be amisse presently to say somewhat of him.

CHAP. XXVII.

Of Philip a Priest, bred and brought up in Sida.

Philip of whom we spake before was borne at *Sida* a city in *Pamphilia*, where also *Trophilus* the Sophist had his original, of whō *Philip* boasted not a litle that he was his kinsman. This *Philip* being a Deacon, and of great familiarity with *Iohn* the Bishop, was as
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it were driven to bestow great labour and diligence in the study of good learning, so that he wrote many books of divers sorts. His stile was Asiaticall, proud, and lofty, and to the end he might confute the works of *Julian* the Emperor, he compiled a volume, and titled it *The Christian History*, the which he devided into sixe and thirty books, every book hath sundry tomes, the number of al amounteth very nigh to a thousand; the argument prefixed to every one, is in manner as big as the tome it selfe. This work he entituled not the Ecclesiasticall but the *Christian History*, where he patched together many matters, to let the world understand that he was seene in Philosophy. Wherefore he alledgeth very oft precepts and rules of *Geometry*, *Astronomie*, *Arithmetick* and *Musick*. Moreover he describeth Isles, mountaines, trees, with other things of small importance, so that it grew to a huge volume full of pride & vaine ostentation. In my simple judgement it is a work that is profitable neither for the learned nor unlearned. For the learned wil condemne the often repetition of the same words, which is rife throughout the book: the unlearned have not the capacity to comprehend the insolent stile and affected sentences of his arrogant mind. But let every one judge of those books as he shall think good. I dare affirme that the order he followed in laying downe of the times, is both confuse and farre from good order. For when he had run over the raigne of *Theodosius*, back againe he gets him to discourse of the times of *Athanasius* the Bishop, the which I note to be his usuall manner. But of *Philip* so far. Now to the history of *Sisinius* time.

CHAP. XXVIII.

How that Sisinius made Proclus Bishop of Cyzicum, whom the Cyziceni would not receive.

After the decease of the Bishop of *Cyzicum*, *Sisinius* appointed *Proclus* to be their Bishop. The citizens understanding of his comming, prevented him and chose *Dalmatius* a religious man to governe the Bishoprick. This they did, neglecting the law and canon which commandeth that no Bishop be appointed and ordained without the consent and authority of the Bishop of *Constantinople*. They made no account of that canon, because that it commanded, namely (as they thought) that the said authority should be given unto *Atticus* alone. Wherefore *Proclus* being not admitted to execute the function of a Bishop in the Church where he was ordained, continued at *Constantinople*, where he occupied himselfe in preaching, and purchased unto himselfe thereby great fame and commendation. But of him I shall have occasion to speake more hereafter. *Sisinius* had scarce beene Bishop two yeares but he died, it was in the Consulship of *Hierius* and *Ardaburius*, the foure and twentieth of *December*. He was a man highly commended for temperancy, for godly and vertuous life, and to be short, for his liberality bestowed upon the poore. He was a man both gentle and familiar, plaine without fraud or guile, and therefore he never molested any in his life. He was a great enemy to busie bodies and to quarrellers, and therefore taken of many for a coward.

CHAP. XXIX.

After the decease of Sisinius Bishop of Constantinople, Nestorius was sent for to Antioch for to enjoy the Bishopricke, who immediatly revealed himselfe what kind of man he was.

It seemed good unto the Emperor after the decease of *Sisinius*, because of divers vaine glorious persons, to chuse none of that Church to be Bishop, (though many made suite for *Philip*, & many againe for *Proclus*) but determined with himself to send for a stranger out of *Antioch*. There was in those daies there, a man whose name was *Nestorius*, by birth a *Germane*, of a loud voice and an eloquent tongue, and therefore as it was thought a fit man to preach unto the people. They put their heads together, sent for *Nestorius*, and brought him from *Antioch* to *Constantinople* three moneths after: who though his temperance was highly commended of many, yet the wisest sort and sagest people perceived well enough his other conditions when he first began to preach. For immediatly after his stalling
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in the Bishops Sea the tenth day of *Aprill* and the Consulship of *Felix* and *Taurus*, he gave forth in the hearing of all the people, such a saying as followeth, at the pronouncing of his oration before the Emperor: Restore thou unto me O Emperor the earth weeded and purged of hereticks, and I will render heaven unto thee: aide thou me in foiling of the hereticks, and I wil assist thee in the overthrowing of the *Persians*. Although such as detested the hereticks took these words in good part, yet such as by his outward behaviour gathered the inward disposition of his mind, could not chuse but espie his hauty stomach, his hasty and running braine, his foolish feeding on vaine glory, specially seeing that by and by he bolted out such rash and unadvised sayings. Nay we may say (as the common proverbe goeth) that the city had not drunk before he began to blow the smoke & the burning flame of persecution: for the fift day after he was chosen Bishop, when he determined with himself to overthrow the Church of the *Arians*, where they had their service privily and by stealth, he so troubled and disquieted their minds, that when they saw their Church must needs downe, they put to their own hands, and fired it themselves, the which fire fell upon the next houses and burned them to ashes, so that there was much ado in the city, and the *Arians* rose up to revenge them of their enemies. But God the defender and conserver of the city, suffered not that pestilent infection of rancor and malice to run any further. From that time forth not only the hereticks, but such as were of his owne faith and opinion, called *Nestorius* a firebrand. Neither rested he with this, but destroyed as much as in him lay, the whole city, while he went about to mischiefe the hereticks. Againe he fell a molesting of the *Novatians*, 'onely because *Paulus* their Bishop was famous and much spoken of for his zeale and godlinesse. But the Emperor bridled and withstood his enterprize with sharp admonitions and nipping words. I think it best to run over with silence the vexations and injuries he did unto such as celebrated the feast of Easter the fourth day of the moneth throughout *Asia*, *Lydia* and *Caria*, and how many were cast away in the sedition which he raised at *Miletum* and *Sardis*. But as for the plague and punishment he suffered, partly for the afore said causes, and partly also for his malapert tongue, I will lay downe in another place.

CHAP. XXX.

How that in the raigne of Theodosius the younger, the Burgonions received the faith in Christ.

NOW am I about to declare a worthy History which happened at that time. There is a certaine barbarous nation inhabiting beyond the river of *Rheyne*, whom we commonly do call *Burgonions*. These people led a life farre from magistracy and government of the Common-weal, for they are al carpenters, and therby get their living. The people called *Hunni* breaking oftentimes into their regions, have destroyed their countrey, and dispatched very many at sundry times out of the way. Wherefore they determine with themselves not to fly for refuge and succour unto any mortall man or living creature, but to yeeld themselves wholly unto some god or other. And when they called to mind that the god of the *Romanes* never failed such as feared his name and put their affiance in him, joyntly with one heart and mind they turned themselves to embrace the faith of Christ: they took their voyage into a certaine city of *France*, and there they require of the Bishop to baptize them in the Christian faith. The Bishop having enjoined them to fast seven daies, and instructed them in the principles of Christian profession, did baptize them the eight day following, and bid them farewell. They put on valiant courage, and went on boldly to encounter with the tyrants, neither was their hope frustrate, neither did it faile them in the end. For the *Burgonions*, when *Uptarus* King of the *Hunnes* crammed himselfe with victuals on a certaine night untill he burst in the midst, set upon the *Hunnes* now wanting a head and captaine, few of them against many of the other, (to wit, three thousand against tenne thousand,) they fought valiantly and got the victory. From that time forth the said nation was a zealous maintainer of the Christian faith. About that time *Barbas* the *Arian* Bishop died, it was the thirteenth Consulship of *Theodosius*, the third of *Valentinianus* and the foure and twentieth of *June*, in whose roome *Sabbatius* succeeded. So farre of these things.

CHAP. XXXI.

How Nestorius vexed the Macedonians.

Nestorius inſomuch he practiſed many things prejudiciall unto the quiet ſtate of the Church, procured unto himſelfe great hatred, even as the end of his doings proved ſufficiently unto us. *Antonius* Biſhop of *Germa* a city in *Helleſpont*, feeding the humor and cruelty of *Nestorius* in the rooting out of hereticks, began to vexe the *Macedonians* out of all meaſure, and for to cleare himſelfe he ſained that the *Patriarke*, to wit, the Biſhop of *Conſtantinople* had commanded him the ſame. Wherefore the *Macedonians* although they ſuffered for a while griefes and vexations, yet ſeeing that *Antony* kept no meane, but exceeded in cruelty, they could no longer beare the weight of ſo intollerable a burthen of injuries, but in the mad fury of their mind, preferring the raſh motion of revengement before all right and reaſon, procured the death of *Antony* to be done by ſuch men as they had ſent for to worke the feat. This hainous offence which the *Macedonians* committed, was an occaſion to kindle and ſet on fire the cruelty of *Nestorius*. For he perſwaded the Emperour to deprive them of their Churches. Wherefore the *Macedonians* were put by one Church which lay without the old wals of *Conſtantinople*: by another at *Cyzicum*, heſides many others throughout *Helleſpont*, ſo that many of them returned into the Church, and embraced the faith of *One ſubſtance*.

CHAP. XXXII.

Of Anaſtatiſ the Prieſt, who was the occaſion that Neſtorius fell into ſuch extreame impiety.

Commonly we ſay, that ſuch as are given to drunkennes are never to ſeek for the cup, and buſy-bodies never want woe. *Nestorius* who endeavoured with might & maine to bereave others of their Churches, was by chance thruſt out of the Church himſelf, the occaſion was as followeth. *Anaſtaſius* the prieſt who came with him thither from *Antioch*, *Anaſtaſius*. kept him alwaies company, was highly eſteemed of him, & his counſellor in all his affaires, taught on a certaine time in the Church that none ought to call *Mary* the mother of God, becauſe that ſhe was but a woman, and that God could not be borne of a woman. Theſe words of his diſquieted out of meaſure the minds both of Clergy & laity. For they had learned of old that Chriſt was true God, and not to be ſeſevered becauſe of the myſtery of his incarnation, as man alone from his divinity, and that according unto the mind of the *Apoſtle* where he ſaith: *Although we have knowne Chriſt after the fleſh, yet now do we know him ſo no more.* 2 Cor. 5. Wherefore for this cauſe let us ceaſe to reaſon any longer of Chriſt, and let us endeavour to attaine unto his perfection. When as ſchiſme and contention was hereof riſen (as I ſaid before) in the Church, *Nestorius* going about to confirme the opinion of *Anaſtaſius* (for he would in no wiſe have him whom he made ſo much of to be rebuked, as one that had uttered blaſphemies againſt Chriſt) diſcourſed very oft of that matter as he preached in the Church: laid down very contentiouſly certaine poſitions, and condemned utterly the claufe that ſignified the bearing of God. And becauſe that divers men, to a divers end and purpoſe diſputed of this queſtion, the Church was devided, & the members parted aſunder. For much like blind-folded perſons, and men brawling and fighting in the darke, they were earied here & there, now they affirmed this, anon they ſaid that, and look what they avouched a little before, the ſame they denied immediatly after. Many thought that *Nestorius* was of opinion that Chriſt was but only man, and that he went about to revive and to raiſe up aſreſh the hereſy of *Paulus Samofatenus* and of *Photinus*. There was ſo much ado about this matter, that the ſummoning of a generall Councell ſeemed needfull for the deciding of the controverſie, and the appeaſing of the people. I of mine owne part by peruſing the works of *Nestorius*, do find the man ignorant and altogether unlearned, I ſpeake this from the heart and unfai- nedly. For it is not of harred I owe him that I fall a ripping of his crimes and infamy, nei- ther have I determined by flattery and feeding of ſome mens humors, to report leſſe of him than I found true. *Nestorius* in mine opinion followeth neither *Paulus Samofatenus*, nor *Photinus*, neither thinketh he that our Lord *Ieſus Chriſt* is onely man: but only avoideth this

The opinion
of Neſtorius
the heretick,

John 4.

Euseb. lib. 3.
de vit. Const.

this clause *the mother of bearing of God* as a fraying ghost. This befell unto him for his palpable error and ignorance. For though of nature he had a smooth and an eloquent tongue, and therefore was thought learned, yet to say the truth, he was altogether unlearned. Moreover he disdained to peruse the works of the ancient Fathers. He so vaunted himself with his rolling tongue and eloquent speech, that in manner he contemned the old writers, and preferred himself before them all. Again he was ignorant of that which was written in the old copies of *S. Iohns* Catholick Epistle: *Every spirit which divideth Jesus is not of God*. As many as went about to sever the Divinity from the Humanity of Christ, stuck not to raze and blot this sentence out of the ancient copies. Wherefore the old writers signified no lesse, then that certaine men had corrupted that Epistle, to the end they might divide the humanity of Christ from the Divinity of God. His Man-hood is joyned with the God-head, neither are they two but one, in which fence the ancient writers were not affraid to call *Mary, the mother of God*. Even so wrote *Eusebius Pamphilus* in his third book of the life of *Constantine*: *God among us was borne on earth for our sakes, and the place of his nativity is called of the Hebrews after a proper name Bethlehem. Wherefore Helen the most holy Empresse hath set forth the travelling of the mother of God with goodly ornaments, and bedecked that hollow rocke with sundry notable monuments. Origen hath written no lesse in his first Tome of Commentaries upon the Epistle of S. Paul unto the Romanes, where he discourseth at large of this matter, and alledgeth the cause why Mary was called the mother of God. Therefore Nestorius seemeth never to have read the works of the ancient Fathers, and for that only cause he inveighed (as I said before) against this clause, the mother of God. For he saith not that Christ is only man, as Photinus and Paulus Samosatenus affirmed: neither taketh he away the subsistencie of the Sonne of God, but confesseth every where that he hath his being, and that he is in the Trinity: neither denieth he his essence as Photinus and Samosatenus did, (so did also the Manichees and Montanists) as it appeareth by the sermons which he published unto the world. But though I find that Nestorius was of that opinion, partly by his books which I have perused, and partly by the report of his familiar friends, yet his foolish and fond doctrine disquieted not a litle the whole world.*

CHAP. XXXIII.

Of a hainous offence committed by certaine fugitives servants, at the altar of the great Church, and of the former Councell summoned at Ephesus for the bearing of Nestorius opinion.

When these things were done in such sort as I said before, a certain hainous offence was committed in the open Church, and face of the whole people. For some noble man servants, by birth barbarians, when they had tasted of their Lord and masters extreame cruelty, and could not patiently away with the rigour thereof ran for refuge unto the Church, and got them unto the altar with swords hanging by their sides. Being requested to depart, they would not in any wise, but disturbed and hindred divine service. Moreover for the space of many daies they held their naked swords in their hands, ready to dispatch whosoever came unto them. Wherefore when they had killed one of the Priests and wounded another, in the end they slue themselves: with the sight hereof one of them that were present said, that the profanation of the Church prognosticated some calamity to ensue, and repeated two Jambick verses out of some old Poet to justifie his saying:

Men see full oft such signes before and wonders eke:

When hainous crimes the holy Church to staine doth seeke.

Neither was he in a wrong box that uttered these Jambicks, for it prognosticated as it seemed unto us division to rise among the people, and deprivation of him that was ringleader of the whole mischief. Shortly after the Emperor gave forth this commandement, that the Bishops out of all places should meet at *Ephesus*, where they came together, whither also *Nestorius* took his voyage immediatly after *Easter holydaies*, together with a great multitude of people where he found the Bishops assembled. But *Cyrillus* Bishop of *Alexandria* came thither in a while after, it was about *Whitsontide*. The fift day after *Pentecost* *Invenalis* Bishop of *Ierusalem* was come. But while *Iohn* Bishop of *Antioch* lingered by the way, the Bishops which were already come thither called the matter into question. *Cyrillus* Bishop of *Alexandria*

* Chap. 34. in the Greeke. The councell of Ephesus. Anno Dom. 435.

andria to the end he might molest *Nestorius* (for he thought very ill of him) used certaine preambles of disputation. When many confirmed that Christ was God, *Nestorius* pleaded for himselfe: I verily saith he) will not call him God, who grew to mans state by two moneths and three moneths and so forth, therefore I wash my hands from your blood, and from hence forth I will no more come into your company. Immediately after he had spoken this, he went aside and joyned himself with the Bishops which held with his opinion. So that the Bishops then present were devided into two parts. Such of the councell as held with *Cyrillus*, called *Nestorius* before them, he came not, but answered that he would deferre the hearing of his cause untill the comming of *Iohn* Bishop of *Antioch*. Wherefore *Cyrillus* together with the other Bishops of the Councell, after they had read over the Sermons of *Nestorius*, the which he had preached unto the people, and gathered out of them that in good earnest he had uttered open blasphemies against the Sonne of God, deposed him of his Bishoprick. This being done, the Bishops which held with *Nestorius* assembled together severally by themselves and deposed *Cyrillus* and *Memnon* Bishop of *Ephesus*. Shortly after *Iohn* Bishop of *Antioch* was come, who understanding of all circumstances, blamed *Cyrillus* greatly, as the author of all that stirre, and because that upon a head he had so soone deposed *Nestorius*. *Cyrillus* taking *Iuvenalis* on his side for to revenge him of *Iohn*, deposed him also. When the contenti- on grew to be very troublesome, when also *Nestorius* perceived that the poysoned infecti- on of discord was scattered farre and nigh among the common sort of people, he as it were recanting his folly, called *Mary the mother of God*, his words were these: Let *Mary* be called *the mother of God*, and I pray you conceive no longer displeasure. But no man thought that he spake this and repented from the heart, therefore as yet he dwelleth in *Oasis*, both deposed of his Bishoprick and banished his countrey. Thus was the Councell of *Ephesus* at that time broken up, it was in the Consulship of *Bassus* and *Antiochus* the eight and twentieth of *June*. *Iohn* Bishop of *Antioch* after his returne unto his proper sea, called many Bishops toge- ther, and deposed *Cyrillus* who now was gone to *Alexandria*. Shortly after for all that, they laid aside all spite, grudge and enmity, they became friends, and restored each to other their Bishopricks againe. After the deposition of *Nestorius*, there arose a great schisme in the Church of *Constantinople*, for the vaine and foolish doctrine of *Nestorius* parted the people asunder. All the Clergy with uniforme consent accursed him openly for so we Christians do call the sentence which we pronounce against the author of blasphemy, whereby we mind to make it so manifest unto the world, as if it were ingraven in a table, and nailed to an open post.

Nestorius de-
nieth Christ to
be God.

CHAP. XXXIIII.

How that after the deposition of *Nestorius*, *Maximianus* was chosen Bishop of *Constantinople*.

Chap. 35. in
the Greeke.

AT *Constantinople* there arose another schisme about the election of a Bishop. For some would have *Philip* (of whom I spake a litle before) some other would have *Proclus* chosen Bishop. *Proclus* verily had prevailed, had not some of great authority beene his back friends, and signified plainely that the Canon of the Church forbad any should be nominated Bishop of one city and translated to another. The which saying being alledged was of such force, that the people were therewith appeased and satisfied. Wherefore three moneths after the deposition of *Nestorius*, *Maximianus* was chosen Bishop, a man he was which led a monasticall life, by degree a Priest, one that of late had purchased unto himselfe a good name, and was thought to be a godly man, because he had builded upon his own costs and charges the sepulchers and tombes where godly men should be interred. He was a man altogether unlearned, who determined with himselfe to lead a quiet life void of all care and melestation.

Anno Dom.
435.

CHAP. XXXV.

Socrates proveth that it is not forbidden, but that there may be a translation of Bishops from one seat to another.

Chap. 36. in
the Greeke.

IN so much that some by reason of the Ecclesiasticall Canon which they alledged for them- selves have inhibited *Proclus* intituled Bishop of *Cyzicū* from being placed in the Bishops see of *Constantinople*, I thought good presently to say somewhat thereof. Such as tooke

K k

upon

A Canon of
the Church.

Perigenes.

Gregory Na-
zianzene.
Meletius.
Dositheus.
Berentius.
John.
Palladius.
Alexander.
Theophilus.
Polycarpus.
Hierophilus.
Optimus.
Silvanus.

Chap. 37. in
the Greeke.

upon them to iustifie that saying, in mine opinion did not report the truth: but either of envie against *Proclus* forged such a decree, or of wilfull ignorance considered not then of the Canons and other constitutions oftentimes established for the profit and commodity of the Church of God. For *Eusebius Pamphilus* in the sixth book of his Ecclesiasticall History reporteth that one *Alexander* Bishop of some city in *Cappadocia*, taking his voyage towards *Ierusalem*, was of the citizens of *Ierusalem* caused to tarry and stalled Bishop in the roome of *Narcissus*, where he continued unto the end of his life. It was an indifferent matter of old time among the ancient fathers as oft as the Ecclesiasticall affaires so required, to translate Bishops from one sea unto another: If it be any thing available to annex the Canon decreed in this behalfe unto this our present History, let us see how shamelesse these men were who therefore thrust *Proclus* besides the Bishoprick of *Constantinople*, and how untruly they reported of the Canon, for it is read as followeth. If any Bishop be assigned to governe any Church whatsoever, and goeth not thither, the fault being not in himselfe, but either that the people repelled him, or some other necessary cause do stay him: unto him be it lawfull to enjoy the honour and the priestly function, so that he be not troublesome unto the Church whereof he is appointed Bishop, but approve whatsoever the provinciall Councell shall determine of the matter called in controversie. These be the words of the Canon. But that it may appeare more evidently that many Bishops were translated from one city unto another, upon necessary and urgent causes, I will here lay downe the names of such as were removed. *Perigenes* being chosen Bishop of *Patras* in *Achaia* and refused by the citizens of that place, was by the commandement of the Bishop of *Rome* placed in the *Metropolitane* see of *Corinth*, to succeed the late deceased, where he continued all the rest of his life. *Gregory Nazianzene* was first Bishop of *Sasim* a city in *Cappadocia*, next of *Nazianzum*, afterwards of *Constantinople*, last of all he went back againe to *Nazianzum*. *Meletius* was chosen Bishop of *Sebastia* in *Armenia*, but afterwards removed to *Antioch*. *Dositheus* Bishop of *Seleucia* was by *Alexander* Bishop of *Antioch*, translated unto *Tarsus* in *Cilicia*. *Berentius* Bishop of *Arca* in *Phoenicia* was brought thence into *Tyris*. *John* was sent from *Gordus* a city of *Lydia* to govern the Bishoprick of *Proconesus*. *Palladius* was translated from *Helenopolis* to *Aspinis*: *Alexander* from *Helenopolis* unto *Adrian*: *Theophilus* from *Apamea* in *Asia* to *Eudoxopolis*, which of old was called *Salabria*: *Polycarpus* from *Sexantapriste* a city in *Mysia*, unto *Nicopolis* in *Thracia*: *Hierophilus* from *Trapezopolis* in *Phrygia* unto *Plotsinopolis* in *Thracia*: *Optimus* from *Andagamia* in *Phrygia*, unto *Antioch* in *Psidia*: and *Sivanus* Bishop of *Philippopolis* in *Thracia*, was translated unto *Troas*. But these many shall suffice in steed of many others, who were translated from their proper seas unto other Bishopricks.

CHAP. XXXVI.

Of *Silvanus* who being Bishop of *Philippopolis* was removed to *Troas*.

NOW I thinke it not amisse to write a few lines of *Silvanus* whom we said a litle before to have beene translated from the Bishoprick of *Philippopolis* in *Thracia* unto *Troas*. This *Silvanus* first studied Rhetorick in the schoole of *Troilus* the Sophist: who though he was an earnest embracer of Christian religion, and exercised the Monasticall trade of living, yet wore he still the Philosophicall habit. In proceesse of time *Atticus* the Bishop sent for him and made him Bishop of *Philippopolis*. Who having continued in *Thracia* the space of three yeares, when he could no longer away with the pinching cold of that country (for he had a thin and a weake body) he requested *Atticus* to substitute another Bishop in his roome, protesting that he left *Thracia* for no other cause but only to avoid the extreame cold. *Silvanus* then having procured another Bishop to succeed him, remained at *Constantinople* and exercised continually the Monasticall trade and discipline. He was so farre from pride and hautinesse of stomack, that often times in great assemblies and solemne meetings of the citizens he wore sandals and buskins of twisted hay. Shortly after the Bishop of *Troas* departed this life, and immediatly the people of *Troas* came to *Constantinople* to seek a Bishop. *Atticus* musing with himselfe whom he might prefer to the roome, *Silvanus* by chance came by: as soone as *Atticus* espied him, he ceased to bethink himselfe, and turned unto *Silvanus* with these words: Thou maist no longer excuse thy selfe, but of necessity thou must take upon thee the government of the Church: for in *Troas* there is no chilling cold, behold God hath

hath provided for the infirmity of thy body a delectable and pleasant soyle, make no more ado brother, but in hast get thee to *Troas*. To be short *Silvanus* went thither. Here I think very fit to lay downe the miracle which he wrought. A great ship or hulke (for the breath thereof called *Πλατὴ*) being freighted and laden with great pillours, newly made upon the shore or rode of *Troas*, could not bee drawne from the land to take sea: no, though the Pylot together with a great multitude of men drew her with cable ropes she would not move. When they had the space of many daies assayed what they could do, and nothing prevailed, they thought verily that some divell held the hulke from moving. Wherefore they go unto *Silvanus* the Bishop, and request him to pray in that place, for so they hoped it would come to passe that the ship might be drawne into the sea. But he excused himselfe very modestly, saying, he was a sinner, and told them that he could not helpe them, that it was the office of a just man. But seeing they were so importunate upon him that they would not be answered, he came to the shore, there he prayed unto God, took the rope by the end, and bad the rest do their endeavour. The ship then being shaken with a litle violence, was sodainely brought into the maine sea. This miracle which *Silvanus* wrought allured many of that province to embrace with fervent zeale the Christian faith. *Silvanus* also expressed no lesse in other acts and dealings of his, the good motion of his godly mind. For when he perceived that the Clergy respected nothing but gaine in deciding the controversies of their clients, he suffered thenceforth none of the Clergy to be judge, but took the supplications and requests of suitors, and appointed one of the laitie whom for certainty he knew to be a just and godly man: gave him the hearing of their causes, and so ended quietly all contentions and quarrels. For the afore said causes *Silvanus* became renowned and famous among al men. And though these things of *Silvanus*, may seeme to be from the purpose, yet have we remembred them for the profit and commodity of the reader. But now let us returne where we left. When *Maximianus* was chosen Bishop of *Constantinople* in the Consulship of *Bassus* and *Antiochus*, the Church enjoyed peace and quietnesse.

CHAP. XXXVII.

Of the Jewes in Crete, how they were deceived, and in the end perceiving their folly, embraced the Christian faith.

ABout that time many Jewes inhabiting *Crete* received the Christian faith, being brought thereunto by such a calamity as followeth. A certaine Jew being a subtil knave, fained himselfe to be *Moses*, and said that he came downe from heaven for to leade the Jewes which inhabited that Isle through the sea into the firme and maine land: that he was the same who of old did safe conduct *Israel* through the red sea. For the space of one whole yeare he did nothing else but wander from one city to another throughout the Isle, using all meanes possible to perswade the Jewes which dwelt there to credit him, and exhorting them to leave all their wealth & substance behind them. For he promised to bring them through the sea dry footed into the land of promise. When that he had bewitched them with such vaine and deceitfull hope, they left their work and trade of life: they set nought by their wealth and substance: and they gave licence to him that listed for to possesse them. When the day appointed of the false Jew for the voyage was come, he led them the way, all the rest began to follow after, together with women and children. He brought them to a certaine mountaine which lay as it were an elbow into the seaward, and thence he bad them cast themselves into the sea. Wherefore such as first came unto the fall did so, whereof some were crushed tumbling downe the hill, some other were drowned in the sea and died immediatly, & had not the providence of God provided better for them, many more had perished. For as God would there were nigh them many Christians, wherof some were fishermen, and some other merchants: these drew up some which were almost choked with water, and saved their lives, who being in this lamentable plight, acknowledged their folly: they stayed others from plunging themselves in the waves of the sea, laying before their eyes the death of the Jewes which led them the dance. Then they perceiving the guile, blamed themselves for being so credulous, and went about to kill the counterfeit *Moses*. But they could not catch him, for he conveyed himselfe privily from among them. Whereupon divers men did conjecture that it was a divell, which endeavored by borrowing the shape of man to destroy

destroy that nation, and utterly to roote the *Iewes* from off the face of the earth. Wherefore that calamity schooled the *Iewes* which inhabited *Crete*, made them forsake *Iudaisme*, and cleave unto the Christian faith.

Chap. 39. in
the Greeke.

Anno Dom.
437.

CHAP. XXXVIII.

How the Church of the Novatians was set on fire.

Shortly after, *Paulus* the *Novatian* Bishop although aforetime he was counted a very godly man, yet then specially it fell out that men conceived a farre better opinion of his piety then ever they did before. At *Constantinople* there happened such a fire the like whereof was not remembred before. For the greater part of the city was consumed to ashes, the famous graynard, the market house called *Achillens* were quite burned. Last of all, the fire crept into the *Novatian* Church which adjoynd unto the signe of the *Storke*. Wherefore *Paulus* as soone as he perceived the Church to be in great danger, fell prostrate before the Altar, referred unto God in his prayer the preservation of the Church, neither ceased he to inculcate as well the remembrance of the city as of the Church. God as it proved in the end gave eare unto his prayers. For though the fire flashed into the Church both by dore and window, yet was there no harme done: nay though the building round about was on fire, though the Church was invironed with burning flames, by the power of God the Church was preserved, and overcame the fury and rage of the fire. It was not quenched the space of two daies and two nights, the city burned all that while. In the end, though many parts of the city were utterly come to nought, yet the Church (as I said before) escaped that lamentable overthrow. And that which was more to be wondred at, no signe of the smoke, no scorching of the flame, nor parching of the heat could be seene upon the timber, beames, or wals. This came to passe the seventeenth of *August* in the fourteenth Consulship of *Theodosius*, and the first of *Maximus*. The *Novatians* since that time doe yearly keep holyday the seventeenth of *August*, in remembrance that their Church was then miraculously preserved from fire, at what time they render unto God hartly thanks: all men do reverence that Church for the miracle, and not only the Christians but also the *Ethnicks* do honour it as an holy place. So far of that.

Chap. 40. in
the Greeke.

CHAP. XXXIX.

How that Proclus succeeded Maximianus in the Bishopricke of Constantinople.

When *Maximianus* had peaceably governed the Church the space of two yeares and five moneths, he departed this life, in the Consulship of *Areobindus* and *Asparis*, the twelfth of *Aprill*. It was the ember week next before Easter, and on good fryday. At what time *Theodosius* the Emperor plaid a very wise part. For lest that tumult and dissention should be raised againe in the Church, without any further delay, while as yet the corps of *Maximianus* was above ground, he procured the Bishops then present to stall *Proclus* in the Bishops sea. To this end the letters of *Celestinus* Bishop of *Rome* were brought unto *Cyrl* Bishop of *Alexandria*, unto *Iohn* Bishop of *Antioch*, and unto *Ruffus* Bishop of *Thessalonica* certifying them that there was no cause to the contrary but that one either already nominated Bishop of some certaine city, or stalled in some proper sea, might be translated unto another Bishoprick. As soone as *Proclus* then took possession of the Bishoprick, he solemnized the funerall of *Maximianus* and interred his corps.

CHAP. XL.

Of Proclus Bishop of Constantinople, and what kind of man he was.

Now fit opportunity is offered to say somewhat of *Proclus*. This *Proclus* from his youth up was a reader, he frequented the schooles and was a great student of Rhetorick. When he came to mans estate he had great familiarity with *Atticus*, for he was his scribe. *Atticus* seeing his forwardnesse in learning and good behaviour in life, made him Deacon. But when he was thought worthy the degree of a Priest, *Sisinus* (as I said before) made him Bishop of *Cyzicum*. But these things were done a good while before. At that time as I say he was chosen Bishop of *Constantinople*. A man he was of a marvellous good life, for
being

being trained up under *Atticus* he became an earnest follower of his vertuous steps. As for patient sufferance he far excelled *Atticus*. Even as *Atticus*, time and place so requiring, could terrifie the hereticks: so he behaved himself tractably towards all men, and perswaded himselfe that it was farre easier for him by faire meanes to allure unto the Church then by force to compell them unto the faith. He determined to vex no sect whatsoever: but reserved and restored unto the Church that renowned vertue of meeknesse required in Clergy men. Wherein he imitated the Emperor *Theodosius*. For even as it pleased him not to execute the Imperiall sword against such as committed haynous crimes and wrought treason: so *Proclus* made no account at all of such as were of the contrary faith and opinion.

CHAP. XLI.

Chap. 42. in
the Greeke.*Of the clemency of Theodosius the younger.*

Theodosius the Emperor did highly commend *Proclus* for the aforesaid vertues. For he countervailed in patience the holy priests of God: he could not away with persecutors: yea to say the truth, he passed all the priests of God in modesty and meeknesse of spirit, even as it is written of *Moses* in the book of *Numbers*: *Moses was the mildest man upon earth*. so may it now be said of *Theodosius*, that he is the mildest man in the world, for which cause God subdued his enemies unto him without slaughter and bloodshed, even as the victory he got of *John* the tyrant, and the overthrow of the barbarians did manifestly declare unto the world. For God bestowed such benefits upon this most holy Emperor, as he did of old upon the righteous and vertuous livers. Neither truly do I write these things in the way of flattery, but I will hereafter declare unto the world more plainly that they are as true as I report them.

Numb. 12.

CHAP. XLII.

*What calamity befell unto the barbarians, which aided the tyrant
and rebell John.*

After the decease of the tyrant, the barbarians whom he had gathered together to wage battaile with the *Romans* purposed to overrun certaine dominions that were subject unto the Empire of *Rome*. The Emperor hearing of this, referred unto the wisdom of God after his wonted guise the whole matter, he gave himselfe altogether unto prayer, and in the end obtained his desire. It shall not be amisse presently to lay downe the miserable ends of the barbarians. First of all their captaine *Rugas* was slaine with a thunderbolt. Next there ensued a plague which dispatched the greater part of his souldiers. Neither seemed this a sufficient punishment, but there came fire also from heaven and consumed many of them that remained: the which thing did greatly astonish the barbarians, not so much because they presumed to take armour against the fierce and valiant *Romans* as when they saw the *Romans* assisted by the mighty arme and invincible power of God. At that time *Proclus* the Bishop repeated some parcell of *Ezechiels* prophecy, expounded it in the Church, and applied it with singular commendation to have beene foreshewed of God, and then to have taken place to the wealth of the *Roman* Empire. The prophecy was as followeth: *Thou son of man prophecy against Gog, the prince of Rhos, Misoch and Thobel. I will visit him with pestilence and blood: I will cause stormy raine and haile stones, fire and brimstone to fall upon him and all his hosts, yea and upon all that great people that is with him. Thus will I be magnified, thus will I be sanctified and knowne in the eyes of many nations, and they shall know that I am the Lord.* For this sermon *Proclus* (as I said before) was highly commended.

*Rugas slaine
with a thun-
derbolt.
Pestilence.
Fire from hea-
ven.*

Ezech. 38.

CHAP. XLIII.

*How the Emperour Valentinianus the younger married Eudoxia
the daughter of Theodosius.*

Theodosius the Emperor, besides sundry other graces, for his singular modesty and mildnes, had this one benefit which followeth bestowed upon him by the goodnes of God. He had a daughter on his wife *Eudocia*, whose name was *Eudoxia*, *Valentinianus* the younger

Anno Dom.
440.

yonger his cofin whom he had made Emperor of the West parts of the world requested he might have her to his wife: *Theodosius* the Emperor yeelded unto his request. And when as they deliberated with themselves, and thought upon a place that was situated jumpe in the midst betweene *Rome* and *Constantinople*, where the marriage might be solemnized, and agreed that it should be at *Theffalonica*: *Valentinianus* wrote unto *Theodosius*, requesting him not to trouble himselfe any thing at all therein, for he would come to *Constantinople*. Wherefore after he had set all things in order in the West dominions, he took his voyage towards *Constantinople* to be married. When all the royall solemnity was accomplished, in hast he returned together with his wife towards the West. It was in the Consulship of *Isidorus* and *Sinator*. Thus had the affaires of *Theodosius* happy and prosperous successes.

CHAP. XLIIII.

How Proclus Bishop of Constantinople perswaded the Emperor to translate the Corps of John Chrysostome out of exile, and to burie it in the Apostles Church.

Origen was excommunicated two hundred yeares after his death.

Shortly after *Proclus* the Bishop reconciled unto the Church such as had devided themselves because of *Iohns* deposition, and with his grave wisdome and policy he removed out of their minds the offence and displeasure they had conceived. But how he brought that to passe I will now declare. When he had first perswaded the Emperor, he caused the corps of *Iohn* buried at *Comanum*, to be translated to *Constantinople* five and thirty yeares after his deposition, and solemnly with great pompe and reverence to be interred in the Apostles Church. By this meanes such as for the affection they bore unto *Iohn* raised private and severall conventicles, were cooped unto the congregation of the faithfull. This was done in the sixteenth Consulship of *Theodosius* the Emperor, the eight and twentieth of *January*. Yet I cannot chuse but marvell greatly, what the occasion might be of so great a spite and hatred owed unto *Origen* that was dead (for he was excommunicated by *Theodosius* Bishop of *Alexandria* two hundred yeares after his decease) when as *Iohn* five and thirty yeares after his departure, was of *Proclus* received into the company of the faithfull. But *Proclus* was a faire conditioned man in respect of *Theophilus*. Wise and discrete men doe perceive well enough how these things both have fallen out in times past, and now also daily do come to passe.

CHAP. XLV.

Of the death of Paulus the Novatian Bishop, and how Marcianus was chosen to succeed him.

Not long after they had interred the corps of *Iohn* in the Apostles Church, *Paulus* the *Novatian* departed this life: it was in the aforesaid Consulship the one and twentieth of *July*. His hearse reconciled in manner unto the Church al the varying sects and opinions. For all came together to his buriall, and brought his corps to the grave with singing of Psalmes. He was the man that was greatly beloved throughout his life time for his sincere and upright behaviour. And inso much he did a worthy act a litle before his departure, I thought good to pen it in this our present History to the profit of the studious reader in time to come. But that he used his wonted diet of the Monasticall discipline all the while he was sick, without any change or alteration thereof, that he ceased not to pray continually, I have determined to run over with silence, least while I linger about the recitall of these, I may seeme any kind of way to deface the Act of his, both worthy (as I said) of memory, and the profit of the Reader. It was as followeth. *Paulus* being ready to depart out of this life, called the Priests within his jurisdiction before him, and said thus unto them: Provide you a Bishop while as yet there remaineth breath in my body, least after my departure the Churches be set on tumults and dissention. When they had answered, that the election of a Bishop was in no wise to be referred unto them, (for they said, one of us is of this mind, another of that mind, and therefore it is impossible we should agree upon one man, but we would have thee to name him whom thy pleasure is we should chuse) after the hearing of their reason he replied: Why then deliver me this your promise in writing, that you will elect whomsoever I shall nominate. When the bond was made, and subscribed unto with their

their hands, first he lifted himselfe a little out of his bed, next he wrote secretly, within the bond, unknowne unto them that were present, the name of *Marcianus*, who was a priest, and had beene trained up under him in the Monasticall discipline, but then as it fell out was not present. Last of all he sealed it, he willed the chiefe Priests to do the same, he delivered it unto *Marcus* the *Novatian* Bishop of *Scythia*, who then was in the city, and said unto him as followeth: If it please God that I may recover and lengthen my daies yet a while longer in this world, deliver me this bond which I give thee to keeping, but if his pleasure so be that I must needs depart and finish the race of this fraile and transitory life, thou shalt find his name written in this bond whom I have nominated to be my successeur in the Bishoprick. These words were no sooner uttered but he gave up the ghost. Three daies after his departure out of this life, the bond was opened in the presence of a great multitude: when they found that *Marcianus* was therein nominated, all with one consent lifted their voices and said he was a fit man for the function, and immediatly they sent to seeke him out. When they had happily met with him at *Tiberiopolis* a city in *Phrygia*, they take him and bring him thence, in the end he was placed in *Paulus* roome the one and twentieth day of the foresaid moneth. But of these things thus much shall suffice.

CHAP. XLVI.

How Theodosius the Emperour sent Eudocia his wife to Ierusalem.

From that time forth *Theodosius* the Emperour began to offer praises and thanksgiving for the benefits he received of God, and to extoll with divine lauds the name of Christ. Moreover he sent *Eudocia* the Empresse to *Ierusalem*, for he promised that she should performe this vow if he might see his daughter married. But she both at her going and at her returne beautified with sundry ornaments, not only the Churches of *Ierusalem*, but those also throughout all the cities of the East.

CHAP. XLVII.

Of Thalassius Bishop of Casarea in Cappadocia.

Proclus about that time in the seventeenth Consulship of *Theodosius*, took in hand a marvellous enterprize, such a thing as none of the Bishops of old have at any time brought about. For *Films* Bishop of *Casarea* in *Cappadocia* being dead, the *Casareans* came to *Constantinople* for a Bishop. When *Proclus* mused with himselfe whom he should assigne to be their Bishop, by chance on the Sabbath day as he sought a fit man for the roome all the Senators came to the Church for to see whom he would elect, of which number *Thalassius* was one, Lieutenant and governor of the nations and cities throughout *Illyrium*. Who as report goeth being commanded of the Emperour to governe certaine countries of the East, was consecrated of *Proclus* and in stead of a Lieutenant made Bishop of *Casarea*. And thus the Ecclesiasticall affaires of those times enjoyed peace and tranquility. But here I will cut off and make an end of my History, praying for continuance of the peace and prosperous estate of all Churches under heaven, for the wealth of all people, for the concord and unity of all cities and countries. For when peace prevaieth, there is no matter for an Historiographer to occupie his pen. For (most holy *Theo'orus* which hast injoynd me this taske, now at length performed in these seven books of the Ecclesiasticall History :) there would have beene no matter ministred for my pen, if such as set their minds on sedition and discord had beene at peace and unity among themselves. This seventh book continueth the History of two and thirty yeares, our whole History being devided into seven bookes compriseth the compasse of one hundred and forty yeares, beginning at the first yeare of the two hundred and first *Olympiade*, when *Constantine* was proclaimed Emperour, and ending the second yeare of the three hundred and fift *Olympiade*, being the seventeenth Consulship of *Theodosius* the Emperour.

Socrates endeth his History Anno Dom. 440.

The end of the seventh Booke of the Ecclesiasticall History, of
Socrates Scholasticus.



THE TRANSLATOR VNTO the Reader.

Hitherto (Christian Reader) have I translated Eusebius and Socrates, which continued their Histories from the birth of Christ unto the raigne of Theodosius Junior. I would have thee know, that at one time with Socrates there wrote two other Grecians, Sozomenus and Theodoret, beginning where Socrates began, and ending their Histories with him at Theodosius Junior. Their argument is one, to wit; The Ecclesiasticall History, their language one, they wrote all in Greeke, their yeares one, for they flourished the same time. Little difference there is betweene them in substance, saving where the one is long the other short, where the one is obscure, the other plaine, where the one is tedious, the other pleasant. To translate them all three, would not in my opinion be so profitable as painefull, the volume both would be too huge, and the Reader soone wearied with the oft repetition of one thing. Cassiodorus the Senatour and compiler of the Tripartite History, preventing this inconvenience, and seeing that these three Writers agreed in substance, devised with himselfe how to ease the Reader of so great a labour, and how to ridde him from so tedious a studie. He made an Epitome or brieve collection of them all three, I meane Socrates, Sozomenus, and Theodoret, and called it the Tripartite History. The credit of the Epitome and collector doth not countervaille the authority of the Author, Antiquity with the truth is to be preferred. Therefore in translating, I thought farre better thou shouldest see, not the Authors to avoid repetition and wearisome reading, but the Author himselfe, I meane Socrates alone, in steed of the two other, whom I have chosen as the soundest Writer, the faithfullest Historiographer, and the absolute deliverer of the History in all points unto the posterity.

Wherefore if ought be well done, give the praise unto
God, let the paines be mine, and the
profit the Readers.



THE
ECCLESIASTICALL
HISTORIE OF EVAGRIVS
SCHOLASTICVS, A NOBLE MAN

of *Antioch*, and one of the Emperours Lieute-

nants; comprised in six books, beginning where

Socrates left, and ending an hundred and
seventy yeares after.

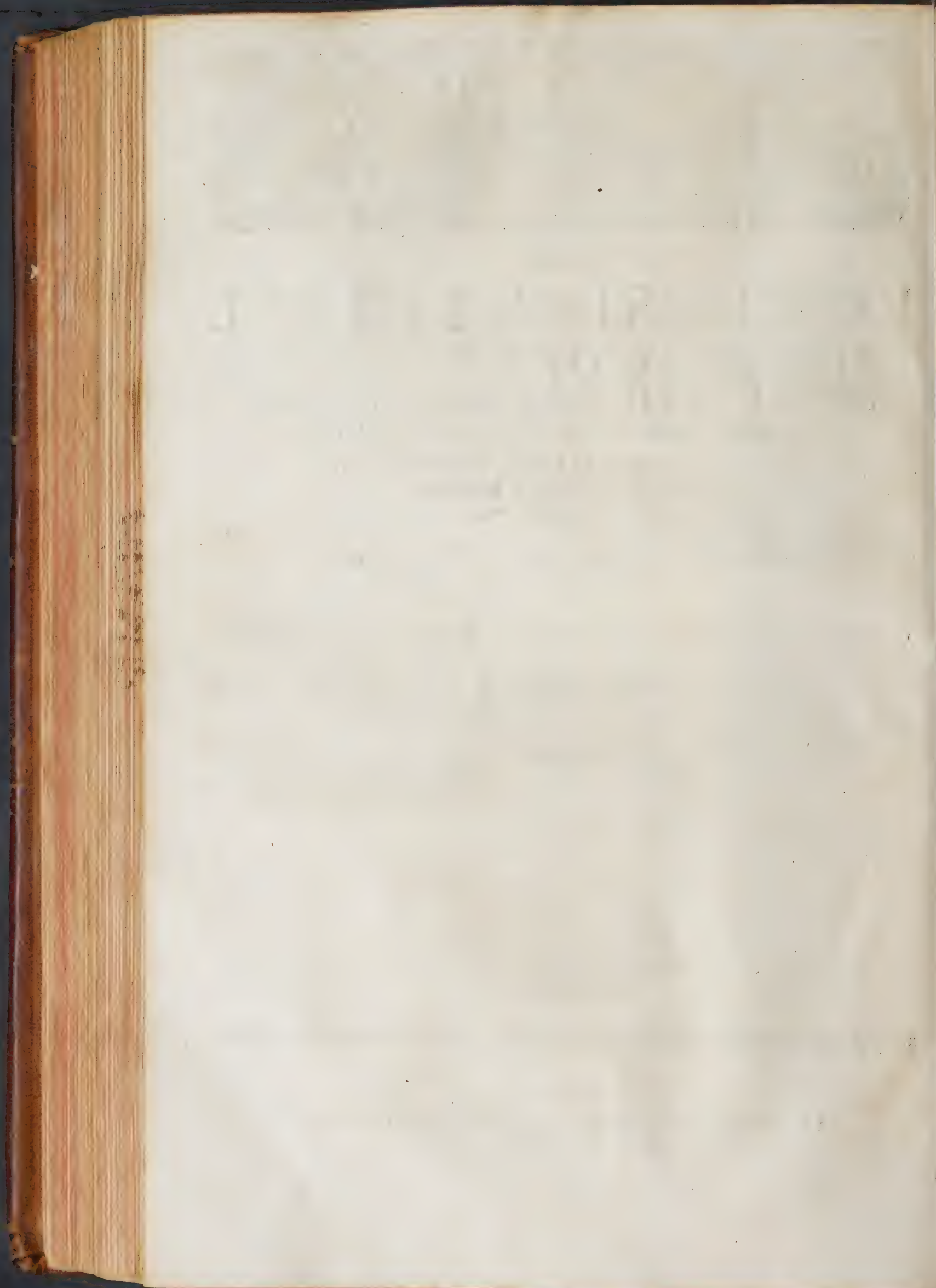
*Written in the Greeke tongue about nine hundred yeares ago,
and translated by M. H.*



LONDON,

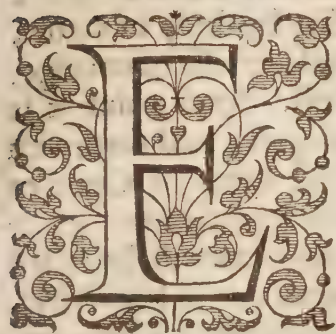
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MDCXXXVI.





The Preface of the Translator unto the Reader, touching *Evagrius* and his Historie.



Evagrius a noble man of Antioch, a learned Writer, and continuer of this Ecclesiasticall history may not lightly be over-skipped without commending his vertues with praise to immortall memory, and rehearsing of them to the encouragement of all studious nobility, to the profit of the loving Reader, and the furtherance of Christian profession. His honour was nothing impaired, his bloud nothing blemished at all, in that he being a temporall man, acquainted himselfe with Ecclesiasticall affaires.

Sabellicus writeth, that *Bartholomew* the Apostle came of a noble race, forsooke the bravery of Courtiers, and became the follower of Christ. *Peter, Dorotheus* and *Gorgonius* being pages unto the Emperour *Dioclesian*, in great credit, and of noble parentage, bade Court farewell, weighed little their honour, made lesse account of the Emperour, and forsook their own lives, rather than they would forswear Christ. The Treasurer, together with the Lieutenant of a certaine town in Phrygia, chose rather for the truth in Christ, with fire to be consumed to ashes, than here to enjoy all worldly treasure. *Audaetus* a noble man of Italie, preferred the garland of Martyrdome before all the glory and pomp of this transitory life. A noble man of Nicomedia rent in peeces a wicked proclamation in the face of all the foure Emperours. *Astyrius* a Senator of Rome, thought it no staining of his honour, to take upon his shoulders the dead body of a blessed Martyr, and provide for it a funerall. *Iovianus, Valentianus*, and *Valens*, noble-men, and afterwards Emperours one after the other, threw away their sword-girdles, left their offices, departed the Court of *Julian* the Apostata, rather than they would deny Christ. Yet *S. Paul* saith that, not many wise men according unto the flesh, not many mighty, not many noble men are called. True it is in respect of a greater number of the contrary, or rather we may say that these were not fleshly-minded, their disposition was not carnall, their wisdom was not worldly. How great a comfort is it unto Christian profession, when Princes become fosterers, when Queenes become nurses, and noble men become favourers of the Christian faith? In some countreyes we see that noble men most of all spend their time in study and learning. It is not decent in some countries for the peasants sonne, the farmour, the franklin, or howsoever ye term him, to forget his fathers rusticall toyle, and forthwith addict himselfe to the gentlemans trade. The Pope most commonly calleth noblemen to his Colledge of Cardinals: Dukes and Earles yongest sonnes he used to make Cardinals, somtimes in their cradles. Bishops and Archbishops in many countries descend of noble houses. *Orosius* Bishop of Lusitania in Portingall, writing against *M. Haddon*, sticketh not to give us an inkling of his parentage. Neither do I

Sabellicus:

Euseb. Eccles.
hist. lib. 8. cap. 6
Euseb. Eccles.
hist. lib. 8. c. 11.
Euseb. Eccles.
hist. lib. 8. c. 11.

Euseb. lib. 8.
c. 5.
Euseb. Eccles.
hist. lib. 7. cap.
15.
Socrat. Eccles.
hist. b. 3. c. 11.

1 Cor. 1.

Socrat. Ecclef.
hist. l. 5. c. 8.

Socrat. Ecclef.
hist. l. 5. c. 8.
Socrat. lib. 4.
cap. 25. lib. 6.
cap. 3.
Socrat. lib. 7.
cap. 47.
Evag. lib. 6.
cap. ult.

Arcadians.

Ovid.

Suidas.
Egyptians.

Io. Goropius.
Med. Antwer.

Scythians.

Ethiopians.
Britaines.
Poggius.

mislike with this in the Church of Rome, *si cetera essent paria*: for I read that *Nectarius* a noble man, by office a Prætor of Constantinople, was chosen to be Bishop of that sea by an hundred and fifty Bishops, which then assembled together at Constantinople, partly for that, and partly for other things. *Ambrose* also Lieutenant of a province was made Bishop of Millaine. *Chrysostome* Bishop of Constantinople descended of the Senators of Antioch. *Thalassius* Senator of Constantinople, Lieutenant of Illyrium, was made Bishop of Cæsarea in Cappadocia. I see that *Evagrius*, who in the time of *Tiberius Constantinus* was Quæstor, and in the time of *Mauricius Tiberius* was master of the Rolles, together with divers others, occupied themselves about Ecclesiasticall affaires: but I highly commend such as shew forth tokens of their nobility by study of vertue, politick government of their countrey, noble prowesse, valiantnesse of courage, maintenance of the truth, and furtherance of the Gospell. Some think it is enough for them to bait at the University, there steale a degree, and forthwith be counted gentlemen: or to be in commons in one of the Innes of Court or Chancery, where there are many wise, zealous, and learned gentlemen: or to get into some noble mans service, and by vertue of the cognizance to be called a maister: or to purchase for a peece of money a coat armour: or to beg a farm, and by vertue of the valuation in the Kings bookes to become a gentleman. Every one thinks not I am sure, that these sorts of men are to be numbred among the ancient and noble houses; though in proceffe of time antiquity seem to prevaile very much with such kind of men: long possession is a great matter in law, and an old deed though it be forged, will further the matter very much. The *Arcadians* called themselves *προσέλυνες*, a progenie farre more ancient than the Moone. Of them *Ovid* writeth thus.

Ere Moone was set in skies above, (if fame do them not faile)

The soile was cald of Arcas high, whose credit must availe.

But they contended for Antiquity with the *Ægyptians*, and to try out the truth, *Psammitichus* King of *Ægypt* did as followeth. He shut up in a certaine close lodging, farre from cities and company of people, two newly born babes, some say with nurses (charged not to speak a word) some say among goats, and that for the space of three whole yeares: at the three yeares end, to see what language the children would speak, he caused one of his familiars suddenly to go in among the children, which did so, and tooke one of the children by the hand; which said unto him *Becos*, that is, in the Phrygian tongue, bread: the King hearing this, confessed himselfe overcome, and yeelded unto his adversaries for antiquity. Thenceforth were they called *βακχεσέλυνες*: but *Suidas* thinketh that the children being acquainted with the bleating of goats, cried beck, and so that it was nothing els but a jest, and a deluding of the King. Yet *Io. Goropius* a Physitian of Antwerp, taketh the matter in earnest: to the end he might currie favour with the Germans, he saith that the Grecians were herein foully deceived, and that becke or wrecke in the German tongue signifieth bread: the *Ægyptians* being foyled, turne them unto the *Scythians*, and of them likewise they were overcome. Here is much ado, and all for gentry. The *Æthiopians* alledge reasons for themselves, and they must be heard. The *Britaines* can tell you they came from Troy, and thence they can bring you the straight way to *Adam*, next to God, and then a full point. *Poggius* writeth, that a noble man of France espying on an Italian souldiers buckler the Oxe head ingraven, stomacked him therefore, and told him it was his cognizance, that his house was farre

farre more ancient ; and to the end quarrels might be ended, 'challenged him to the field. The Italian made little ado, told him he would meet him. On the day appointed, the noble man came with a great troupe. The souldier likewise met, and joyning together, he asked of him why his noble blood was so much out of temper : When that the noble man answered, that his ancestors had ever given the Oxes head, and that he and his would thenceforth give it, or els know a cause to the contrary. Why if it please you sir, (saith the souldier) this is no Oxe head, it is the head of a Cow. It was about gentry betweene *Phaëton* and *Epaphus* that moved *Phaëton*, as the Poets faine, to crave licence for one day to sit in the chariot of *Sol*. For when he minded to root out the posterity of his adversary, almost he set the whole world on fire. *Maximinus* the Emperour borne in a pelting village of Thracia, and misliking with himselfe therefore, slue as many as knew his pedigree, and had seene the rags of his parents. *Herod* burned the genealogies of the Jewes, that he might affirm himselfe as well as they, to have descended of a noble race. *Themistocles* a bastard borne, for to cloake his birth, and to remove the ill opinion conceived of him that way, entised the yong nobility of Athens to frequent *Cynosarges* a school without the city, where bastards did onely frequent. Many shifts are made, Jack would be a gentleman, if he could speak French. *Amasis* king of Ægypt being basely borne, made his image of gold, set it up to be worshipped, that the people might reverence him the more. *Smerdes* a forcerer, because he was in person like *Smerdes* the brother of *Cambyses* King of the Assyrians, (whose death *Cambyses* procured, fearing he would aspire unto the Kingdome) made the world believe that he was the man indeed, overcame *Cambyses*, and was crowned King, but his wife and bed-fellow, with clipping and other wonted familiarity, felt his head, found that *Smerdes* had no eares, revealed it abroad, and so was he betrayed, and deposed of his kingdome. *Prompalus* fained himselfe to be the sonne of *Antiochus Epiphanes*. A certaine Ægyptian the sonne of *Protarchus* the merchant, calling himselfe the sonne of *Alexander Zebenna*, and the adopted sonne of *Antiochus*, wept bitterly at the funerall of *Antiochus*, as if he had been his own father. *Archelaus* made the world believe that he was the sonne of *Mithridates*. When *Persus* the last king of the Macedonians had ended this life, *Andristus* a countrey-fellow would needs perswade men that he was his sonne. *Equitius* affirmed that without all doubt he was the sonne of *Tiberius Gracchus*. *Citharædus* 'endeavoured to perswade the Romans that *Nero* had not dispatched himselfe, but that he was *Nero*. Many of the aforesaid cloked their gentry, fained themselves noble men, conquered kingdomes, deluded the world, and in the end deceived themselves. *Iulius Cæsar* espied a rude and homely man, aspiring unto the kingdome of Cappadocia, resembling very much the favour of *Ariarathes*, whom all the world knew to have been dispatched by *Marcus Antonius* : this counterfeit *Ariarathes* had won all the countries, and the crowne was going to his head ; but ere the crowne came, *Iulius Cæsar* took his head from off his shoulders. So dealt *Augustus* the Emperour with such as had proclaimed a young man to be King of the Jewes after the decease of *Herod*, because he resembled his son *Alexander*, whom in his life time he had put to death. When *Henry* the fourth had taken *Richard* the second that was king of England, and imprisoned him ; the Earl of Salisbury uncle on the mothers side unto king *Richard*, either to redeeme the prisoner, or to revenge him on the king, or peradventure both, set up a priest in princely attyre, one of king *Richards* Musicians, resembling his person very

Phaëton.
Epaphus.

Maximinus.

Herod.

Themistocles.

Amasis.
Smerdes.

Prompalus.
An Ægyptian.

Andristus.
Equitius.
Citharædus.

A counterfeit
Ariarathes.

A fained *Alexander.*

A Priest set up
for a King.

Lycurgus.
Plutarch.

Agésilas.

Theod. Zuinger.

Chaucer.

much, and blazed that the king had broken prison, and was gone: the people hearing of this, ran after the counterfeit king, but *Henry* came with power, and made the Priest he could sing no more. What will not all these shifts availe us: can we not face out the matter? will not Abbey-gentry help at all? no doubt antiquity must take place. Will you heare what *Lycurgus* the law-giver of the Lacedæmonians said upon like occasion, unto the bragging nobility of Lacedæmon: *O noble citizens* (saith he) *the vaunt and glory we make of Hercules, and the ancient race and progeny descending of his loynes, will availe us not a jot, unlesse that with all care and industry we practise in our lives such vertuous acts as made him famous and renowned: and unlesse moreover we learne and exercise continually honest and noble behaviour.* *Agésilas* king of the Lacedæmonians misliked very much with the behaviour of his nobility, when he uttered these words unto them: *You see the force and strength of the host to be on the side of the Spartan souldier, and you your selves follow after as a shadow commonly goeth after the corporall substance.* *Theodorus Zuinger* reporteth thus of the Nobility of his countrey: *They will be counted the best men, that take upon them to maintaine and increase the honour of their ancestours: they are the most sluggish sort of men, that give themselves to hunting, to banqueting, to polling and oppressing of the poore people, and they think that only thing sufficient for their honour, that they either through another mans vertue, or through another mans vice, have attained unto the name of nobility, or unto ancient armes: that thenceforth they may without controllement, together with such like companions, banquet day and night in their pavillions, haunt brothell-houses, and frequent places of beastly pleasure: and because they are scarce worthy the company of men, they consume the rest of their daies in following after dogs. I except them ever and in all places, which highly expresse in vertuous life, the noble fame and great renowne of their ancestours. So far Theodorus. But (God be praised for it) we are able to report farre better of England, that there are of the nobility, valiant men, vertuous, godly, studious, politick, zealous, of ancient houses, and bloud never stained. There is hope the dayes shall never be seen, when the prophecy of *Chaucer* shall take place, where he saith:*

*When faith faileth in priests sawes,
And Lords bests are holden for lawes;
And robbery is holden purchase,
And lecherie is holden solace:
Then shall the land of Albion
Be brought to great confusion.*

And to the end our wished desire may take effect, let us harken what exhortation he giveth unto the chiefe magistrate, his words are these:

*Prince, desire to be honorable,
Cherish thy folke and hate extortion,
Suffer nothing that may be reproveable,
To thine estate done in thy region.
Shew forth the yard of castigation:
Dread God, do law; love truth and worthinesse:
And wed thy folke ayen to stedfastnesse.*

Now that my pen hath over-ruled me, and run so farre with the race of mine authors nobility, I will returne unto *Evagrius* againe, that we may be the better acquainted with so singular a man that hath ministred the occasion of so singular a matter. He studied a while at *Apamea* (for so he testifieth of himselfe) in the
time

*Evag. lib. 5.
cap. 25.*

time of the Emperour *Iustinian*, about the yeare of our Lord, 565. He was so carefull over the studious reader, that he recited unto him about the latter end of his fift book, all the histories both divine and prophane, from the beginning of the world unto his time. He was a great companion of *Gregory* Bishop of Antioch; he bare him company to Constantinople, when he went to cleare himselfe; he reporteth of himselfe, that he was married in Antioch with great pomp and royall solemnity, when the great earth-quake the night following, shook the whole city. His state and condition I do gather where he writeth of the pestilent and contagious disease which raigned throughout the world the space of two and fifty yeares: the words he wrote are these: *The greatest mortality of all fell upon mankind the second yeare of the revolution which comprised the terme of fiftene yeares; so that I my selfe which write this history, was then troubled with an impostume, or swelling about the privy members; or secret parts of the body. Moreover in processe of time, when this sicknesse waxed hot, and dispatched diversly and sundry kind of waies, it fell out (to my great grieve and sorrow) that God tooke from me many of my children, my wife also, with diverse of my kinsfolks; whereof some dwelled in the city, and some in the countrey. Such were my adventures; and such were the calamities which the course of those lamentable times distributed unto me. When I wrote this, I was eight and fifty yeares old. Two yeares before, this sicknesse had been foure times in Antioch, and when as at length the fourth revolution and compasse was past, besides my aforesaid children, God tooke away from me a daughter and a nephew of mine. The judgement that Nicephorus giveth of his history is in this sort: Evagrius a noble man wrote his Ecclesiasticall history, the which he continued unto the raigne of Iustinus, handling especially prophane matters, the substance whereof he gathered out of Eustathius the Syrian, Sozimus, Priscus, Iohannes, Procopius of Cesarea, and Agathus; (all which were famous Orators of that time) and out of sundry other good authours: But the authour revealeth himselfe in the plainest sort, where he endeth his history, writing in this sort. Here do I mind to cut off and make an end of writing, that is, in the twelfth yeare of Mauricius Tiberius the Emperour, leaving such things as follow, for them that are disposed to pen them for the posterity in time to come. I have finished another worke, comprising Relations, Epistles, Decrees, Orations, Disputations, with sundry other matters. The relations for the most part are in the person of Gregory Bishop of Antioch, for the which I was preferred unto two honourable offices: Tiberius Constantinus made me Treasurer, and Mauricius Tiberius made me master of the Rolles, where the noble men and Magistrates with their monuments were registred. The authour endeth his history about the yeare of our Lord 595. wanting onely five yeares of six hundred. There are many odde things in this history, whereby the Reader may note the change and diversity of times, how abuses crept in by little and little. Whosoever he be that is so disposed to settle his mind, and rest upon the plainetruth by perusing of these histories, may have great furtherance. In *Eusebius* he may behold the estate of the Primitive Church from the Apostles unto his time, three hundred and odd yeares. In *Socrates*, although it follow immediately, he shall find great change, his history is of an hundred and forty yeares after, but in *Evagrius*, being but a hundred and forty yeares after him, ye shall see farre greater alteration. Last of all, if you weigh the things which happened since the six hundred yeares after Christ, then, as it is written, *Quilegit intelligat*: then came in the Pope, then came in the Turk, and then came in the Divell for altogether: For, after the raigne of this *Mauricius* came in *Phocas* to be Emperour, which first granted unto the Bishop of Rome to be called*

Evag.lib.5.
cap.25.

Evag.lib.4.cap.
28.

Nicephor.Ec-
clesi.hist.lib.1.
cap.1.

Evag.lib.6.
cap.23.

Eusebius.

Socrates.

Evagrius.

Mat.24.

The Preface unto the Reader.

universall Bishop. This *Phocas* murdered the Emperour *Mauricius*, obtained the Empire through treason, a fit man to be founder of so worthy an act. Note I beseech you how that in his time God seemed utterly to withdraw his blessing: France, Spaine, Germanie, Lombardie, and the greatest part of the East fell from the Empire for ever, such a wreck to the state as never had been seen before. Not onely this, but there ensued in the temporalty no feare of God, no shame of the world, no love towards the brethren, no care of the Church, no consideration of Clergy-men. In the spirituality, Pride of Prelates, pampering of their panches, fleshly pleasure; they turned devotion into superstition, faith into fained works, plaine dealing into hypocrisie, carefull zeale into carelesse security: instead of the Bible they bring into the Church legends of lies, instead of the true and pure service of God, they brought in peevish and pelting ceremonies: wherefore the season requireth that we watch and pray, and continually wait for the Lords comming. All is now in the extreme. *Nullum violentum perpetuum.*





THE FIRST BOOKE OF THE ECCLESIASTICALL History of *Evagrius Scholasticus*.

CHAP. I.

The Proëme of Evagrius to his History.



Eusebius surnamed *Pamphilus*, a man without all peradventure, as in other things profound, so in penning excellent, is of such efficacy in his works, that although he cannot make the readers perfect Christians, yet can he so draw them by perswasion, that with prompt and willing minds they will embrace the Christian faith. *Eusebius*, *Socrates*, *Zozomenus* and *Theodoret* have written most exquisitely of the incarnation of our most loving Saviour, of his ascension into the heavens, of the famous acts of the Apostles, of the combats and persecutions of the holy Martyrs, and what other thing soever was thought worthy the noting, or otherwise, unto some part of *Theodosius Iunior* his raigne. Seeing therefore such things as ensued after seeme nothing inferior unto the rest, and have been hitherto recorded in no perfect order, although also I my selfe seeme unfit by reason of my small hability to take so great an enterprise in hand, yet I take it to be my duty to imploy what labour and industry lieth in me for the compiling of this worke, and to put my whole trust and confidence in him which endued the Fisher-men with heavenly wisdom, and filled the rough tongue for ready delivery and founding of every syllable, to the end I may revive the famous acts which now doe slumber in the dust of forgetfulnesse, and so stirre them with my pen, and print them to immortall memory, that not only every man may know what hath happened until this our age, when, where, in what sort, against whom, by what men, but also that no worthy act by retchlesse security, and languishing slothfulnesse the sister of oblivion, be cleane put out of remembrance. Wherefore by the helpe of Almighty God, there will I beginne to write, where the aforesaid writers made an end of their histories. When the outrageous cruelty of *Julian* had sucked his fill of the blessed Saints and Martyrs blood, when the mad fury of *Arius* false and countefeit doctrine was bridled with the sound Canons of the *Nicene Councell*, when both *Eunomius* and *Macedonius* were fore pricked at *Bosphorus* with the power of the holy Ghost, and utterly foiled at the famous city of *Constantinople*: when the holy Church had purged her of her filth and infection, (the which she lately received) and now recovered her former glory, being as it were all laid over with glistering gold, and gorgeously arrayed for her lover and bridegrome: Satan the sworne adversary to all godlinesse, because he could not away with these graces and benefits bestowed from above, raised against us a strange battell contrary to the course of nature. And when he saw that the idolatry of Pagans was trode in the puddle of contempt, and that the servile and abject opinion of *Arius* was quite banished the Church, although he staggered and staid openly from oppugning the Christian faith, specially seeing it was confirmed and fortified by so many ancient and godly Fathers (for in besieging and assaulting of it, his power was very much diminished) secretly and by stealth he wrought his feats, he devised certaine objections and resolutions, and labored to convey the error, after his new found invention, unto the Jewish superstition, forgetting like a wretch as he is, that in partaking with them, hee was lately foiled and overthrowne. Whereas aforetime he had one adversary, now craftily hee seemed to reverence and in manner to embrace the same: his device and endeavour was not to withdraw the Church generally from the whole faith, but to see whether hee might possibly corrupt one word or syllable comprised therein. Wherefore being wrapped in his owne malice, he craftily went about to alter, yea, one letter, which seemed to appertaine unto the sense and understanding of the sentence. But how in pronounciation he severed the tongue from the truth.

M m

The policy of
Satan in re-
viving the Jewish
opinion.

of the word, so that the sound and sense of the phrase might not jointly laud God, and extoll him with divine praises; moreover into what issue either of them did grow, and what end either of them enjoyed, I will declare when I come to intreat of them: I will also adde therunto what other thing soever may be thought worthy of memory, though therein I may seeme to digresse: and there will I cease to write, where God of his goodnesse will have the history ended.

CHAP. II.

How Nestorius through the procurement of Anastasius his disciple, called the blessed mother of God, not the mother of God, but the mother of Christ, and therefore was counted an Heretike.

IN so much as *Nestorius* (who called together against Christ a second councill with *Caiaphas*, who builded a slaughter-house of blasphemies, where Christ a new is both slaine and sold, who severed and divided asunder his natures that hung upon the crosse, and had not as it is written, no not one bone broken throughout all the members of his body, neither his unseamed coat parted of such as put the Lord to death) rejected the clause of *the mother*, or *bearing of God*, framed of the holy Ghost, by the meanes of many learned and godly fathers; set against it this saying, *the mother*, or *bearing of Christ*, lewdly forged of his owne braine, and filled the Church of God with sedition, civill wars and cruell blood-shed: I thinke verily my pen cannot want matter to paint and orderly to continue the history, and so to proceed unto the end, if that first of all through the helpe of Christ the aider of all men, I begin with the blasphemies of *Nestorius*. The schisme which then arose in the Church, had such a beginning as followeth. *Anastasius* a certaine priest of a corrupt and perverse opinion, an earnest maintainer of the Jewish doctrine of *Nestorius* and his companion in the voyage he tooke from *Antioch* to be Bishop of *Constantinople*, when hee heard the lewd reasons and conference which *Nestorius* had with *Theodulus* at *Mopsovestia* in *Cicilia*, he fell from the right faith, and (as *Theodorus* writeth of that matter in a certaine Epistle) hee presumed in the open audience of the Church of *Constantinople*, in the hearing of such people as served God devoutly, to say these words: let no man call *Mary* the mother of God: for *Mary* (saith he) was a woman, and it is impossible that God should be borne of a woman. When the religious people mis-liked with his reasons, and counted, not without cause, of his doctrine as of blasphemy: *Nestorius* the Ring-leader of his impiety not only not forbad him, neither maintained the right opinion, but first of all confirmed his sayings to be true, and was very earnest in the defence of them. Wherefore after he had annexed and linked thereunto his owne opinion, and the device of his owne braine; when he had powred into the Church of God the venom of his poisoned doctrine, he endeavored to establish a farre more blasphemous sentence to his owne destruction. Hee said as followeth: I verily will not call him God who grew to mans state by two moneths, three moneths, and so forth, even as *Socrates Scholasticus* and the former councill held at *Ephesus*, have informed of him.

CHAP. III.

What Cyril the great wrote unto Nestorius the hereticke, and of the third councill of Ephesus, whereunto John Bishop of Antioch and Theodoritus came short.

CYRIL Bishop of *Alexandria*, a man of great fame and renowne, confuted the lewd opinion of *Nestorius* in severall letters; yet neverthelesse *Nestorius* stiffly withstood his confutation, yeelded not one jot, neither unto *Cyril*, nor unto *Celestinus* Bishop of old *Rome*: but vomited out the vinime of his cankered stomacke upon the Church, and made sute unto *Theodosius* the younger, who was Emperour of the East, that by his authority the first councill of *Ephesus* might be called together. Wherefore the Emperour wrote unto *Cyril*, and to all the other overseers and Bishops of the Churches throughout every city, giving them to understand that the day of *Pentecost* was prescribed for their assembly, on which day the living and holy spirit descended from heaven and shined among us. But *Nestorius*, by reason that *Ephesus* is not farre from *Constantinople*, was there before them. *Cyril* together with his company came thither also before the day appointed. *John* Bishop of *Antioch* and his company was absent; not of set purpose, according unto their report which defend his doings; but because he could not in so short a space call together the Bishops of his Province: for many of their cities were distant from *Antioch* (of old so called, but now *Theopolis*) unto

*John 19.
Mat. 27.*

The fond reason of *Anastasius*.

The blasphemy of *Nestorius*.

The councill of *Ephesus*, Anno Dom. 435.

unto a swift and stout goer twelve daies journey, unto some others more; and *Ephesus* is from *Antioch* about thirty daies journey. And when as *Iohn* answered plainly, hee was not able to meet them on the Sunday appointed (for so was the day called) all his Diocesse stirred not a foot from home.

CHAP. IIII.

How Nestorius the hereticke was deposed by the councell of Ephesus in the absence of John Bishop of Antioch.

When the day appointed for their meeting, and fifteene daies over were expired, the Bishops which assembled at *Ephesus*, thinking verily that the Easterne Bishops would not come; or if peradventure they came, it would be long ere they met together; when as *Cyril* also moderated the councell in steed of *Celestinus* (who, as I said before, governed the sea of *Rome*) they called *Nestorius* before them and willed him to answer unto the crimes that were laid to his charge. And whereas the day before he promised to come, if the case so required, and being afterwards thrice cited to appeare, made light account of his promise; the Bishops that were present called the matter into controversie, and began to reason thereof. Wherefore after that *Memnon* Bishop of *Ephesus* had numbered the daies that were past since the prescribed time, to wit seventeene: after they had read the Epistles of the reverend *Cyril* unto *Nestorius*, and such as he wrote unto *Cyril* againe, together with the holy Epistle of the renowned *Celestinus*, sent in like sort unto *Nestorius*: after that *Theodotus* Bishop of *Ancyra*, and *Acacius* Bishop of *Melitina*, had made relation of the blasphemous sentences which *Nestorius* bolted out at *Ephesus*: and after that many notable sayings to the justifying of the sincere faith, were uttered in that assembly of holy and learned fathers, enterlacing sometimes the unadvised and blasphemous phrases of *Nestorius*; the holy councell pronounced this sentence against *Nestorius* in manner as followeth: *Omitting other hainous crimes of the reverend Nestorius; in so much as hee was cited and would not appeare, neither entertaine the most holy and religious Bishops which we had sent unto him, wee were driven of necessity to sift and examine his lewd and wicked doctrine: And seeing we found him to have beleevned impiously, and to have taught heretically, partly by perusing of his bookes and Epistles, and partly also by the blasphemous sentences he uttered of late in this noble city; we were moved both by the Canons of the Church, and the grave censure of the most holy father, and our Colleague Celestinus Bishop of Rome (yet not without shedding of many teares) to pronounce against him this severe and sharp sentence. Wherefore our Lord Iesus Christ, in derogation of whose majesty, Nestorius sticked not to pronounce such horrible blasphemy, hath decreed and ordained by this sacred assembly, that he should both be deposed of his Bishopricke and banished the company of Clergie men.*

The sentence of the councell of *Ephesus* pronounced against *Nestorius* the hereticke.

CHAP. V.

How John Bishop of Antioch came five daies after and deposed Cyril Bishop of Alexandria of his Bishopricke, together with Memnon, Bishop of Ephesus: whom of the contrary side the councell absolved, removing John with his company; and in the end how that Cyril and John by the meanes of the Emperor Theodosius letters became friends, and ratified the deprivation of Nestorius.

When they had pronounced the aforesaid most just sentence, *Iohn* Bishop of *Antioch*, five daies after the deprivation of *Nestorius*, came to *Ephesus* together with the Priests and Bishops of his Diocesse, called together his Clergie, and deposed both *Cyril* and *Memnon*. Afterwards when *Cyril* and *Memnon* had exhibited supplications unto the Councell assembled with them (though *Socrates* peradventure unacquainted with the circumstance report it otherwise) *Iohn* was called of them to render an account why he deposed the Bishops, and being cited thrice, came not at all. Then *Cyril* and *Memnon* were absolved and *Iohn* with his Clergie excommunicated and deprived of all priestly authority. But when *Theodosius* (who at the first mis-liked with the deposing of *Nestorius*, yet afterwards understanding fully of his blasphemous opinion, consented thereunto) had sent his gracious and godly letters unto *Cyril* of *Alexandria*, and to *Iohn* of *Antioch*, they became friends and ratified the sentence pronounced against *Nestorius*.

Variance betwene *Cyril* Bishop of *Alexandria*, and *Iohn* Bishop of *Antioch*.

CHAP. VI.

The comming of Paulus Bishop of Emisa into Alexandria, and the commendation which Cyrill gave unto him, and to the Epistle of John

The Epistle of
Cyril Bishop of
Alexandria unto
John Bishop
of Antioch.

ABout the same time, when *Paulus* Bishop of *Emisa* came to *Alexandria*, and pronounced in the Church the sermon, which at this day is extant in the world, and beareth his name; *Cyril* Bishop of *Alexandria*, extolled the Epistle which *John* had sent unto him, and wrot backe againe as followeth: *Let the heavens rejoyce, and let the earth be glad: the midwall of rancor is battered downe: the boiling choller, which bereaved the mindes of quietnesse, is purged from among us, and all the occasion of discord and dissention is banished away: for our Saviour Iesus Christ hath granted peace unto the Churches under heaven, and the most vertuous and holy Emperours have perswaded, yea and compelled us thereunto: who, by imitating with great zeale, the godly steps of their ancestors, doe firmly retaine in their minds the true and sincere faith, providing with singular care for the profit and furtherance of the holy Church; so that thereby they purchase unto themselves an immortall fame, and set forth the glory of their imperiall Scepter, whom the Lord of hosts doth so liberally reward, and so bountifully recompence with divine graces & benefits, that they are wont not only to foile the enemies, but alwaies to win of them the renowned garland of victory. Neither is it possible that God should lie, which saith, As truly as I live, I doe glorifie them which glorifie me. But when the Lord Paulus our brother, and most godly fellow Bishop came to Alexandria; I was wonderfull glad, for I could not otherwise chuse: because that he being a notable man, became a meane, laboured in preaching beyond the reach of his strength, to the end he might overcome the envie of Satan, couple together in love the loose and severed members of the Church, and reduce our Church, in like sort with yours, unto peace and unity. Immediately after he wrote as followeth: Now I am fully perswaded that the quarrell which arose in the Church was fond, and began upon light occasion; inasmuch as my most vertuous Lord Paulus the Bishop brought letters unto me, comprising a sound and sincere protestation of the faith which he avouched to have beene written of your holinesse, and of the most godly Bishops which are of your province. The forme and phrases of *Cyrils* Epistle were as is aforesaid; but touching the clause which signified the mother of God, there was written as followeth: When hee had perused the godly sentences and clauses within contained, and perceived plainly that you were of one minde and opinion with us (that there is but one Lord, one faith, and one baptisme) we rendred unto God divine praises, who is the conserver of the whole world: and presently we conceived exceeding joy; seeing that as well your Churches as ours, being driven thereunto, partly by the force and power of the holy Scriptures, and partly also by tradition delivered unto us of our most holy fathers, doe embrace one faith and opinion. Whosoever will diligently sift out the true histories of those times, shall easily attaine unto the knowledge of the aforesaid.*

CHAP. VII.

Of many things which Nestorius reported in writing of himselfe: and how in the end his tongus which uttered blasphemy, was eaten up of wormes in the Isle Oasis, where hee departed this life.

Mat. 7.

Nestorius the
hereticke ex-

HOW *Nestorius* was exiled, what afterwards became of him, the maner of his end, and the punishments he endured for his blasphemous opinion, are not laid down in writing of such as delivered his life unto the world: all which in proceesse and continuance of time would quite have been forgotten and not once remembred; had not I by meere chance lighted on a certaine pamphlet written by *Nestorius* himselfe, where the aforesaid are rehearsed at large. Wherefore *Nestorius* the father of blasphemy builded not upon the sure and settled foundation, but upon the sand, which according unto the parable of our Saviour, is subject to speedy ruine and overthrow: besides sundry other shifts, whereby he laboured to defend his blasphemous sentences, hee wrote unto such as charged him with the raising of rash and unadvised novelties, and with his fond request for the summoning of the councill at *Ephesus*; that he was driven of necessity to doe as he did, seeing the Church was divided, and that the one side affirmed *Mary* was to be called the mother of man, the other the mother of God. I (saide he) of my part doe speake unfainedly, to the end I might not erre in either side.

side, by affirming either that he was not mortall and subject to death, or of the other side, by saying he was not immortall; have devised that Mary should be called the mother of Christ. Furthermore in the aforesaid pamphlet of his: first of all he declareth how *Theodosius* ratified not his deprivation, because of the entire love and affection he bare towards him: againe, after that certaine Bishops of either side were sent in Embassage from *Ephesus* unto *Theodosius* the Emperor (for so the Emperour had willed,) that hee had licence given him to returne unto his Monastery, being before the gates of *Antioch* which now is called *Theopolis*; the name whereof *Nestorius* hath not laid downe, yet as I learne, it was called *Euprepinus* Monastery; and sure I am it stood before the gates of *Antioch* not two furlongs of. *Nestorius* reporteth that he made there his abode the terme of foure yeeres, that he was highly revered; that he received many presents; and afterwards that by the commandement of *Theodosius* he was banished thence into *Oasis*. But the chiefe thing of all he quite overskipped. Neither forsooke he his blasphemy, though he lived there; so that *Iohn* Bishop of *Antioch* gave of him this sentence in the open face of the world: to wit, that *Nestorius* was to be banished for ever. Moreover *Nestorius* wrote subtilly another pamphlet unto a certaine *Egyptian*, where at large, by occasion of his banishment into *Oasis*, he discourseth of the aforesaid matters. But the plagues and punishments which lighted upon him, for the blasphemy he had conceived (seeing there is nothing so secret but the Majesty of God seeth it) we may easily gather out of the letters which he wrote unto the governour of *Thebais*; for there we may see though he escaped the hand of man, yet the vengeance of God overtook him, led him like a bodyslave, and cast him into a lamentable plight. When as he deserved farre greater punishment, being set at liberty of the people *Blemmyes* in *Lybia*, and *Theodosius* having ordained by his edicts hee should returne; as hee wandred from one place into another about the furthest part of *Thebais*, bruising and beating himselfe to the ground, hee enjoyed such an end as was correspondent to the life that went before, and shewed himselfe at his end a second *Arius*; whereby it is evident and knowne for certaine unto the whole world, what recompence is set for such as bolt out horrible blasphemies, to the derogation of the divinity of Christ. For both *Arius* and *Nestorius* blasphemed him alike, the one affirming he was a creature, the other taking him for man. Whereas *Nestorius* complaineth that the acts of the *Ephesine* Councell were established not as right and reason required, but after the fittle and injurious fetches of *Cyril*, who went about to worke him mischief; I would gladly learne of him wherefore it came to passe, seeing *Theodosius* loved him so entirely. (as he said) that hee was constrained to goe from one countrey to another, without any compassion, enjoined to endure such grievous banishment, and happened upon so unfortunate an end? Or what other thing was it then the divine censure laid downe by *Cyril*, together with the Priests of his assembly, seeing both of them now are departed this life, and (as it pleased an heathen Philosopher to say: hee is ever honoured of all men with heart and good will, where there is no just cause to the contrary) *Nestorius* is adjudged the author of blasphemy, and the sworne enemy of God: but *Cyril* is highly commended for one that preached the word of God faithfully, and for an earnest maintainer of the true and sincere doctrine. But lest we be charged with forgery and faining of crimes, let us heare *Nestorius* himselfe, who can instruct us further herein. Go to *Nestorius*, let me heare thee repeat some part of the Epistle which thou wrotest of late unto the governor of *Thebais* touching the sacred Canons of the *Ephesine* councell. I was constrained (saith he) by the Emperors edict to depart into *Oasis* otherwise called *Ibis*. Againe after a few lines he saith: When the aforesaid *Oasis* was taken of the Barbarians and all destroyed with fire, sword and slaughter; of a sudden the Barbarians pitied my case, why and wherefore I know not; and set me at liberty, charging me with dreadfull threats, that with all speed I should get me out of that country: For they said, the people *Mazici* after my departure were like immediatly to take the city. I came therefore into *Thebais* together with certaine captives whom the Barbarians brought in my company: what their meaning was I could not learne. Last of all such as came in my company, got them to their own home, and I with speed went to *Panopolis*. I feared greatly lest any quarelled with me, or pickt occasion to molest me, for that I was a captive, or charged me that I was a fugitive, or otherwise howsoever (malicious mouths are never to seeke slanders) to the end through fraud and deceit they might bring me into trouble and vexation: wherefore I humbly request your honor, that as the lawes have provided, you will have care of my captivity, and that you suffer no prisoner and banished man to fall into the hands of wicked varlets, lest the posterity in time to come do cry vengeance, and sound out this lamentable

M m 3

saying:

culeth his blasphemous opinion in these words.

God from above plagued the hereticke *Nestorius*.

Nestorius the hereticke in his first Epistle unto the governor of *Thebais*.

*Nestorius the
heretick, Epist.
2. unto the go-
vernour of
Thebais.*

saying: better it is to be led captive of Barbarians, then to fly for succour unto the Empire of Rome. Again with solemne protestations he requested as followeth: *My sute is that by your permission it may be lawfull for me here to make mine abode, whereunto I came from Oasis, when the Barbarians set me at liberty, that now at length I may enjoy what God hath appointed for mee.* In the second Epistle which Nestorius wrot unto the aforesaid governour, there was written as followeth: *These letters which I write unto your noble minde, if yee accept of them as a token of my love and hearty good will towards you, or as an admonition of a Father sent unto his Sonne; I beseech you weigh the contents thereof; matter there is great store comprised in as few words as possible I could. Oasis, otherwise called Ibis, was lately over-runne and destroyed by a great multitude of Nomades. And a little after: Which thing being thus brought to passe, your honour gave commandement, (I was not what moved you thereunto) that certaine Barbarian souldiers should bring mee from Panopolis to Elephantina, an Isle situated in the furthest part of Thebais, and thither was I violently haled of them, after a lamentable sort. But as I was overcome with the long journey, and now altogether wearied; againe I heard from you by word of mouth, that I should returne to Panopolis. Wherefore being feeble & faint by reason of the great vexations which befell unto me in that wearisome and tedious voyage, my body being wasted with sicknesse, and weakened with age and gray haire, the flesh of my hands being shrunk, and the ribs broken in my sides: I came the second time to Panopolis, and there partly with misfortune, and partly with the paines of the bruised wounds, I was ready to yeeld up the Ghost. After all this your Lordship gave forth a commandement in writing, by verue whereof I was faine to remove from Panopolis unto a certaine countrey that bordered thereupon. But whilest that now at length I hoped the edicts published against me, would have an end, and waited the pleasure of the most vertuous and puissant Emperours touching my exile and misery; unlooked for, there ensued (I speake unfainedly) a cruell commandement; that now I should be banished the fourth time. Again after a few lines: Be content, I beseech you with these circumstances: let it suffice for one body to have endured such change of banishment: cease now I humbly request your honour from injuring mee any longer, refer the sentence which is to be given of mee unto the most puissant Emperours, let me have justice, it appertaineth unto them to deale with mee according unto their pleasure, take these mine advices as proceeding from a fatherly affection unto you as my loving sonne. If you presently take the matter in dudgeon as you have heretofore, goe on a Gods name, if reason cannot bridle your rage. Thus doubted not Nestorius with letters as with fist and foot, to kicke as well against the Emperours as their Magistrates, and to revile the m all to nought; neither could he be brought to modest behaviour for all his woe and misery. His end and departure out of this life, I learned of a certaine writer to have beene as followeth, to wit, his tongue to have beene eaten up of wormes, and so by the just judgement of God to have passed from these bodily to ghostly, from these temporall to eternall punishments.*

*Nestorius the
railing here-
ticke, had his
tongue eaten
up of wormes,
and so died.*

CHAP. VIII.

How Maximianus succeeded Nestorius in the see of Constantinople, after him Proclus, and after Proclus, Flavianus.

*Nestorius.
Maximianus.
Proclus.
Flavianus.*

When wicked Nestorius had departed this life, Maximianus succeeded him in the Bishopricke of the famous City of Constantinople; in whose daies the Church of God enjoyed peace and tranquility. After his decease Proclus governed the see, who when hee had runne the race of his mortall life, left the roome unto Flavianus.

CHAP. IX.

Of Eutyches the infortunate heretick, how he was deposed of Flavianus, Bishop of Constantinople, and of the Councell which assembled there and deposed him.

*A provinciall
councell hol-
den at Con-
stantinople.*

IN the daies of Flavianus, the poisoned heresie of Eutyches sprang up, which caused a provinciall councell to be summoned at Constantinople, where Eusebius Bishop of Dorylaum being an eloquent Rhetoritian called for the records, and first of all convinced the blasphemy of Nestorius. When Eutyches was sent for and come, he was found in reasoning to maintain the aforesaid error. For I confesse (saith he) that our Lord consisted of two natures before

before the divinity was coupled with the humanity, but after the uniting of them, I affirm, that he had but one nature: he said moreover, that the body of the Lord was not of the same substance with ours. Wherefore he was degraded: yet at his humble sute unto *Theodosius* (for he said that *Flavianus* had forged records against him) the first councell of *Constantinople* was called together of the bordering Bishops, to sit upon that matter: where not only the councell, but also divers other Bishops sifted out the doings of *Flavianus*. There the records being found true, were confirmed, and a second Councell summoned to meet at *Ephesus*.

CHAP. X.

How by the meanes of Dioscorus Bishop of Alexandria and Chrysaphius, it came to passe that a wicked Councell was called together at Ephesus, where Eutyches the hereticke was restored to his former degree.

D*ioscorus* who succeeded *Cyril* in the Bishoprick of *Alexandria*, was appointed moderator of this councell (*Chrysaphius* governour of the pallace, had craftily brought this about, to the end the hatred he bare unto *Flavianus* might be set on fire) thither also came *Invenalis* Bishop of *Ierusalem*, who sometime governed the sea of *Ephesus*, together with many Priests of his traine. *Domnus* who succeeded *John* in the Church of *Antioch*, met them, *Iulius* also the substitute of *Leo* Bish. of old *Rome*. Besides these, *Flavianus* was present together with his Province. *Theodosius* commanded *Elpidius* as followeth: Such as in times past gave sentence of *Eutyches* the most vertuous Abbot, good leave have they to be present at the councell but let them be quiet, and their voyces suspended: my will is, that they wait for the generall and common sentence of the most holy fathers, seeing that such things as were aforetime decided by them, are now called into controversy. To be short, *Dioscorus* together with such Bishops as were of his opinion in this councell, restored *Eutyches* unto his former dignity, as it appeareth more at large in the acts of the said councell. As for *Flavianus* and *Eusebius* Bishop of *Dorylaeum*, they were deposed of their Bishopricks. The same councell excommunicated also, and deprived *Ibas* Bishop of *Edeffa*, *Daniel* Bishop of *Carra*, *Irenaeus* Bishop of *Tyrus*, and *Aquilinus* Bishop of *Biblus*. They laid downe moreover certaine decrees against *Sophronius* Bishop of *Constantinople*: they removed *Theodorus* Bishop of *Cyreste*, and *Domnus* Bishop of *Antioch*, of whom what became afterwards, I doe not learne. And thus was the second councell of *Ephesus* broken up.

An hereticall councell held at *Ephesus*, *Ergo*, a councell can and doth erre.

CHAP. XI.

The Apologie of Evagrius touching the variety of opinions among the Christians, and of the ridiculous vanity of the heathen gods.

I Would have none of all the Ethnickes which dote over their idolatricall service, to deride us Christians, because the later Bishops have abrogated the sentence of their predecessors, and seeme alwaies to adde something unto the forme of our faith. For we of our part, though we sift out with great care the long sufferance of God, which may neither in word be expressed, nor in deed be found out: yet are we so affectionated, though we leane either to this side or to that side, that wee alwaies honour it, and extoll it above all other things. Neither was there any one of all the hereticke among the Christians, that of set purpose at any time would utter blasphemy, and fall of his owne accord to revile the Majesty of God; but rather perswaded himselfe in avouching this or that opinion, that therein hee was of a sounder doctrine then the fathers that went before him. As touching the grounds and principles of Christian Religion which alwaies ought unviolably to be retained, we are all of one opinion. For the God-head which wee adore, is the trinity, and the persons whom we so highly praise are in unitie: The Word of God also was begotten before the foundations of the world were laid, and wee beleeve that in these later daies hee tooke flesh, because of the favour and compassion he had on the worke of his owne hand. If in case that novelties be found out as touching other matters, they come to passe freely of mans owne accord, seeing it pleaseth God so to dispose of them, and to grant them liberty to thinke as it pleaseth them best; to the end the holy Catholike and Apostolike Church may reforme what is found amisse, determine of both sides, guide unto true godlines, and direct her selfe according unto the plain character of sound and sincere doctrine. And therefore it was said of the Apostle: *It must needs be that heresies do raigne among you, that they which are perfect among you may be known.* Herein

1 Cor. 11.

2 Cor. 12.

The wanton-
nesse of *Jupi-*
ter.

Bacchus the
son of *Jupi-*
ter was an
Hermiophro-
dite.

Herein verily wee have to wonder at the secret wisedome of God, which saith thus unto *Saint Paul*: *My strength is made perfect in weaknesse*. For looke what the things be which devide the members of the Church of God, even out of the same; sound doctrine is culled out, void of all reprehension; polished more curiously, and laid up more safely: the Catho- like Church increaseth thereby more and more every day, and is extolled in manner unto the skies. But the Ethnicks favorers and fosterers of error, which imploy no labour and in- dustry for the sifting out of the truth in God; neither to understand of his care & providence over mankind, these men, I say, doe abolish both their old decrees and their new-found con- stitutions; sometimes by inventing new gods one after another, some other times by conse- crating for gods their vaine imaginations, and the fond affections of their minds, attributing unto them the names of gods: and to be short by fathering upon the gods the practising of such things, to the end their intemperate desires may escape unpunished. And therefore tru- ly it commeth to passe, that he which is honoured of them for the chiefe God the Father, to wit, of God and man, being transformed into the shape of an Eagle, snatched away through wantonnesse a *Phrygian* boy, delivered him a cup in reward of the filthy haynous offence; licensed him for love sake to begin unto him, to the end either of them jointly with the *Nectar* might sucke shame and reproach. The same god committed infinite other wicked- nesses, very odious to the seeming of the vulgar sort of people. For by taking upon him the forme of every unreasonable creature, hee became both male and female, and though his womb bare no burthen, yet they say he caused by the act of venery, that such a thing seemed to have beene done by him contrary to nature. They say that *Bacchus* was his sonne, and that he was also *Androgynus*, both man and woman, a great slander to both sexes; a Ring- leader of drunkennesse, quaffing, surfetting, vomiting, and all the mitchiefe that ensueth thereof. They report of this *Egiocius* and thundering *Iove* another haynous act, that hee murdered his father, which crime ought severely to be punished of all the nations under heaven. For *Saturne* which begat him to his owne destruction, is said by him to have beene thrust out of his kingdome. What shall I speake of the whoredome and lechery that raigeth among the gods, where they appoint *Venus Cypria* begotten in the shell of a fish to be the chiefe author thereof, which detesteth chastity as an haynous and horrible offence, delighteth in all lecherous and beastly acts, and will be pacified with such sacrifices. With whom when *Mars* had comitted adultery, and *Vulcan* her husband taking him in his snares, *Mars* and *Venus* were brought forth doing the deed, to pastime and recreate the gods. Who is it that will not contemne with laughter their *Phalli*, *Itthyphalli*, *Phallagogia*, the mis-shapen and deformed *Priapus*, the god *Pan* honoured for his filthy member, and the mysteries ce- lebrated in *Elenfis*, yet to be commended for this one thing, that the Sunne beheld not their shamefull acts: for they were done in the night season. But leaving these foule sacri- fices and sacrificers, let us returne where wee left, and paint forth unto the posterity that which remaineth of *Theodosius* raigne.

CHAP. XII.

How Theodosius the Emperor condemned the heresie of Nestorius.

Cod. de sam.
trinit. & fid.
cath. tit. 1. l. 3.
sanctus.

Theodosius laid downe a godly decree which is found in the Code of *Iustinian*, the third law of the first title, where he condemned *Nestorius* for ever, and pronounced him to be held for accursed, being moved thereunto no doubt by the instinct of the ho- ly Ghost: neverthelesse *Nestorius* himselfe bragged that the Emperor bare him entire and singular good will. For thus he writeth: *We decree moreover, that whosoever doe embrace the wicked opinion of Nestorius, and give care unto his lewd doctrine, if they be Bishops, that they be banished the holy Churches: if lay persons, that they be accursed.* There are other lawes of his made in the behalfe of our religion to be seene extant, which plainly set forth his fervent mind and earnest zeale to the furtherance of the Christian faith.

CHAP. XIII.

Of Symeon a religious man which lived in a pillar.

Symeon an an-
chorite.
Domnus Bish.
of Antioch.

IN those daies there was of great fame and renowne one *Symeon*, a godly man and much spoken of: he was the first that taught to dwell in a pillar, and made therein his lodging scarce two cubits wide. At that time *Domnus* was Bishop of *Antioch*, who comming unto

Symeon

Symeon wondered at his mansion and trade of life, desired of him very earnestly to understand the secrecy and mysteries thereof. They went both in together, consecrated the immaculate body of Christ, and became partakers of the lively communion. This *Symeon* being in the flesh, imitated in life the trade of the Angelicall powers, withdrew himselfe from worldly affaires, forced nature, which of her selfe leaneth downewards, and followed after lofty things: being placed as it were in the midst betweene heaven and earth, he sought conference with God, hee praised him together with the Angels, hee lifted the prayers of men up from the earth unto heaven, and offered them to God, hee brought the goodnesse of God from heaven to earth, and made the world partaker thereof. His life is written by one which saw him with his eyes, also by *Theodoritus* Bishop of *Cyres*, who among other things omitted this one history, which I have found recorded among the inhabitants of the holy desert, and learned of them for certainty. When this *Symeon*, who lived on earth as an Angell and in the flesh much like a citizen of the heavenly *Ierusalem*, had begun this trade of life both strange, and such as the world was not before acquainted withall, the religious men of the desert sent a messenger unto him for to demand of him what he meant by that new-found and unknowne kinde of life, and wherefore he forsooke the wonted trade, the steps and traces of the Saints which went before, and devised to himselfe a forrain and unknowne way: they exhort him moreover by their messenger to come downe from his lodging, and to follow the holy fathers which were his predecessors. They had moreover commanded their messenger, that if he saw him yeeld and come downe, he should licence him to goe on still on his owne way (they perswaded themselves that his obedience would declare whether God had guided him to lead such a life, and to take upon him in this world so weighty a combat for to chastise his carcassee) but if he stubbornly resisted, if he were froward and wilfull, not yeelding with all speed unto their councell and advice, he should pull him downe with a vengeance. When the messenger that came to him, exhorted him as the fathers had willed, and saw that immediatly he began to rise, yeelding unto their exhortation; he permitted him to proceede on and continue as he began, saying unto him as followeth: Be of good cheere and behave thy selfe manfully, thy mansion no doubt is ordained of God. These things, though other writers have omitted them, yet have I thought them worthy the penning unto the knowledge of the posterity. The grace of God being resiant in the closet of his brest, he was so fervent that he wrote freely unto the Emperour *Theodosius*, who had made a law that the *Jewes* inhabiting *Antioch* should enjoy againe such Synagogues as the Christians had taken from them; rebuking him so sharply (for he feared onely God who was his Emperour) that *Theodosius* for to please the Christians, called in his proclamations, deposed the Magistrate which put in his head the restoring of the Synagogues, intreated this holy man and celestially Martyr to pray for him unto God, and to make him partaker of his blessing. This *Symeon* leading so austere a life, continued his mortall race sixe and fifty yeeres. For he lived nine yeeres in the Monasterie where hee was trained up in the divine precepts of vertuous life: and in *Mandria*, (so was the place called) seven and forty yeeres: ten of these he spent in a very narrow roome: seven in a straighter pillar, and thirty yeeres in a pillar of forty cubites. After his deceate his holy corps was brought to *Antioch*, in the raigne of *Leo* the Emperour, *Martyrius* being Bishop of *Antioch*: unto that time *Ardaburius* captaine of the laterne garison remained in *Mandria*, together with his power, keeping the corps of holy *Symeon*, lest the bordering cities should by force carry it away. Wherefore the holy corps of *Symeon* is brought to *Antioch*, after the working of many miracles by the way: the which *Leo* the Emperour afterwards requested of the people of *Antioch*; but the *Antiochians* of the other side made humble sute unto the Emperour in such sort as followeth: *Inasmuch as our city is not invironed with walls* (the Emperours furious rage had overwhelmed them to the ground) *We have transported hither (O Emperour) the holy corps of Symeon, that it may be both unto us, and to our city in steed of a fortified wall.* *Leo* being thus intreated of them, yeelded unto their request, and granted them their sute. Many parts of his carcassee were reserved unto these our daies: I my selfe saw his skull, at what time *Gregory* a man of great renowne Bishop of that Church, and *Philippicus* required that the reliques of the Saints, for the speedier expedition of his martiall affaires in the East, should be sent unto him. And that which was greatly to be marvelled at, the haire of his head was not worne away, but remained whole as if hee had beene alive, and conversant among men. The skin of his forehead being onely shrunke into wrinkles and withered, yet was not

The Spirit of
Symeon was
tried by obe-
dience.

It is not a dead
corps, but the
living GOD
that is prote-
ctor of towncs
and countries.

consumed : many also of his teeth being not pulled out by the hands of the faithfull, declared unto the world, the shape and stature of holy *Symeon*. Moreover there was laid up the yron chaine which hung about his necke, and with it the corps so much renowned of all men, for enduring such great hardnesse and miserie, was honoured with divine praises. All which circumstances, both for mine owne profit and the commodity of the Reader, I would rehearse at large, were it not that *Theodoritus* (as I said before) had sufficiently discoursed of them.

CHAP. XIII.

Of the starre that was seene in the porch of Symeons pillar, the which Evagrius together with many others saw.

NOW I am about to write a certaine thing which I saw with mine owne eyes. I was wonderfull desirous to see the Church of holy *Symeon* : it stands at the furthest from *Theopolis* that is *Antioch*, three hundred furlongs, set upon the top of a hill. The countrey men call that place *Mandria*, borrowing the name, as I suppose, of the severe discipline and austere trade of life exercised by *Symeon* therein : the hill riseth in height about twenty furlongs. The building of the Church is after the manner of a crosse, notably set forth with porches fouresquare. The porches have pillars annexed unto them finely wrought of free stone, which lift up the rouse on high, and that very artificially. The entry that is to the midst of the temple is wide open, and very cunningly wrought ; where the aforesaid pillar of forty cubites stands, in the which the earthly and corporeall Angell led an heavenly life. The porches have as it were lattises on high, the which they call windowes, falling both towards the entrie and porches themselves. At the left hand of the pillar in one of the lattises, I my selfe, together with many countrey men assembled together, and compassing the pillar, saw a starre of a wonderfull bignesse, running and wandring hither and thither throughout the chinkes and cleft lattises, twinkling in the eyes of the beholders : neither that once, twice, or thrice, but oftener, and the same oftentimes fading and vanishing away, afterwards immediatly appearing againe ; the which is commonly seene on this Saints holiday. There are which report (and verily wee are to believe the miracle, partly for their credit which testifie the same, and partly also for that which we saw our selves) that they saw the very shape of his person, hovering here and there, with a long beard and a * hat on his head after his wonted manner. Such men as travell that way may easily goe in and see all, and sometimes they ride about the pillar. There is a porter which continually watcheth the porches of the Church, that no woman enter in (the cause I doe not learne) : but if any draw nigh, they stand without and behold the miracle. For one of the porches standeth over against the bright starre.

* The Greeke word is *Tiara*, the attire of Persian women. *Ierom ad Fabiol.* calleth it *Galerum*, a hatte. The word is also taken for a Mitre or crowne.

CHAP. XV.

Of Isidorus the Pelusian, and Synesius Bishop of Cyrene.

Isidorus.

Synesius.

VNDER the raigne of the same Emperour there flourished one *Isidorus*, the fame of whose sayings and doings is spread farre and nigh, and rise in every mans mouth ; he so tamed the flesh with continuall toile and labour, and so fed the mind with mysticall and heavenly doctrine, that he led on earth the life of an Angel, and commended unto the world the lively and expresse forme of the monasticall and contemplative trade of living. Hee wrote beside many other notable works of his great labour and study, one unto *Cyris* ; whereby we gather that hee lived at one time with the renowned *Cyris*. Now that I have runne over these things after my slender ability, let us not forget *Synesius* Bishop of *Cyrene*, that the excellency of his vertues may set forth the simplicity of our stile. This *Synesius* was so eloquent a man, and so profound a Philosopher, that he was had in great admiration of such Christians as judged of him without partiality, respecting neither the venime of malice, neither the vaine flattery of friendship. Wherefore they perswade him to be baptized, and to take upon him the priestly function, though he admitted not the article of the resurrection, neither would be brought to beleve the same ; hoping of him very charitably, that these things would follow after his other vertues, and that the grace of God would suffer nothing to want in him that appertained unto his soules health, and salvation. Which hope of theirs was

was not frustrate. For how excellent hee proved, both the learned Epistles hee wrote after the receiving of Priest-hood, and the booke which hee dedicated unto *Theodosius*, with other notable monuments of his industrie, doe declare.

CHAP. XVI.

How Ignatius was translated by Theodosius from Rome, and buried at Antioch.

THe bigger sort of holy *Ignatius* bones, which the beasts left undevoured (after the blessed martyr, as *Iohn* the *Rhetorician* with others doe accord, had (according unto his desire enjoyed the bowells of beasts, in steed of his resting grave at *Rome* in the Amphitheater) were translated into the Church-yard at *Antioch*, in the raigne of *Theodosius*, which was a long time after his martyrdom. For it was Almighty God (no doubt) that inspired *Theodosius* with that good motion, highly for to reverence that godly martyr, and to consecrate the Temple where of old divels were honoured (called the temple of the goddess *Fortune*) unto *Ignatius* the holy martyr. That which of old was dedicated unto *Fortune*, is now become a sanctuary and a famous temple to celebrate the memory of *Ignatius*, whose holy bones were carried in a chariot with great solemnity, and buried within the temple. For which cause there is a holy day kept with great joy even at this day, the which *Gregory* the Bishop hath set forth with greater magnificence. These things came there to passe in this sort, because God would have the memoriall of his Saints celebrated there with honour and reverence. For that wicked and ungodly tyrant *Julian* then ruling the Empire, enquiring of the Oracle of *Apollo* (who prophecied in *Daphnis*, and received utterance from the fountaine called *Castalia*) who then had no power to open his mouth (for holy *Babylas* the martyr, whose corps was hard by interred, had tied his jawes together) *Julian* I say against his will, and as it were forced thereunto, translated very honourably the corps of *Babylas*, and builded a goodly Church, which stands at this day without the gates of *Antioch*: this he did, to the end the divells afterwards might accomplish their wonted trecheries, as it is said they promised before unto *Julian*: but this came to passe through the providence of God, partly that the force and vertue of martyrs might be seene of all men, and partly also that the holy bones of this blessed martyr should be buried in hallowed ground, and beautified with so gorgeous a building.

CHAP. XVII.

Of Attilas King of Scythia, how he destroyed both the Easterne and Westerne parts of the world: of the great earth-quake and strange wonders that were seene in the world.

IN those daies there was warres raised by *Attilas* King of *Scythia*, which at this day is much spoken of: but *Priscus Rhetor* declareth at large with flowing stile, how he invaded both East and West, how many, and what great cities he wonne, and how nobly hee behaved himselfe unto the finall end of his fraile life. Furthermore in the time of the aforesaid *Theodosius* raigne, there was a marvellous great earthquake, the strangeness whereof exceeded all the wonderfull earthquakes that ever were before, which went in manner throughout the whole world: so that many turrets within the pallace were overthrowne to the ground: the long wall of *Cherronesis* came to ruine: the earth opened and swallowed up in her gulphes many villages: many wofull mischances befell unto mankind both by sea and by land: many wel-springs were dried up: againe, where fountains were never seene before, it flowed out: many trees were plucked up by the roots: the vallies became high mountaines: the sea threw out fishes for dead: many Islands were drowned; the sea overrunning the bankes, and overflowing the countries, many ships that had gone in the maine seas were seen on ground; the sea falling backe not yeelding his wonted streames, many countries through *Bythynia*, *Hellepont*, and both the *Phrygians*, endured such calamities that they were utterly undone. This misery endured too too long, yet did it not proceede with such vehement annoyance as it began; for it fell and slaked by little and little, untill at length all was ended.

Anno Dom.
451.
Some other
say, 455.

CHAP. XVIII.

The buildings of Antioch, and the founders thereof.

Memnonius.

Zoilus.

Calixtus.

Anatolius.

ABout the same time *Memnonius*, *Zoilus*, and *Calixtus*, great patrons of the true piety and Christian profession, were sent from *Theodosius* the Emperour to governe the noble city of *Antioch*. Of which number *Memnonius* builded from the ground with gorgeous and goodly workmanship, the place which we call *Psephium*, leaving in the midst a court open to the tempered ayre under heaven. *Zoilus* erected the princely porch so called unto this day, and curiously wrought, which is toward the South-side of the palace, called *Ruffine*. Moreover *Calixtus* founded a goodly monument, which both of old and of late daies is called *Calixtus* porch, afore the shire hall and the judgement seats, over against the market and the princely house where the captaines of the garisons are wont to lie. After all these, *Anatolius* president of the Emperors power in the East, being sent thither, built the tower which beareth his name, and set it out with sundry kindes of buildings. Though these things seeme from the purpose, yet in mine opinion the knowledge of them is profitable for the studious reader.

CHAP. XIX.

Of sundry battells that were fought both in Italy and in Persia, in the time of Theodosius the Emperour.

Claudian the
Poet.
Cyrus the
Poet and pre-
sident.

WHile *Theodosius* was Emperour, there was great sedition throughout *Europe*, yea when *Valentinianus* governed the *Romane* Dominions: all which *Theodosius* with great power of horsemen and footmen by sea and by land suppressed. And so quelled the haughtinesse and furions rage of the *Persian* blood, whose King was *Isdigerdes* the father of *Bararanes*, or (as *Socrates* writeth) *Bararanes* himselfe: for when they had sent Legats unto him to intreat for peace, he granted it, the which continued unto the twelfth yeere of *Anastasius* raigne: which things are also mentioned by other writers, partly compendiously gathered by *Eustathius Syrus* out of *Epiphanius*, who in like sort sheweth how *Amida* was taken. It is reported moreover, that then *Claudian* and *Cyrus* the famous Poets did flourish: and that *Cyrus* was made chiefe president (which our ancestors doe terme the head officer of the hall) and then appointed generall captaine of the *Romane* power in the West Dominions, when *Carthage* was won of the *Vandals*, and *Genzerichus* captaine of the Barbarian host.

CHAP. XX.

Of Eudocia the Emperesse and her daughter Eudoxia, of her voyage to Ierusalem and the picture wherewith the people of Antioch did honour her.

Socrat. lib. 7.
cap. 43.

T*Theodosius* through the procurement of *Pulcheria* the Emperesse being his sister, married *Eudocia*, borne in *Athens* and of a goodly beauty (after she had bene baptized in the Christian faith) on whom he begat a daughter by name *Eudoxia*. When she came to ripenesse of yeeres, and was marriageable, *Valentinianus* the Emperour tooke her to wife, brought her from *Constantinople* to old *Rome*. *Eudoxia* went afterwards to the holy City of *Christ*, who is *God*; where, in the Oration she made unto the people about the latter end she rehearsed this verse. *My birth I boast of you began, your blood in me doth brag.*

Whereby she signified, that the inhabitants of that city came from *Greece*. But if any man be desirous to know more exquisitely the truth of these things, let him repaire unto *Strabo* the Geographer, *Phlegon*, *Diodorus Siculus*, *Arianus*, *Pisander* the Poet, *Ulpianus*, *Libanius* and *Iulian* the renowned Rhetoricians, where they are discoursed of at large. Afterwards when shee came to *Antioch*, the people of the City erected her picture of brasse very artificially wrought in honour of her, which is as yet to be seene. It was through her procurement that *Theodosius* became a benefactor of *Antioch*, that hee enlarged their citie, and lengthened their wall unto the gate which bringeth to *Daphnia* in the suburbs, as it is of every man to be seene. For the foundation of the old walls are at this day to be seene, whereupon the new building was laid, and leade us as
it

it were by the hand unto the gate. There be some which write, that the walls were enlarged by the elder *Theodosius*, and that he gave two hundred pounds to repaire the Bath of *Valens*, which was burned on the one side.

CHAP. XXI.

How Eudocia did many worthy acts at Ierusalem, and of the divers trade in life, and diet of the religious men in Palestina.

Eudocia went twice from *Constantinople* to *Ierusalem*. And although I purpose to leave for such as have written her life (who in mine opinion have not reported the truth) wherefore, upon what occasion, and to what end shee did it: yet it is knowne well enough, that during her abode in that holy city of Christ, she wrought many worthy acts to the setting forth of the glory of God. For she founded religious houses, and made the street commonly called *the great causey*; in which, though the manner of religious houses living be divers, yet their rule and discipline tends to one end, and the same very godly. For, some of them live in a society, enjoying not one jot of the things which commonly allure and carry away the mindes of mortall men after worldly affaires; as much as to say, they have no gold: but what have I said, gold? Nay, they have not a ragge of their owne to cover the bare, neither food to satisfie nature. For the cloake or coat which one now weareth, another in a while after puts on the same; so that the garments of all seemed to be one mans, and ones clothing in common to all. Moreover they all had but one table, not furnished with dainties, or other kinde of food whatsoever, but only with herbs, roots, and pulse; and so much only as sufficed nature, and preserved life. Furthermore in prayers only, which they powred jointly unto God, they spent day and night: they so wasted their bodies, and mortified themselves, that they seemed as dead men lying unburied upon the face of the earth. Some of them doe more then their decrees and statutes doe enjoyne them; for they fast the space of two daies, yea, and three daies also. There are of them which abstaine five daies and over, and scarce then doe take as much food as sufficeth nature. Other some follow another rule and order of living farre otherwise then the former men: for they shut up themselves severally in little cabins, which are of such height and breadth, that they cannot stand straight upright, neither bow themselves downward at their pleasure. Of which number some, as the *Apostle* saith, live all the daies of their lives in caves and dennes together with brut beasts, and pray unto God in certaine secret and unknowne dennes of the earth. But ^{some} ~~them~~ of them have found out another kinde of life, which exceedeth all patient sufferance. For men and women hide themselves in the drie desert which scaldeth with scorching heat, covering only such members as are of necessity constrained to serve nature; the other part of the body they yeeld all bare, both unto the parching heat of the Summer, and pinching cold of Winter, contemning either of them alike. These men moreover laying aside such nourishment as other men used, fed upon greene grasse, and were called foragers or pasturers, and lived only upon that; so that in processe of time they became as beasts, and differed from men both in bodily shape and behaviour of minde. If peradventure they see men, immediatly they runne away; and if any pursue after them, either their feet with swiftnesse carry them away, or they hide themselves in such hollow places of the earth, where others cannot come unto them. Another thing yet will I rehearse, which though it seemeth to passe all the rest, I had almost forgotten. Although there be not many in number of this sort, yet some there are who being void, through vertuous disposition, and free from all perturbations of the minde, come abroad into mens company, mingle themselves with the thronging multitudes, and faine they are mad; and so they tread vaine glory under foot, which the soule (according unto the saying of wise *Plato*) useth to shake off as the last cover of shame and reproach. They take so little delight in feeding of themselves, and therein use such austere discipline, that if necessity constraine them to host at a tipling house, or in the stewes, they neither reject the place, nor cover their faces, neither thereat blush at all. Moreover they bathe themselves very oft, and most commonly they are conversant with women, and bath together; and so they seeme void of all carnall affections, as if they had brought nature captive unto them: insomuch that they cannot be led neither with the wanton lookes, nor with the toying and dalliance, neither with the amorous clipping and embracing of a woman, to the naturall motion of venery. But with men,

Nn 3

they

It behooved then that these Monks should be of one size.

Hebr. 11.

The Monkes of *Palestina* became as beasts.

they are as men, and with women they live like women; and though they refuse not the company of both sexes, yet know they onely the use of one. To be short, in this most holy and divine kinde of life, vertue hath prescribed lawes for nature, and made peculiar decrees for her selfe, to wit: that not one of them all have their full of necessaries: for by their law they must hunger and thirst, and thereafter attire themselves as necessity constraineth. Their order is so measured with such singular commendation, and their diet so moderate, that if they fall into the contrary part and farre different from the other, they feele in themselves no change at all. Contrarieties are so tempered in them, the grace of God maketh such a commixtion of things differing, and againe dissolveth the same; that life and death, two things in nature and effect, farre set one against the other, seeme to joyne hands together and dwell in them: and looke wherein perturbations doe raigne in others, in them they are pluckt up by the roots, and lie for dead: and where continual praier is to be made, there they seem of ripe yeeres, strong bodies, and strength invincible. These men live both waies, partly as it were by shaking off the flesh, they seeme to live for ever: partly againe by companying with men, and applying medicines unto their bodies, they call to God for mercy, and performe such devout service as may fitly agree with the former life. Yet want they no necessaries, neither are they bound to one place: for all may heare alike, and company alike: they use often, yea continuall kneeling, againe wearisome standing: only desire refresheth age, and the voluntary weaknesse they brought themselves unto. They are champions without flesh on their backs, they are wrastlers, yet have they no blood in their faces, who though in steed of dainties and set dinners, they use solemne fasting; yet had they rather take nothing, if in so doing they could possibly live, then cram themselves with delicates. And againe, if it so fall out, that a stranger come among them, though it be very earely in the morning, they entertaine him very courteously, offering him both meat and drinke: so that they devise another kinde of fasting, that is to eat by compulsion, and in so doing, men have them in great admiration; who though they want many things to the sustentation of nature, yet are they contented with little, being enemies to their owne will, and to nature. They resemble in their doings, the will and pleasure of their elders; in bridling the allurements of fleshly lust, the soule hath the mastery, and performeth such things as are pleasing and acceptable unto God with great discretion and diligence: but in the meane while, happy are they, and happier when they depart hence: for they bend thither all their might and hasten to enjoy their wished desires.

CHAP. XXII.

What things Eudocia the Empresse repaired in Palestina, and the founding of Saint Stephens Church.

THe wife of *Theodosius* had conference with many of those kinde of men we spake of before, and founded (as I have likewise made mention) many such religious houses: she repaired the walls of *Ierusalem* and made them farre more beautifull then they were before: she founded also a goodly Church in remembrance of *Stephan* the first Deacon and Martyr, not a furlong off the city *Ierusalem*, where she was buried, after her departure unto immortall blisse. *Theodosius* also (as some thinke) before the decease of *Eudocia*, departed to rest when he had reigned here on earth thirty eight yeeres. In his roome succeeded *Martianus*, a man renowned in all things; whose famous acts while hee governed in the East, we will lay downe, by the helpe of God in the second booke following.

Theodosius junior died,
Anno Dom.
450.

The end of the first booke of Evagrius Scholasticus.

THE SECOND BOOKE OF
THE ECCLESIASTICALL
History of *Evagrius Scholasticus*.

CHAP. I.

Of *Martianus the Emperor*, and the signes which foreshewed his raigne.

IN the first book going before we have discoursed of the Acts done in the raigne of *Theodosius* the Emperor of famous memory: now it remaineth we take pen in hand and plainly set forth unto posterity, the vertues of the renowned *Martianus* the noble and puissant Emperor of *Rome*, his country, his parentage, and how he attained unto the *Romane* Empire. In observing this method, we shall be able the sooner to contrive every of his famous acts in their fit and convenient place. *Patricius Rhetor*, with many others, hath written at large of the life of *Martianus*. By birth he was of *Thracia*, the son of a valiant captaine, who having a mind to his fathers trade of life, got him straight to *Philippopolis*, and there was entertained in the number of such as exercised themselves in the feats of armes. It fel out in his voyage as he took his journey thitherwards, that he saw in the way a dead corps whom death had newly bereaved of his life. He stood still and was amazed thereat (for as he was vertuously inclined every way, so was he prone to compassion) and continued there so long, untill he had finished all things whatsoever belonged unto the funerall. But when such as dwelled in compasse had seene his doings, they made relation thereof unto the magistrates of *Philippopolis*. They laid hands upon *Martianus*, and charged him with the murder. But when signes and conjectures prevailed more with the Magistrates, then the truth or the protestation of *Martianus* denying that ever hee had murdered the man; and when *Martianus* was now ready to endure the penalty of an homicide, upon a sudden unlooked for (God no doubt of his goodnesse providing for him the best) the author of that haynous act was found, confessed the fact, was immediatly executed, and *Martianus* proved innocent. Being thus wonderfully delivered out of trouble, he got him unto a certaine garrison not farre off, and requested they would entertaine him among them, and register his name in their catalogue. They had the man in admiration, and prognosticated of him by certaine guesles, that he would prove a worthy man: received him with willing mindes, entered his name in their booke: neither placed they him in the lowest roome as a late commer, after their law and custome; but preferred him to an honourable office, the which one whose name was *Anonius*, enjoyed before him, but then was lately deceased, and entituled him *Martianus Augustus*; so that together with his preferment he received the Imperiall title (for the Emperors are called *Augusti*) before he was proclaimed Emperor. Neither truly could the name rest in him without the dignity, neither againe did the Imperiall title require any other name to expresse the honour thereof; so that the selfe same name was both proper and appellative, and being once founded, it gave forth the signification, both of the dignity and the borrowed name. Another thing moreover happened, which foreshewed unto *Martianus* the Imperiall Scepter. When together with *Aspar* he warred against the *Vandals*; *Aspar* being overcome of them, *Martianus* with many others was taken and brought with other captives into a plaine green, where *Genzerichus* would needs see them alive. Being brought together, *Genzerichus* as he sate in an upper roome took great delight in beholding the number of captives. The captives continued in the greene as long as every one of themselves listed: for *Genzerichus* had commanded their keepers to knock off their shackles. Wherefore as they all spent the time diversly, *Martianus* laid him downe on the ground, & took a nap in the hot sun, which burned more vehemently then the season & time of the yeere did require. As he slept an Eagle flew over him, set her selfe between him and the sun, spread abroad her wings, shadowed him as if it had bin a cloud, and in so doing eased him greatly: so that *Genzerichus* wondring at the circumstance, conjectured aright of the things that were to befall him: he called *Martianus* unto him, restored him his liberty, and bound him with an oath, if ever he came to be Emperor that he would joine in league with

the *Vandals*, and never make war against them; the which (as *Procopius* writeth) *Martianus* performed in deed. But omitting such things as may seeme impertinent, let us returne unto the history. This *Martianus* as he excelled in piety towards God, so he passed in justice towards his subjects. He deemed that to be riches, not which consisted in treasure and raising of tribute: but only that which supplied the want of the needy, and yeelded a safe and a secure life unto such as enjoyed great possessions. He was a terror unto his people, not in punishing offenders, but in threatening, lest at any time they should offend: and therefore the Empire was unto him no inheritance, but the reward of vertue, the which he obtained with the generall consent of all, both Senators, subjects, and all sorts of people; *Pulcheria* the Emperresse perswading them to do no lesse, whom he entertained in his palace as an Emperresse, yet knew her not as a man knoweth his wife; for she continued a virgine unto her last houre. These things were done before that *Valentinianus* the *Romane* Emperour ratified the election of *Martianus*, who after wards understanding of his vertuous disposition, condescended thereto. *Martianus* laboured with all might possible that all men jointly should laud God, and that those tongues whose languages impiety had confounded, should devoutly now at length agree together, and sound out with harmony and consent, the praise of the living God.

CHAP. II.

Of the Councell of Chalcedon, and the occasion why it was summoned.

M*artianus* therefore being of the disposition mentioned before, there came unto him Legats from *Leo* Bishop of old *Rome*, signifying that *Dioscorus* had made light of the decree which *Leo* had laid downe in the second Councell of *Ephesus*, agreeable with the true and right faith: there came others also reporting what injuries and contumelies *Dioscorus* had done unto them, requesting that a councell might be called together for the hearing of their causes. The which site as chiefe of all others, *Eusebius* Bishop of *Dorylaeum* made unto the Emperour, and followed it hard, opening unto him how that both he and *Flavianus* were deposed of their Bishopricks through the fraud and wiles of *Chrysaphius* one sometime of *Theodosius* guard: that *Flavianus* (at what time *Chrysaphius* sent unto him requiring gold for his admission unto the Bishopricke) sent unto him the holy vessells of the Church, for to make him thoroughly ashamed of his demand: and that *Chrysaphius* wallowed alike in the hereticall puddle and blasphemous impiety of *Eutyches*. He certified him moreover that *Flavianus* was lamentably slaine by the procurement of *Dioscorus*, who thrust him violently out of the Church, and disdainfully trode on him with his feet. The Councell of *Chalcedon* was summoned for the hearing of the aforesaid accusations. Legats and posts were sent into every province, the holy clergie was called together by letters containing grave and godly matter, first of all to meet at *Nice*; so that *Leo* Bishop of *Rome* wrote unto them by *Paschasianus*, *Lucentius* and others whom hee sent thither to supply his roome, in such sort as followeth: *Vnto the Bishops assembled at Nice*, *Leo* sendeth greeting: afterwards at *Chalcedon* a city in *Bithynia*, where *Nestorius* was cited to appeare, as *Zachary* Rhetor doth favourably report of him. But it is plaine it could not be so; for *Nestorius* was commanded under paine of being accursed, not to shew his face in the Councell. The which thing also *Eustathius* Bishop of *Berytum* writeth plainly in the letters which hee sent to *Iohn* the Bishop, and to another *Iohn* the Priest, touching the Canons laid downe by that Councell. His words are these: *There came to the Councell such as diligently searched for the reliques of Nestorius, and with open mouths they exclaimed upon the Councell: what reason and conscience is there that holy men should be accursed? So that the Emperour was greatly incensed against them, and commanded his guard they should send them packing. Wherefore I cannot see how Nestorius after he had deceased, should be called to the Councell.*

CHAP. III.

The description of the temple of the holy Martyr Euphemia within the city of Chalcedon, and the miracles wrought therein.

THe Bishops from every place met in the holy Temple of *Euphemia* the Martyr, which stands in *Chalcedon* a city of *Bithynia*. This Temple lieth from *Bosphorus* little more then two furlongs situated in a very pleasant soile, rising upward by little and little steepe wise so that such as frequent this Martyrs temple, may easily mount up by little and little without wearinesse, and in they come unawares, yea into the body of the Church. Being there, and looking downwards, as out of a watch tower, they see all the fields underneath

*Eustathius
Epist. ad Ioh.*

neath them, as even ground and plaine vallies, flourishing with greene grasse, loden with corne and covered with goodly woods of all sorts, very delectable to behold : moreover they see high hills and craggie rockes rising prettily by degrees vp into the skies : divers sorts of seas, some yeelding a blewish and skie colour, by reason of the cleere weather playing as it were calmly and gently with the shores, while the adjoyning regions are void of tempest, some other tossed with buistering blasts of wind and raging stormes, hurling up pible stones, foming out filth and paltrie weeds, casting shellfish upon the banks with whirling waves. Furthermore this temple stands right over against *Constantinople*, so that the beholding of so worthy and so noble a city, brings unto it great majesty : this temple is of three sorts of goodly & large building, the first lying wide open with a long porch receiving the tempered ayre of the skie, borne up with goodly pillars on every side. The second in length and breadth like unto the former, adorned likewise with little pillars differing onely in height, and raised top. On the North side of which second building there is a round Isle, and a great window unto the East : the pillars within are cunningly wrought archwise, of the same stuffe, and one bignesse after the forme of a circle. Vnderneath these, there is a loft overcast with the like rooffe where it is lawfull for every one to pray unto the Martyr, and to be present at the holy mysteries. Within the Isle Eastwards there is a vestery artificially builded, where the reliques of the holy Martyrs are chested in a long coffin cunningly made of silver, the which some men for the length thereof doe call *Longe*, as if the proper name were so. The miracles wrought at certaine times by this blessed Martyr are knowne I am sure of every Christian. For oftentimes either shee appeareth unto the Bishops in their sleepe, which orderly succeed in the govenment of that Church, or sheweth her selfe unto some other that are of great fame for their vertuous life and godlinesse, charging them to celebrate a feast in that Church of dainty and delicate food. The which thing being signified unto the Emperors, unto the chiefe Priest and whole city, all run thither both Prince, Priest, and people to be made partakers of the mysteries. After all this in the sight of the whole assembly, the Bishop of *Constantinople* accompanied with his Clergie entereth into the vestery where the corps of this holy Martyr (above named) was interred. There is on the left hand of this coffin and chested corps, as it were a little wicket very strongly made of little lattises, through the which they use to let downe a long yron with a sponge tyed about the end, they dip and soke it round about in the dead corps, afterwards pull up the sponge all imbrued with congeled drops of blood. The people seeing this, worship God immediatly, and magnifie his holy name. There are so many drops of congeled blood drawne up, that they suffice the religious Emperors, the whole assembly of Priests gathered there together, and all the flocking multitude, not onely to participate thereof themselves, but also to send unto the other faithfull throughout the world, that full faine would be partakers with them. But the congeled drops continue still the same, neither doth the holy blood change, the hew or colour thereof at all. All which things art not to be seene at any certaine, speciall, or appointed time, but thereafter as the Bishop of that place is in life, and as it agreeth with his vertues. For they report when any singular man of godly disposition is chosen Bishop of that Church, that then most commonly this miracle is to be seene : but when a lewd person is crept in to enjoy the roome, then these things very seldome come to passe. Another thing yet I will rehearse which is stayed and hindred neither by time nor by occasion, neither maketh any difference betweene faithful and infidell, but sheweth it selfe alike unto all men. When any commeth into the vestery where the corps of the holy Martyr is chested, he is so ravished with such fragrant odours, that all other perfumes in comparison of that, seeme worth nothing. For it is like neither the sweet smelling flowres gathered in the greene meadowes, neither any other redolent favor whatsoever, neither such as is made of pleasant oyles : but it is strange, and passing all the rest, breathing out of the Martyrs dead body.

CHAP. II II.

Of the things handled and decided by the Councell of Chalcedon, how after they had deposed Dioscorus Bishop of Alexandria, they restored Theodoritus and Ibas to their Bishopricks.

IN the aforesaid place described of us at large, the council of Bishops met together, where *Paschasianus* and *Lucentius* Bishops, and *Boniface* a Priest, Legats (as I said before) of *Leo* Bishop of old *Rome*: *Anatolius* Bishop of *Constantinople*: *Dioscorus* Bishop of *Alexandria*: *Maximus*

What injury was this unto the dead corps? It is better for the faithfull Christian to become partaker of the blood of Christ, which redeemed him from death and damnation, then to give care unto such superstition as Satan thrusteth in.

Maximus Bishop of *Antioch*, and *Iuvenalis* Bishop of *Ierusalem*, with the Priests of their severall provinces were present. There sate with them the chiefe Senators, unto whom the substitutes of *Leo* said, that *Dioscorus* ought not to sit with them in the Councell, that *Leo* their Bishop had charged them no lesse, and if they would not yeeld unto it, that they would leave the Church and bid them farewell. When the Senators demanded what crimes *Dioscorus* was to be charged withall, their answer was, that hee who contrary to all right and honesty played the part of a Judge, was to abide the sentence of judgement himselfe for the censure hee had pronounced of others. These things being spoken, and *Dioscorus* also being appointed to stand in the midst, *Eusebius* Bishop of *Dorylaeum* requested that the supplication hee had sent unto the Emperor, might be openly read in their hearing, and withall he added these words: *I protest unto you, that Dioscorus hath injured mee not a little, hee hath also brought our Religion into great infamy, he procured the death of Flavianus the Bishop, and wrongfully deposed him together with mee. Cause I beseech you my supplication to be read.* When hee had made an end of speaking, his supplication was read, containing such a forme as followeth.

The humble supplication of Eusebius Bishop of Dorylaeum exhibited unto the most vertuous Emperors, requesting he may be heard pleading both for himselfe, and in the behalfe of the Catholike faith, and for Flavianus Bishop of Constantinople.

The supplication of *Eusebius* Bishop of *Dorylaeum* exhibited unto *Valantinianus* and *Martianus* the Emperors, and now read at the councell of *Chalcedon*.

IT behoveth your Majesties (most noble and puissant Emperors) to provide carefully for the quietnesse of all your loving subjects, yet when all others sustaine injuries, ever to uphold and assist the sacred Senate of Priest-hood. And herein verily the divine Godhead which granted unto you the rule and domination of the whole world is truly honoured. Wherefore seeing the Christian faith, and wee our selves also have beene oppressed, and diversly molested with extreme wrong by *Dioscorus* the most reverend Bishop of the most noble citie of *Alexandria*; wee are come unto your wonted clemencie most humbly to crave justice at your hands. The occasion of our complaint is as followeth: In the councell lately held at the famous city of *Ephesus* (I would to God it had never beene called together, then had it not brought into the whole world such horrible mischife and hurlyburly) the aforesaid *Dioscorus* who rode right and reason under foot, who set the feare of God farre out of his sight, who maintained an absurd opinion with *Eutyches* that vaine and hereticall varlet, who of a long while revealed not unto many the venime of his cankered stomacke, yet bewrayed himselfe in proceffe of time, partly by occasion of the crimes we laid to *Eutyches* his charge, and partly also by occasion of the sentence which *Flavianus* the Bishop of worthy memory pronounced against him; gathered together a great multitude of seditious persons, raised with his money no small power, laboured as much as lay in him to overthrow the Catholike religion and godly faith of the ancient Fathers, and to establish the blasphemous opinion of *Eutyches* the Monke, whose opinion was ever condemned of the holy Fathers from the Apostles time unto this day. Wherefore seeing the hainous offences hee committed both impudently to the derogation of the Christian faith, and uncharitably against us, be of no small importance; wee are most humbly to crave upon our bare knees of your graces, and to request that by vertue of your authority, the most reverend Bishop *Dioscorus* may be enjoined to answer unto such crimes as wee have laid to his charge, to wit, unto such practises of his, and records as hee brought forth against us in the holy Councell, whereby we shall be able plainly to prove that he is estranged from the Catholike faith: that he maintaineth an opinion which is nothing else but blasphemie it selfe: that hee both deposed us unjustly, and injured us diversly besides. Wee beseech you moreover to vouchsafe the sending of your gracious letters unto the holy and generall Councell of the most godly Bishops, to the end both our doings and his may indifferently be heard, and that your highnesses may be certified againe of all that is handled by the Councell, hoping that therein wee shall please our immortall head *Christ Iesus*. If wee obtaine (most holy Emperors) this humble sute at your Majesties hands, wee will not cease day and night to pray for the prosperous state of your Empire, and the continuance of your raigne. After these things the acts of the second councell of *Ephesus* were openly read at the request both of *Dioscorus* and *Eusebius*: the subtle disputation and exquisite discourse thereof both written of many others, and also laid downe among the acts of the Councell of *Chalcedon*, if I should here pen for the reader (who peradventure will be desirous to understand the finall

nall end of all their doings) without doubt I should seeme to poste him over with delayes : I will therefore referre it to the end of this booke, where as many as will have all things (after the common saying) at their fingers ends, may both reade all, and carefully commit the whole to memory. But now let us proceede on in the things which we have chiefly purposed to handle, that is to say, how *Dioscorus* bewrayed himselfe, partly by rejecting the Epistle of *Leo* Bishop of old *Rome*, and partly also by deposing *Flavianus* Bishop of new *Rome*; all which hee did in one day, and craftily devised that the Bishops which assembled together, should subscribe unto a blanke, wherein afterwards hee caused the deprivation of *Flavianus* to be written. When these things were done, the Senators decreed as followeth. *The next day after when the Councell advised themselves somewhat better, we doe perceive that they reasoned more exquisitely of the true and Catholike faith. Wherefore seeing that Flavianus the Bishop of worthy memorie, and Eusebius the most reverend Bishop of Dorylaeum, were found not to have erred in the faith, after wee had searched the acts and decrees of the Councell, and also by the report of such as were chiefe in the Councell, and therefore unjustly to have bene deposed, (for they confessed themselves foully deceived, and wrongfully to have deprived Flavianus and Eusebius) it seemeth good unto us, and no doubt God approveth the same, that Dioscorus the most reverend Bishop of Alexandria, (if it so please our Lord the Emperor) Juvenalis the most reverend Bishop of Ierusalem, Tealassius the most reverend Bishop of Casarea in Cappadocia, Eusebius the most reverend Bishop of Armenia, Eustathius the most reverend Bishop of Berytus, and Basilus the most reverend Bishop of Seleucia in Isauria (who were then of authoritie and chiefe of the Councell) should be punished alike, deposed of their Bishopricks by the censure and judgement of the councell, as the Canons of the Church doe require, and be at the Emperors pleasure. Immediately there were other bills exhibited against Dioscorus both of the crimes hee committed, and the money hee had received : but when Dioscorus being called the second and the third time of the Councell, sent fained excuses for himselfe, and came not; the Legats of Leo Bishop of old Rome, stood up in the Councell, and said as followeth : The heinous offences which Dioscorus late Bishop of the noble Citie of Alexandria committed against the Canons of the Councells, and the Ecclesiasticall Discipline, are thoroughly knowne of us all, partly by sifting out such things as were heard in the former session, and partly also by examining such things as we decided this day. And that wee may omit many other things, this man of his owne authority contrarie to the Canon of the Church, received Eutiches into the communion, an hereticke of the same opinion with him, and one that was justly deposed by his owne proper Bishop, to wit, the most holy father, and our Bishop Flavianus : and this he did before he shewed his face in the Councell which he held with the most holy Bishops at Ephesus. But the Apostolike see pardoned the Bishops, because they were constrained against their wills to doe that which they did : who yeelded themselves unto this present houre both to Leo, the most holy Bishop, and to the whole sacred and generall assembly of Bishops ; and therefore as men of one opinion with him, hee received them into the communion. As for this Dioscorus, hee ceaseth not as yet to glorie of the things for the which he ought to mourne, lament, and lie groveling upon the ground in sacke-cloth and ashes. Not onely this, but also hee forbade the reading of holy Pope Leo his Epistle written unto Flavianus of godly memorie, yea being oft entreated of the Legats, nay, when hee himselfe had promised with an oath hee would procure it to be read. The default in not reading of which Epistle, hath bene both an offence and hinderance unto the holy Churches under heaven. Although he was privie to such lewd practises, yet have we assembled together, to the end we might deale somewhat favourably both with him for all his former lewdnesse, and also in like sort with the other godly Bishops which were not of equall authoritie with him in judgement. But seeing that his later misdeameure exceeded his former impietie (for hee sticked not to excommunicate Leo the most holy and most religious Archbishop of Rome : moreover, when shamefull bills were exhibited against him, and he himselfe being cited once, twice, and the third time, as the Canon of the Church hath commanded, by the godly Bishops, to appeare before the Councell; yet would hee not come, for his owne conscience accused him : but entertained contrarie unto Law, such as were justly deposed by divers Councells, and set at nought sundry constitutions of the Church, condemning as it were himselfe with his owne doings) : Therefore seeing these are found to be his later practises, Leo the most holy Archbishop of great and old Rome, by us and this sacred assembly, together with the most blessed Apostle Saint Peter, who is the*

The censure of the Senators in the councell of Chalcedon.

The sentence which *Pascasianus*, *Lucen-tius* and *Boniface*, (substitutes of *Leo* Bishop of Rome) gave of *Dioscorus*.

rocke,

The acts and
decrees of the
councell held
at Chalcedon.

John 14.

A commendation of the Nicene Creede.

Against Nestorius.

Against Eutyches.

The Nicene
Creed is confirmed.

Against Macedonius opinion, the creede of the councell held at Constantinople is ratified.

The Synodical Epistles of Cyril approved.

The Epistle of Leo to Flavianus allowed.

The Creed of the councell held at Chalcedon.

rocke, the ground of the Catholike Church, the foundation of the true faith, bereaved him of all dignity that belongeth to a Bishop, and deprived him of the priestly function. Wherefore let this holy councell give the sentence of Dioscorus (of whom we have hitherto spoken) according unto the Canons of the Church. When these things were ratified by the Councell, and certaine other things decided, the Bishops that were deposed with Dioscorus, at the request of the Councell, and the consent of the Emperour, were restored to their Bishopricks: againe when they had annexed certaine things unto their former constitutions, the Councell pronounceth such a sentence as followeth: Our Lord and Saviour Iesus Christ going about to confirme his disciples in the knowledge of the faith, said unto them: my peace I give you, my peace I bequeath unto you, to the end none should vary from his neighbour in sacred religion, but that all with one mouth and mind should acknowledge the word of truth. Immediately after when they had read the Creed established by the Councell of Nice, with the forme of faith agreed upon by a hundred and fifty godly fathers, assembled at Constantinople, they proceed on in their words: That divine and holy Creede containing the abundance of the grace and Spirit of God is sufficient both to bring men unto a perfect knowledge of the faith, and also unto a sure confirmation of the same. For it instructeth us most exquisitely in such things as we must necessarily know concerning the Father, the Sonne, and the holy Ghost; and setteth forth after the plainest manner, the incarnation of our Lord Iesus, for them that with faith will embrace it. But seeing that certaine lewd and godlesse persons, endeavouring with their erroneous opinions to root out true religion, have brought into the world many vaine fantasies of their idle braines; of which number some were not afraid to corrupt the true understanding and the mysterie of the man-hood, which our Lord Iesus tooke for our sakes, and to deny the mother, or bearing of God, which is attributed unto the virgine Mary: other some fained very fondly, that the divinity and the humanity consisted of one nature, confounding both with a certaine imaginative commixion of natures, and affirming with horrible blasphemy, that in the said conclusion, the divine nature of the onely begotten was patible. Therefore this great and generall councell presently assembled together, being desirous with all might to stop every gap, and to cut off all occasion of divellish devices wrought to the overthrow of the truth, decreeth that the faith which wee received of the fathers, is inviolably to be retained: and therefore commandeth above all other formes of faith, that the Creede delivered unto us of three hundred and eightene godly fathers is firmly to be believed. Moreover to the end the enemies of the holy Ghost may utterly be foiled, it ratifieth the doctrine afterwards established touching the substance of the holy Ghost, by a hundred and fifty godly Bishops, which met at the princely city of Constantinople: the which essence those fathers made manifest unto the whole world, not by adding any thing of their owne, as if the Canons of the Nicene Councell were imperfect; but that they might declare by manifest testimonies of holy Scripture, what their owne opinion was of the holy Ghost against such as denied the God-head thereof. Furthermore to the confutation of such as doubted not to pervert the mysterie of our Lords incarnation, affirming both impiously and blasphemously, that hee which was borne of the holy Virgine was but onely man; this holy Councell approveth the Synodical Epistles of holy Cyril Bishop of Alexandria, written unto Nestorius and to the Bishops of the Easterne Churches, partly to re-fell the mad and franticke opinion of Nestorius, and partly also for to instruct such as are godly disposed, and labour to attaine unto the true understanding of the holy Creed. Againe this Councell annexeth thereunto, not without good consideration, the Epistle of Leo the most holy Archbishop of old Rome, which he wrote unto Flavianus the most holy Archbishop, for the removing and rooting out of the Church of God the fanaticall opinion of Eutyches, as a worthy tract agreeing with the confession of Peter that great Apostle, and as it were a strong pillar and fortresse to uphold the true and sincere doctrine against all erroneous opinions. For he valiantly encountereth with such as endeavour to divide the mysterie of the incarnation into two sonnes: he excommunicateth such as dare presume to say that the divinitie of the onely begotten is patible: hee manfully withstandeth such as confound or make a commixion of both the natures in Christ: hee manly ficke-braines and franticke fooles, who affirme that the shape of a servant which hee tooke of us, was of a celestially, or some other kinde of substance: last of all, he accurseth such as vainely have fained, that before the coupling of the natures, there were two, but after the uniting of them, that there was but one onely nature in the Lord. Wherefore treading one trace, and imitating the faith of the holy fathers which went before us, wee confesse one, and the same sonne our Lord Iesus Christ, and with one generall consent wee say, that he is perfect God, and perfect man, true God and true man, of a reasonable soule and humane flesh subsisting: of one substance with the father

father according unto his divinity, but of one substance with us according unto his humanity: like unto us in all things, sin only excepted: begotten of the father before all worlds, according unto his God-head, but borne in these latter daies for our sakes and for our salvation, of the Virgin Mary, and the mother of God, according unto his man-hood: one and the same Iesus Christ, the Son, the Lord, the only begotten: of two natures, knowne without confounding of them, without mutation, without division, without separation: the distinction of natures not taken away, notwithstanding the uniting of them, but the propriety of both natures wholly retained and coupled together in one person, or as the Grecians say, in one *ὕποστασις*, that is subsistencie: not severed and parted into two persons, but one and the selfe same onely begotten Sonne, God the Word, and the Lord Iesus Christ, even as the Prophets of old, and Christ himselfe afterwards have instructed us of him, and the same bath the Creed of the Fathers delivered unto us. Seeing we have sifted out the truth of these things with great care and diligence, the sacred and generall Councell hath decreed that it shall be lawfull for no man either to alledge, or to write, or to frame, or to beleeve, or to teach any other faith. Moreover this Councell commandeth such as presume to devise any other faith, or to bring forth, or to teach, or to publish any other creed unto such as turne either from Paganisme, or from Iudaisme, or from any other sect whatsoever, unto the knowledge of the truth; if they be Bishops, that they be deposed of their Bishoplike dignities: if Priests, that they be degraded: if Monkes and lay people, that they should be accursed. After the reading of these decrees, *Marcianus* the Emperour, who was present at the Councell of *Chalcedon*, having also made there an Oration, returned to *Constantinople*. *Invenalis* and *Maximus*, *Theodorus* and *Ibas*, who had beene deposed, were restored to their Bishopricks. Other things there were handled by the Councell, which shall be laid downe (as I said before) in the end of this book. They decreed besides all the aforesaid, that the Bishops seat of *new Rome*, that is of *Constantinople*, because she enjoyed the second honour after *old Rome*, should be chiefe in honour above all other cities.

Constantinople
the second Pa-
triarchship.

CHAP. V.

Of the sedition raised at Alexandria about the election of Proterius, and in like sort at Ierusalem.

After that *Dioscorus* was exiled into *Gangrena*, a city of *Paphlagonia*, *Proterius* by the generall consent of the Councell, was chosen Bishop of *Alexandria*. Being installed in the seat, there arose among the people through heat of contention, a wonderfull great tumult and uprore. For as it falleth out in such hurliburlies, some would needs call home *Dioscorus*, some others very earnestly cleaved unto *Proterius*, so that there ensued thereof great slaughter and bloodshed. For *Priscus* the Rhetorician writeth how the Lieutenant of *Thebais* came then to *Alexandria*, saw all the people on an uprore, and set upon the Magistrates, how they threw stones at the garrison which endeavoured to keepe the peace, how of force they made the souldiers flie unto the temple, of old called *Seraphis*; how the people ran thither, ransacked the temple and burned the souldiers quicke. That the Emperour understanding hereof, sent thither immediatly two thousand chosen souldiers: who having wind and weather at will, arrived at *Alexandria* the sixt day after. Againe when the souldiers ravished the wives, and deflowered the daughters of the citizens inhabiting *Alexandria*, that the latter skirmish and combat exceeded the former in cruelty. After al this how the people assembled together at *Circus* where their shewes were solemnized, & there to have requested *Florus* who was captaine of the garrison & governor of their city in civill affaires, that he would restore unto them the priviledged corne which he had deprived them of, their baths, their solempne shewes, and other things whatsoever were taken from them because of their insurrection and tumults. The aforesaid author reporteth that *Florus* appeased their wrath with his presence and gentle exhortation, and restored peace for a while. But in the meane space the Monks which inhabited the deserts adjoyning unto *Ierusalem*, could not settle quietnesse within their breasts. For some of them which had been at the Councell and dissented from the decrees, came to *Palestina*, complained of the forme of faith delivered by the Councell, and laboured to stirre up other monks to fire sedition. But when *Invenalis* returned from the Councell to his Bishopricke, and was compelled by such adversaries as laboured to bring him into the contrary opinion, to confute and detest his own religion, and

Proterius Bi-
shop of *Alex-*
andria.

A lamentable
sedition at
Alexandria
about the ele-
ction of a Bi-
shop.

The Monkes
inhabiting the
deserts borde-
ring upon *Je-*
rusalem were
hereticks and
condemned
the councell of
Chalcedon.

The behavi-
our of *Theodo-*
sus a roguing
Monke.

The Equivo-
call fallacy of
the diuill lay
in those two
syllables
in & c.

had fled unto the city where the Emperour made his abode: they that impugned and reviled the councell of *Chalcedon* (as I said before) gathered themselves together, made an election upon *Easter* day, chose *Theodosius* to their Bishop, who was the ringleader of all the mischief that was raised in the councell, and the first that certified them of the canons and decrees thereof: concerning whom not long after the Monkes of *Palestina* wrote unto *Alcison*, how that he was convicted of hainous crimes by his owne Bishop, and expelled the monastery, and how that continuing a while at *Alexandria* he cleaved to *Dioscorus*, was whipped for sedition, set upon a Camell as malefactors are used, and carted throughout the city. Into this *Theodosius* there came many out of the cities of *Palestina*, requesting him to appoint them Bishops, of which number *Petrus* the *Iberian* was made Bishop of *Maïuma* hard by *Gaza*. When the truth of these treacheries came to light, *Martianus* the Emperour commanded first of all that *Theodosius* should be brought unto him with power of armed souldiers; secondly he sent thither *Inuenalis*, to the end he should reforme the disordered state of the Church, and reduce all to peace and quietnesse; moreover he commanded him to depose as many as *Theodosius* had preferred to the priestly function. After the returne of *Inuenalis* unto *Ierusalem*, many grievous calamities and mischievous devices, such as most commonly (through the instigation of the envious diuill, and Satan the sworne enemy to God and man) are wont to raigne in the minds of mortall men, ensued by meanes of the contrary factions. For the diuill by changing of one letter and lewd interpreting thereof, brought to passe that it should be pronounced either way for to establish a contrary opinion: the which sentence as diuers do think, is so repugnant, and inferreth such contradictory sence and meaning, that the one seemeth utterly to subvert and overthrow the other. For he that confesseth Christ to be *I N* two natures, saith no lesse but that he consisteth o *F* two natures; for by granting that Christ is both *I N* diuinity and humanity, is to confesse that he consisteth o *F* diuinity and humanity. He againe that saith that Christ consisteth o *F* two natures, affirmeth plainly that he is *I N* two natures, for by avouching that he consisteth of diuinity and humanity, he testifieth him to be in diuinity and humanity: yet not by conversion of the flesh into the God-head (whose uniting is inexplicable) neither of the God-head into flesh: so that when we say o *F* two, we understand withall *I N* two, and by saying *I N* two, we meane o *F* two, not parting the one from the other. For it is most plaine that the whole, not onely consisteth of the parts, but that the whole is understood in the parts; yet for all that, some men be of the opinion that they are farre severed a sunder, because their minds and heads are so occupied before, or else because they maintaine some stiffe opinion concerning God, and selfe will; that they had rather endure any kind of death, then yeeld unto the plaine and manifest truth. By occasion of this subtiltie of Satan the aforesaid mischiefs ensued. But so much of these things in this sort.

CHAP. VI.

Of the great necessitie of raine, of famine and pestilence, and how that in certaine places (hardly to be believed) the earth brought forth of her owne accord.

Scarcity of
raïne.
Famine.
Pestilence.
Swelling.
Inflammation.
A cough.

ABout that time there was such scarcity of raine in both *Phrygiaes*, *Galatia*, *Cappadocia* and *Cilicia*, that men wanting necessities received poysoned nourishment, and deadly food: upon this there arose a great pestilence, and men after change and alteration of diet, began to sicken, their bodies swelled, the inflammation was so great that it made them starke blind, they had withall such a cough that they died thereof the third day. Although there could no medicine be had, neither remedy be found for this pestilence, yet by the providence of Almighty God, the famine was asswaged to such as were left alive: for it is reported that in that deare and barren yeare there came downe food from the aire, no otherwise then *Manna* of old unto the *Israelites*, and the yeare following the earth of her owne accord brought forth fruit. Neither was onely this misery rife throughout *Palestina*, but also sundry calamities raigned in many and infinite other regions.

CHAP. VII.

How *Valentinianus* the Emperour was slaine, *Rome* taken and ransacked.

Valentinianus
Emperour of
Rome was
slaine.

VWhile the aforesaid calamities raigned in the East, *Actius* was lamentably put to death at old *Rome*. *Valentinianus* also Emperour of the West parts of the world was slaine together with *Horacius*, by certaine souldiers of *Actius*, through the treason

treason of *Maximus*, who aspired unto the Empire, and therefore wrought their destruction, because the wife of *Maximus* had beene ravished by *Valentinianus*, and forced to commit adultery. This *Maximus* married *Eudoxia* the wife of *Valentinianus* against her will. Shee (neither without good cause) took this as a great contumely and reproch, devised every way how to revenge her husbands death (for as she was a woman, so exceeding outrageous for stayning the purity of her vessell, of an intractable mind, her chastity being spoiled, specially by such a one whose cruelty bereaved her husband of his life) she sends to *Libya* unto *Genzerichus*, makes him faire promises, puts him in good hope of prosperous successes, requests him that unlooked for he would invade the Empire of *Rome*, and promised to yeeld all into his hands. This being compassed, *Rome* is taken. *Genzerichus* being a barbarian, of behaviour unconstant, and of little trust, gave no credit unto her words, set the city on fire, caried away the spoile, tooke *Eudoxia* with her two daughters, returned, got him to *Libya* and married *Eudoxia* the elder daughter to his son *Honorichus*. But he sent *Placidia* the yonger daughter together with *Eudoxia* her mother, accompanied with a princely traine unto *Martianus*, hoping thereby to mitigate his wrath and displeasure: for he was offended not a little at the burning of *Rome*, and the abusing of *Valentinianus* the Emperors daughters. *Martianus* afterwards gave *Placidia* to wife unto *Olybrius* a noble man and a Senator of *Rome*, who when the city was taken, fled to *Constantinople*. After the death of *Maximus*, *Avitus* was Emperor of *Rome* the space of eight moneths: when the plague had dispatched him, *Majorinus* the yeare following took the government of the Empire: againe when *Rhecimerus* a *Romane* captaine had procured through treason the death of *Majorinus*, *Severus* became Emperor of *Rome* the space of three yeares.

Rome was taken by *Genzerichus* king of the Vandals.

Maximus.
Avitus.
Majorinus.
Severus.
Anno Dom.
458.

CHAP. VIII.

The death of Martianus the Emperour, and the raigne of Leo: and how the hereticall faction within Alexandria slew Proterius their Bishop, and chose in his roome Timotheus Elurus.

WHILE *Severus* continued his raigne in the Empire of *Rome*, *Martianus* having governed only seven yeares, changed his kingdome, departed to a far more excellent habitation, and left unto his successors a princely example of rule. The people of *Alexandria* understanding of his death, renewed their spite with a farre greater rage and fury against *Proterius*. The people are wont upon light and trifling occasions to raise tumults and sedition, but specially at *Alexandria*: who boldening themselves with their great multitude, being in very deed but raskals and abjects, take upon them like blind bayards great enterprises. And therefore they say that every Iack straw (if it so please him) may give the onset, set the city all on an uprore, draw the people here and there at his pleasure, insomuch that they are not ashamed (as *Herodotus* writeth of *Amasis*) to fight divers times with their shadowes and for matters of no importance at all. In such things this is their disposition, but in other matters not so. The people of *Alexandria* watching the absence of *Dionysius* captaine of the garrison and his abode in the upper parts of *Egypt*, consented together, and chose *Timotheus* surnamed *Elurus* to be their Bishop, who lately had beene a monke, but now one of the priests of *Alexandria*: and after they had brought him into the great Church called *Casars*, they proclaime him their Bishop, though *Proterius* as yet lived and executed the priestly function. *Eusebius* Bishop of *Pelusium*, and *Peter* the Iberian Bishop of *Mainma* were present at the election of *Timothee*, which things are rehearsed by the historiographer, who wrote the life of *Peter*, where also he reporteth that *Proterius* was slaine, not of the people, but by a souldier. For when *Dionysius* being driven with the rumour of the horrible practises committed there, came in post halt to *Alexandria* for to quench the fire flame of sedition; certaine citizens (as it was credibly enformed unto *Leo* the Emperor) through the perswasion of *Timothee*, ran *Proterius* through with a naked sword as he passed by, and fled towards the holy font, tied him with a rope, and trailed him to the foure porches for all men to gaze at him, and there with shouting & laughter they reveale the murthering of *Proterius*. Afterwards they drew his carcasle throughout the city, and burned it to ashes, neither abstained they (like savage and brute beasts as they were) from tasting of his bowels, even as it is manifest unto the whole world by the complaint, which the Bishops throughout *Egypt*, with all the

Martianus the Emperour Anno Dom.
458.

Timotheus *Elurus* Bishop of *Alexandria*.

The lamentable death of *Proterius* the godly Archbishop of *Alexandria*.

Clergie of *Alexandria* beholding the circumstances with their eyes, made (as I said before) unto *Leo* the successor of *Martianus* in the Empire of *Rome*, written in manner as followeth.

Unto *Leo*, the vertuous, religious, victorious by the testimony of God himselfe, and triumphant Emperor; the complaint made by all the Bishops throughout your province of *Egypt*, and by the Clergy of your chiefeſt and moſt holy Church of *Alexandria*.

Seeing the divine and celeſtiall grace of God (moſt holy Emperor) hath ordained your highneſſe as a Jewell and treaſure for mortall men: you ceaſe not (we ſpeake unfainedly) immediately and next after God, continually to provide for the ſafety & profit of the Common-weale. In a while after they ſay. When the peace which raigne among the godly people, both here with us and within the city of *Alexandria*, was removed out of the Church of God, *Timotheus* then being a Priest, immediately after the councell of *Chalcedon* was diſſolved, onely with foure or five Bishops, together with a few Monks, fell from the faith, and devided himſelfe from the Catholick Church. Theſe his companions were infected with the pernicious doctrine of *Apollinarius*, and the peſtilent error of *Timothee* himſelfe: all they were then depoſed of their prieſtly dignity (according unto the canon of the Church) both by *Proterius* of worthy memory, and the councell of Bishops held in *Egypt*, and alſo exiled by the Emperours, whoſe diſpleaſure they had procured. Again after a few lines. The ſame *Timothee*, at what time *Martianus* the Emperor of famous memory changed this fraile life for bliſfull reſt in the celeſtiall paradise, ſticked not moſt impudently to revile him with railing and opprobrious ſpeeches, as if he had bene ſubject to no law: he ſtaggered not, like a ſhameleſſe caytiſſe, at accuſing the ſacred and generall aſſembly of Bishops which met at *Chalcedon*: he led after him a rable of thoſe that make ſale of all things, and ſeditious people: he ſet up himſelfe againſt the holy canons, the decrees of the Church, the Common-wealth and lawes: he intruded himſelfe into the holy Church of God, which had both a Paſtor and a teacher, to wit, our moſt holy Father and Archbiſhop *Proterius*, as he celebrated the wonted myſteries, and offered up the ſacrifice of prayer unto *Chriſt Ieſus* the Saviour of us all, for your holy Empire, & for your Chriſtian & religious pallace. Again they ſay. The next day after, as *Proterius* the moſt holy father executed (as the manner is) the function of a Biſhop, *Timotheus* took unto him two Bishops depoſed of their dignities with ſome baniſhed prieſts, as we ſaid before, and was conſecrated Biſhop by two of them, when as none of all the Catholick Bishops throughout the province of *Egypt* (as the uſe is in conſecrating the Biſhop of *Alexandria*) was preſent: and ſo tooke poſſeſſion (as he perſwaded himſelfe) of the Archbiſhops chaire; but verily it was nothing elſe ſave plaine whoredome againſt the Spouſe of *Chriſt*, and the Church of God, which had an huſband of her owne, that celebrated therein the holy myſteries, and governed the ſame according unto the canons of the Church. When they had enterlaced a few lines, they went on as followeth. Blessed *Proterius* could do no other than (as it is written) give place unto wrath: and to the end he might eſcape the fury of ſuch as ran headlong to diſpatch him out of the way, he made his refuge unto the reverent Font: the which place of all others, yea the barbarians and brutiſh people being altogether ignorant of the vertue and grace which iſſueth thence, are loth to prophane. Yet theſe men purpoſing to performe in deed that which from the beginning they had deviſed for *Timothee*, ſaved not the life of *Proterius*, no not in thoſe privileged places of the temple: revered not the religious place: honored not the time (for it was on the high feaſt of *Eaſter*) ſtood in no awe of holy prieſthood, which is a mediation betweene God and man: ſlew him being innocent and diſpatched with him ſixe others for company. They brought with them the wounded carcaſſe, drew it throughout the city. they ſet it out piteouſly to be ſcorned at, they cruelly rent with the laſh of the whip the ſenceleſſe corps, they unjoynted the members throughout the body, neither refrained they (after the manner of brute beaſts) from taſting of his bowels, whom they lately tooke for a Mediator betweene God and man. Laſt of all, that which remained they burned to aſhes, ſcattering and hurling into the aire the aſhes thereof, exceeding therein the ſavageneſſe and cruelty of brute beaſts. The author and ringleader of all theſe miſchiefes was *Timotheus*, *Zacharie* who diſcourſed in like ſort of theſe things, being perſwaded as it is like with the letters of *Timothee* which he wrote unto *Leo*, reporteth many other things to have happened, and that through the miſdemeanure of *Proterius*, who made much ado (as he ſaith) and great troubles in *Alexandria*: and that the people wrought not all thoſe miſchiefes, but

certaines

certaine desperate souldiers, and that the Emperour *Leo* sent thither *Stelas* to chastise them for their lewdnesse.

CHAP. IX.

How Leo the Emperour wrote letters throughout the world for to understand what was best for him to doe touching the election of Timotheus Ælurus; and the councill of Chalcedon.

LEO the Emperour when he had demanded the advise of the Bishops throughout the Roman Common-weale, and other godly men likewise that were renowned for monasticall discipline, concerning the councill of *Chalcedon*, and the consecration of *Timotheus* surnamed *Ælurus*; he wrote generally unto all men, and sent with all copies of the supplications exhibited unto him both by the favourers of *Proterius* and the faction of *Timothee*. The letters he sent every where contained such a forme as followeth.

The copie of the godly letters of Leo the most vertuous Emperour unto Anatolius Bishop of Constantinople, with all other Archbishops and Bishops wheresoever.

LEO Emperour and Cæsar, vertuous, victorious, triumphant, chiefe Lord, most noble Augustus, unto Anatolius the Bishop sendeth greeting. It was ever our desire, that both all the most holy and Catholick Churches, and moreover the cities subject unto the Romane dominions should enjoy peace and tranquillity, and that nothing should befall them, which might molest their quiet estate. What stirre there was of late risen at *Alexandria*, we are sure thy holinesse knoweth full well; but to the end thou maist understand the whole, and the occasion of so great a tumult and burlyburly, we have sent unto thy fatherhood the copies of the complaints and supplications exhibited unto our Highnesse, against *Timothee*, both by the most holy Bishops and Priests of the aforesaid city and province of *Egypt*, after their comming unto the princely city of *Constantinople*, as also such supplications as certaine citizens sent from *Timothee* out of *Alexandria* unto our campe, have delivered unto us: to this end and purpose, that thou maist perfectly know what *Timotheus* hath practised, whom the people of *Alexandria*, the worthiest personages, the citizens and shipmasters requested to be their Bishop, and what other things were contained in the supplications, and moreover touching the councill of *Chalcedon* a corzie unto divers mens consciences, as the complaints here within inclosed do declare. Wherefore our will is that thy holinesse do assemble all the the religious and Catholicke Bishops which presently remaine in this princely city, and with them, all the sacred Senate of Clergy men (for our principall care is to deliver *Alexandria* from tumults and sedition to peace and quietnesse) that after the sifting and exquisite handling of all controversies, we may learne what your opinion is of the aforesaid *Timothee* and the councill held at *Chalcedon*; laying aside all feare of man, all spite and favour, having only the feare of Almighty God fixed before your eyes (you remember I am sure, that for these things you shall render an account before the majesty of God) that we being certified by your letters of all the premises, may publish such an edict as shall be agreeable unto the same. These were his letters unto *Anatolius*. The Emperour wrote other letters differing very litle in stile from the aforesaid, both unto other Bishops, and unto other famous men, who then (as I said before) led a poore life, and had not wherewithall to maintaine themselves, of which number was *Simeon* (above mentioned) the first that ever made his abode in a pillar, and found out that kind of mansion; the rest were *Baradatus* and *Iames*, learned men of *Syria*.

*Simeon.
Baradatus.
Iames.*

CHAP. X.

The censures and answers of divers Bishops, and of holy Simeon unto the aforesaid letters of the Emperour.

FIRST of all, *Leo* Bishop of old *Rome* wrote in defence of the councill of *Chalcedon*, and disallowed the election of *Timothee*, as an act contrary to the canons of the Church: the which epistle of *Leo*, the Emperour sent by one of his trusty messengers unto *Timothee* Bishop of *Alexandria*: to whom *Timothee* wrote back againe, reprehending both the councill of *Chalcedon*, and the epistle of *Leo*. The copie of these epistles is to be seene in the letters

Leo Bishop of Rome.

*Timotheus
Ælurus the
hereticall Bi-
shop of Alex-
andria.
Amphilochius
Bishop of Sida.*

*The epistle of
Simeon that
dwelled in a
pillar unto
Basilus Arch-
bishop of An-
tioch.*

which *Leo* the Emperor wrote generally unto all men, but I omitted them, least I should weary the Reader with interlacing too many of such kind of writings. Moreover other Bishops in like sort maintained very earnestly the canons of the council of *Chalcedon*, and condemned with one voice the consecration of *Timothee*. But *Amphilochius* Bishop of *Sida* alone of all the other Bishops wrote an epistle unto the Emperor, wherein he inveyed bitterly at the election of *Timothee*, yet approved not the councill of *Chalcedon*: which things are laid downe in writing by *Zacharie Rhetor*, together with the epistle of *Amphilochius*. *Simeon* also a man of worthy memory, wrote touching the aforesaid controversies two epistles, one unto *Leo* the Emperor, another unto *Basilus* Bishop of *Antioch*: of both which, the Epistle written unto *Basilus* being but very briefe, I think best to lay downe for the loving Reader, it was as followeth. Unto the most religious, most holy and dearly beloved of God, my lord *Basil the Archbshop*, *Simeon an humble sinner sendeth greeting in the Lord. Now we may very well say: Blessed be God, which hath not turned away our petition, neither withdrawne his mercy from us miserable sinners. When I had perused the letters which your Holinesse sent unto me, I fell into an admiration of the singular care and piety of our most holy Emperor revealed and made manifest unto the world by the affection he bare not only unto the holy fathers, but also by the zeale he shewed unto the faith confirmed by them. But this commeth not of our selves, it is, as the holy Apostle writeth, the gift of God, who by the meanes of your prayers granted unto him so prompt and willing a mind. Againe after a few lines he saith: Wherefore I, being an abject and vile creature, as it were the untimely birth of the monks, signified unto our Emperour what I my selfe thought of the creed laid downe by the six hundred and thirty holy fathers, which assembled at *Chalcedon*, affirming that I held with that faith published no doubt by the instinct and motion of the Holy Ghost. For if our Saviour be in the midst of two or three gathered together in his name, how can he chuse but be present at the assembly of so many holy fathers, seeing the Holy Ghost hath beene with them from the beginning? After this againe: Wherefore be of good cheere and defend stoutly the true faith, in such sort as *Iesus the sonne of Nave* servant of the Lord of hosts, governed and defended the people of *Israel*. I beseech you salute from me all the Clergy of your province, with the holy and faithfull people.*

CHAP. XI.

The banishment of Timotheus Ælurus Bishop of Alexandria, and the election of Timotheus Salofaciolus: of Gennadius and Acacius Bishops of Constantinople.

*Timotheus
Ælurus.
Timotheus
Salofaciolus.
Anatolius.
Gennadius.
Acacius.*

After the things aforesaid, *Timotheus* surnamed *Ælurus* was banished *Alexandria*, and enjoined to make his abode at *Gangrena*: wherefore the people of *Alexandria* chose *Timotheus* (whom some called *Basilicus*, some other *Salofaciolus*) to succeed *Proterius* in the Bishoprick. When *Anatolius* had departed this life, *Gennadius* governed the Bishoprick of the princely city of *Constantinople*: after him succeeded *Acacius* master of the Hospitall or Colledge of *Orphans*.

CHAP. XII.

Of the earthquake which happened at Antioch three hundred forty seven yeares after that which was in the time of Trajan.

*Anno Dom.
459.*

IN the second yeare of *Leo* the Emperors raigne, there was such a marvellous great earthquake and shaking of the foundations at *Antioch*, that it cannot sufficiently be described. Before it began, certaine people that were borne within the city waxed mad, raved above measure, and seemed unto us farre to exceed all furious rage of brutish fiercenesse and cruelty, as a preamble forerunning so great a calamity. This grievous earthquake happened in the five hundredeth and sixth yeare after the city was called *Antioch*, the fourteenth day of the moneth *Gorpheus*, after the *Romans*, *September*, about the fourth houre of the night, three hundred forty seven yeares being expired after the earthquake under *Trajan*. That earthquake was an hundred fifty and nine yeares after the granting of the charter and incorporation of the city: but this fell in the raigne of *Leo*, the five hundredeth and sixth yeare, as the historiographers who diligently described the circumstances thereof have left us in writing. It turned upside downe in manner all the buildings of this new city, being well peopled, without

without a wast corner, or ruinous peece of building, but all adorned and gorgeously set forth by the bountifullnesse of the Emperours, contending among themselves successively who should passe other. Moreover as ye go in, the first and second lodgings of the pallace were overthrowne, the rest standing up with the bath adjoyning thereunto, which bath a foretime served to no use, yet then of necessity by reason the other baths went to ruine, supplied their want, and stood the city in great speed. The portly gates of the pallace, the place called the *four porches*, the utter turrets and galleries nigh the gates where their stage playes were kept, and some porches that came out thence, some part of the baths of *Trajan*, *Severus*, and *Adrian*, the adjoyning *Ostracina*, together with the porches, and *Nymphaeum* were turned downe to the ground; all which *John Rhetor* hath largely discoursed of. He saith further that in consideration of the premises, the Emperor forgave the city a thousand talents of gold of the tribute which they payd him, and released such citizens as sustained losse, of their rent; last of all, that he took upon him, to repaire the publique edifices.

CHAP. XIII.

Of the fire that raged at Constantinople.

Here fell moreover at *Constantinople* a calamity not much unlike the former, nay far more grievous, it began in that part of the city which lay to the sea, and is called the *Oxe street*. The report goeth that a despitefull and wicked divell in the forme of a woman, or a poore woman through the instigation of the divell (both is reported) went about the time of candle-lighting, with a candell in her hand, unto the market for to buy some salt-fish, left her candle upon a stall and went away. That the flame of the candle took hold on towe, made an exceeding great fire, consumed in a moment the building that stood in the market place, it took hold also of the houses that were next, not only such as easily might be set on fire, but also the stony buildings and burned them to ashes. They say this fire lasted the space of foure daies, no man was able to quench it, it flashed throughout the midst of the city, consumed from the North part to the South end all houses, five furlongs in length and fourteene in bredth, left no building either publique or private, no pillars, no stony arches or vaults in all that time and in all that compasse unburned to the foundation, but to have pierced the flint stone and hard mettrall as if it had beeee stubble or straw. On the North part of the city where the haven lieth, this lamentable destruction reached from the *Oxe street* (so is the place called) unto the old temple of *Apollo*: in the South side from the haven of *Julian* unto temple of *Concorde*, in the midst of the city from *Constantines* market unto the market of *Taurus*, a pitifull shew and dreadfull to behold. The goodly places and gorgeous high buildings that had been within the city, the costly carved timber yeelding heretofore great majesty unto the eye of man, both publique and private, were then become like craggie hils and rocks that no man could passe through, confused heaps of filth and all kind of stufte full of deformity, that the owners themselves could not discern the bounds of their possession, nor say this or that place stood thus before the fire consumed them.

CHAP. XIII.

Of sundry calamities that raigned in divers countreys.

About the same time when the *Scythian* war, waged with the *Romans* which inhabited the Esterne parts of the Empire, waxed hot; *Thracia*, *Hellepontus*, and *Ionia* were wonderfully shaken with earthquakes: no lesse were the fifty Iles called *Cyclades*, in the sea *Aegeum*, *Cnidos* in *Caria* and *Coo*, so that many of their buildings were overthrowne to the ground. *Priscus* moreover writeth, that there fell at *Constantinople* and in *Bitynia* such stormes of raine and water, that for the space of three or foure daies it powred downe like whole streames and floods, beate downe the hils and mountaines with the violence thereof and made them plaine valleys: that the villages were all on flote and in danger of drowning: that in the lake *Boan* not farre from *Nicomedia*, by reason of the filth and kind of baggage which the water brought thither, there were scene Ilands. But these things came to passe in a while after.

CHAP. XV.

The marriage of Zeno and Ariadne.

Leo the Emperor gave *Ariadne* his daughter to *Zeno*, made him his son in law, who of a child was called *Aricmesus*; yet being married he got that name of a nobleman of *Isauria*, that had beene of great honour and renowne. How this *Zeno* attained unto great estimation, and upon what occasion *Leo* preferred him before all other, *Eustathius Syrus* hath left us in writing.

CHAP. XVI.

Of Anthemius that became Emperor of Rome, and also of such as succeeded him.

Anthemius.

A*nthemius* at the request of the *Roman* Embassadors inhabiting the West (which were sent in Embassage unto *Leo* the Emperour, abiding at *Constantinople*) was sent to be Emperor of *Rome*, to whom *Martianus* the Emperor had given his daughter in marriage. *Basiliscus* also the brother of *Berina* the wife of *Leo* was made captaine over a great army of chosen souldiers, and sent against *Genzerichus*: al which circumstances *Priscus Rhetor* hath exquisitely handled, and not onely these things, but also how *Leo* conspired the death of *Aspar*, whom he himselfe had made Emperor, as the reward of honour he advanced him unto, and slew with him also his sons *Ardaburius* whom he had made *Cesar*, and *Patricius*; to the end he might skorne at the insolency and ignorance of *Aspar* their father. When *Anthemius* who governed the Empire of *Rome* five yeares, was slaine, *Olymbrius* was by *Rhecimerus* proclaimed Emperor: after the dispatching of him, *Glycerius* was created Emperor; he reigned five years and was deposed by *Nepos*, who stept in his roome, and made *Glycerius* Bishop of *Rome* at *Salone* a city in *Dalmacia*. *Orestes* put *Nepos* beside the Empire: after *Orestes*, his son *Romulus* surnamed *Augustulus* was the last Emperour of *Rome*, of the thousand three hundred yeares after the raigne of *Romulus*. When he departed this life, *Odoacer* governed the *Roman* Common-weale, who refused the name of an Emperour, and would have himselfe to be called a King.

*Olymbrius.
Glycerius.
Nepos.
Orestes.
Romulus.
Augustulus.
Odoacer.*

CHAP. XVII.

The death of Leo the Emperour, of yong Leo that came after him, likewise of Zeno his father and successor.

*Anno Dom.
479.*

About that time *Leo* the Emperor, having reigned seventene yeares, deposed himselfe of the Imperiall scepter at *Constantinople*, and placed *Leo* that was of tender yeares, the sonne of *Ariadne* his daughter and of *Zeno*, in the Empire. After him came *Zeno* the father of *Leo* the yonger to be Emperour, the son in law of *Leo* the elder, and this he obtained through the procurement of *Berina* the wife of *Leo* the elder: in a while after when yong *Leo* had departed this life, *Zeno* reigned alone. But all whatsoever he did during his raigne, or what other men did against him and what things happened in his daies, we purpose by the helpe of God to discourse in the next book following.

CHAP. XVIII.

*The translator
unto the Reader.*

A summary recitall of all the acts of the councill held at Chalcedon, briefly handled before by Evagrius in the 4. Chapter of this 2. book, where he promised to referre the Reader for further knowledge unto the end of this 2. book, and now he performeth it with a large and ample discourse. Marvell not at all gentle Reader though he repeate here certaine things which he layd downe before. As I find them in the Greeke, so thou hast them in English, he beginneth thus.

P*ascasianus* and *Lucentius* Bishops, and *Boniface* Priest supplied in this councill the absence of *Leo* Bishop of old *Rome*: *Anatolius* also Bishop of *Constantinople*, *Dioscorus* Bishop of *Alexandria*, *Maximus* Bishop of *Antioch*, *Iuvenalis* Bishop of *Ierusalem* with their severall Clergy were present at the council. There sate with them the chiefe Senators, unto whom the substitutes of *Leo* said, that *Dioscorus* ought not to sit in the councill with them, that *Leo* their Bishop had charged them no lesse, and if they would not yeeld unto it, that they would leave the Church and bid them farewell. When the Senators demanded what crimes *Dioscorus* was to be charged withall? their answer was, that he who contrary to

to all right and honesty played the part of a Judge, was to abide the sentence of judgement himselfe for the censure he had pronounced of others. These things being spoken, and Dioscorus also being appointed to stand in the midst, Eusebius Bishop of Dorileum requested that the supplication he had sent unto the Emperour might be openly read in their hearing, and withall he added these words: *I protest unto you that Dioscorus hath injured me not a little, he hath also brought our religion into great infamy, he procured the death of Flavianus the Bishop, and wrongfully deposed him together with me. Cause I beseech you, my supplication to be read.* When he had made an end of speaking, his supplication was read, containing such a forme as followeth.

The humble supplication of Eusebius Bishop of Dorileum, exhibited unto the most vertuous Emperors, requesting he may be heard pleading both for himselfe, for the Catholicke faith, and for Flavianus Bishop of Constantinople.

IT behoveth your Majesties (most noble and puissant Emperours) to provide carefully for the quietnes of all your loving subjects, and to defend from suffering injuries both all other men, and especially the sacred Senate of priesthood. And herein verily the divine God-head, which granted unto you the rule and domination of the whole world, is truly honoured. Wherefore seeing the Christian faith, and we our selves also have been oppressed and diversly molested with extreame wrong by Dioscorus the most reverend Bishop of the most noble city of Alexandria, we are come unto your wonted clemency most humbly to crave justice at your hands. The occasion of our complaint is as followeth. In the councill lately held at the famous city of Ephesus (I would to God it had never beene called together, then had it not brought into the whole world such horrible mischiefe and hurliburly) the aforesaid Dioscorus who trod right and reason underfoot, who set the feare of God farre out of his sight, who maintained one and the same absurd opinion with Eutyches that vaine and hereticall varlet, who of a long while revealed not unto many the venom of his cankered stomacke, yet bewrayed himselfe in processe of time, partly by occasion of the crimes we laid to Eutyches his charge, and partly also by occasion of the sentence which Flavianus the Bishop of worthy memory pronounced against him; gathered together a great multitude of seditious persons, raised with his money no small power, laboured as much as lay in him to overthrow the Catholicke religion and godly faith of the ancient fathers, and to establish the blasphemous opinion of Eutyches the Monke, whose opinion was ever condemned of the holy Fathers, from the Apostles times unto this day. Wherefore seeing the hainous offences he committed, both impudently to the derogation of the Christian faith, and uncharitably against us, be of no small importance; we are most humbly to crave upon our bare knees of your graces, and to request that by vertue of your authority the most reverend Bishop Dioscorus may be enjoined to answer unto such crimes as we have laid to his charge, to wit, unto such practises of his, and records, as he brought forth against us in the holy councill, whereby we shall be able plainly to prove that he is estranged from the Catholicke faith, that he maintaineth an opinion which is nothing else but blasphemy it selfe: that he both deposed us unjustly, and injured us diversly besides. We beseech you moreover to vouchsafe the sending of your gracious letters unto the holy and generall councill of the most godly Bishops, to the end both our doings and his may indifferently be heard, and that your Highnesse may be certified againe of all that is handled by the councill, hoping that therein we shall please our immortall head Christ Iesus. If we may obtaine (most holy Emperours) this our humble sute at your Majesties hands, we will not cease day and night to pray for the prosperous state of your Empire, and the continuance of your raigne. The canons concluded upon by the Bishops in the second councill of Ephesus were openly read at the request as well of Dioscorus as of Eusebius, where it appeareth that the Epistle of Leo was not read at all, yea though some had spoken of it againe, and againe. Dioscorus being demanded why it was not read, answered for himselfe, that he had moved the Bishops and that oftentimes to do it: Iuvenalis Bishop of Ierusalem, and Thalassius Bishop of Casarea in Cappadocia, who together with Dioscorus chalenged unto themselves authority in the council of Chalcedon, required that it should be read and revealed. Iuvenalis avouched and said plainly that the Emperor admonished Dioscorus by his letters to read the epistle of Leo, yet after ward that there was not a word spoken of it. Thalassius pleaded in like sort for himselfe, that he hindred not the reading of it, and that he had not so much authority of himselfe as to command the reading of it. Wherefore the acts of the councill being read,

The supplication of Eusebius Bishop of Dorileum exhibited unto Valentinianus, and Martianus the Emperors,

some

The heresie
of Eutyches.

The Bishops
of the East
crieth thus a-
gainst *Diosco-
rus*.

some of the Bishops espied therein certaine fained and counterfeit hands, and among the rest *Steven* Bishop of *Ephesus* was demanded of the councell, who they were that subscribed with exceptions? he made answer that *Julian* (who afterwards was made Bishop of *Lebicum*) and *Crispinus* had done so: nevertheless that such as subscribed at the request of *Dioscorus*, suffered it not so to stand, but wrung the fingers of such as wrote, and directed their pens, to their great shame and infamy. In the end *Steven* confessed that the deprivation of *Flavianus* was ratified with subscriptions the same day. For *Acacius* Bishop of *Ariarathia* compelled all the Bishops by force, and made them of necessity to subscribe unto a blanke, molesting them infinitely with souldiers, who stood by with naked swords ready to dispatch them, if they yeelded not. Againe they read another accusation, whereunto *Theodorus* Bishop of *Claudinopolis* made answer that there was no such thing spoken. As they proceeded on still in reading the acts of the councell, where any thing was motioned which concerned *Eutyches*, and such as affirmed that the flesh of God our Lord and Saviour *Iesus* Christ came downe from heaven, they brought forth the records of the councell, where *Eusebius* had answered, that *Eutyches* had said in deed from heaven, but not to have added whence he took it: that *Diogenes* Bishop of *Cyzicum* urged him at that time, in this sort; *Tell us then whence tooke he flesh?* but that they were not suffered to reason further thereof. After all this they brought forth the records. Then *Basilus* Bishop of *Seleucia* in *Isauria* said: I adore our one Lord *Iesus* Christ the Son of God, only God the word, who after his incarnation and the uniting together of the divinity and humanity is thought to consist in two natures. The Bishops of *Egypt* cried out against this in such sort as followeth: *Let no man divide him into parts that cannot be parted. We must say there is one son, not two sons.* Then the Bishops of the East cried: *Cursed be he that parteth Christ, cursed be he that divideth him.* The same records did testifie that *Eutyches* being asked whether he thought that Christ had two natures; made answer that according unto his knowledge before the conjunction of his divinity and humanity together, Christ consisted of two natures, but after the uniting of them to have had in him but one nature. And that *Basil* said then: if he confesse not that there were two natures after the conjunction of the natures which can be neither separated, nor confounded, then bringeth he in both a confusion and a commixtion: but if he say that the divinity being incarnate put on humanity, and so understand the incarnation in such sort as *Cyril* doth, then saith he no other then we do. For the divinity which was with the father is one thing, and the humanity which he took of his mother is another thing. When the councell demanded of them why they had subscribed to depose *Flavianus*; the records do declare that the Bishops of the East cryed out: *we have all done amisse, and therefore we all crave pardon.* Againe going forwards in perusing of the records, it appeared the Bishops were asked why they admitted not *Eusebius* into their company and conference, when he requested it of them; whereunto *Dioscorus* answered that *Elpidius* brought letters to warne them, & that he proved unto them how *Theodosius* the Emperor charged them they should not permit him to come into the counel; the acts do witnes that *Invenalis* made the same answer. *Thalassius* said that such things as the Emperors had condemned, were of no force & authority after the condemnation, neither was this any defence of the faith. Whereupon the records do declare that *Dioscorus* reprehended their doings with these and such other like words: I pray you what manner of canons are now observed? When *Theodorus* came in among them, it is reported the Senate should say, that he came in for an accuser: and that *Dioscorus* answered, he was to take the roome of a Bishop. The Senate then replied, that both *Eusebius* & *Theodorus* were to stand in the roome of accusers, no otherwise then *Dioscorus* was to stand at the barre and to be arraigned. All the acts of the second councell held at *Ephesus* were read, and the sentence which they had pronounced against *Flavianus* and *Eusebius*, untill they came to a certaine clause, at the hearing whereof, *Hilarinus* the Bishop began to speake. The Bishops of the East and such as were of their side, cried: *Let Dioscorus be accursed. In the very same houre Christ deprived Dioscorus, when Dioscorus deposed Flavianus. O holy Lord, we beseech thee chastise thou him, and thou O Catholicke Emperour, be revenged on him: God grant Leo may live many yeares, God send the Patriarch a long life.* Last of all when the acts were read, which declared that all the Bishops assembled at *Ephesus*, had subscribed unto the deprivation of *Flavianus* and *Eusebius*; the most sage and worthy Senators say as followeth. *The next day after when the councell advised themselves somewhat better, we perceive that they reasoned more exquisitely of the true and Catholicke faith. Wherefore seeing that Flavianus the Bishop of*

worthy

worthy memory, and Eusebius the most reverend Bishop of Dorilaum, were found not to have erred in the faith, after we had searched the acts and decrees of the council, and also by the report of such as were chiefe in the council, and therefore unjustly to have beene deposed (for they confessed themselves foully deceived, and wrongfully to have deprived Flavianus and Eusebius.) It seemeth good unto us, and no doubt God approveth the same, that Dioscorus the most reverend Bishop of Alexandria (if it so please our Lord the Emperor) Juvenalis the most reverend Bishop of Ierusalem, Thalassius the most reverend Bishop of Casarea in Cappadocia, Eusebius the most reverend Bishop of Armenia, Eustathius the most reverend Bishop of Berytus, and Basilus the most reverend Bishop of Seleucia, in Isauria (who were then of authority and chiefe of the Council) should be punished alike, deposed of their Bishopricks, by the censure and judgement of the council as the canons of the Church do require, and be at the Emperours pleasure. When their sentence was read, the Bishops of the East cried: That judgement is just: Then the Bishops of Illyrium said with lowd voices: We have all done amisse, and therefore we all crave pardon. And when the Bishops of the East cried againe: That sentence is just, Christ deposed the murderer, Christ revenged the quarrell of the martyrs; the Senators commanded that every one of the Bishops then present should write his faith severally: perswading themselves of a surety that the most holy Emperor beleevd according unto the forme of faith published at Nice by three hundred and eightene Fathers, and agreeable unto the creed framed at Constantinople, by a hundred and fifty Bishops, and no otherwise then the Epistles of the holy fathers, Gregorie, Basil, Hilarie, Athanasius, Ambrosius, and the two Epistles of Cyril read in the first council of Ephesus have directed him: and that Leo the most reverend Bishop of old Rome, deposed Eutyches for the contrary. After the breaking up of this session in such fort as you heare, when the holy Bishops had met againe and sate together, Eusebius Bishop of Dorilaum exhibited unto them bills of complaint, both in his owne name and in the person of Flavianus, where he charged Dioscorus that he maintained the same heresie and opinion with Eutyches, and that he had deposed them of their priesthood. He added moreover that Dioscorus had falsified the records by laying downe certaine words which were not at all uttered in the council then assembled together: that through wiles and craft he had procured blanks for them to subscribe unto. He made sute unto them againe, that all the acts and canons of the second council held at Ephesus by their sentence and authority might be abrogated: that they would restore them unto their priestly function: that they would accurse the detestable doctrine of Eutyches, and last of all he requested that after the reading of the records, his adversary might be brought before the council. When this was granted, Acacius the head notary stood up and said that he had beene with Dioscorus as with the rest, and that Dioscorus had answered him, that his keepers would not licence him to come unto the council. It was said moreover that Dioscorus was sought for before the council sate and could not be found, and that Anatolius Bishop of Constantinople should answer, he should both be warned and come unto the council. This being done, such as were sent unto him returned, bringing word from Dioscorus: My keepers will not let me come, if they will licence me let them speake: but when the messengers replied, that they were sent not unto the masters of the ward, but unto him, the report goeth he answered thus: I am ready to come unto the holy and generall council, but I am staid. Himerius added unto these sayings, how at their returne from Dioscorus, Boetius met by the way the master of the holy offices, and that Bishops accompanied him againe as he went unto Dioscorus, and that they had brought with them in paper some part of their conference, the which notes being read, declared that Dioscorus made them this answer: When that I ponder this matter with my self, & perceive how availeable it is for me, take this answer: seeing the most reverend Bishops which sit in the Council have decreed many things after the often conferences they had with severall men, and that I now am called to the second sitting, for to revoke such things as were spoken of before: my request is, that the most reverend Bishops and holy Senate, which were present at the first session, be now also at the second, that the same things may now the second time be exquisitely handled. The records do declare that Acacius replied unto him againe in this sort. The holy and worthy Council hath not therefore commanded your Holinesse to come unto them, to the end such things as were decided in the presence of the most reverend Bishops and holy Senate, should be called in againe, but sent us purposely unto you, that you should come unto the Council, and that your Holinesse should not be absent from them. Dioscorus said unto him againe as it is recorded: You told me already that Eusebius gave up unto the Council bills of complaint; well, I request you once againe,

The Senators gave their sentence in these words.

Where it appeareth that lay men were of great authority in the councils.

The frivolous answer of Dioscorus.

Acacius.

again, that my cause may thoroughly be knowne and examined in presence of the Presidents and Senate. After the recitall of other things to and fro, with other circumstances, they sent again unto *Dioscorus*, requesting him to be present at the Councell, who wrote his answer in paper, afterwards they returned and read it thus before the Councell. *I signified of late unto your Holinesse that I was sicke; therefore I crave that the most worthy Presidents and holy Senate will be present at the handling and deciding of my causes. And because my sicknesse increaseth, therefore I defer my comming.* The records do declare that *Cecropius* hearing that answer, said thus unto *Dioscorus*: Why sir, hitherto yee made no mention of sicknesse, and will yee now be sicke? yee should have satisfied the canons of the Church. *Dioscorus* turned unto him, I told you (saith he) once already that the Presidents shall be there for me. With this *Ruffinus* Bishop of *Samosata* said unto *Dioscorus*: look whatsoever is called into controversie, it is decided according unto the canons of the Church, and therefore he that commeth unto the Councell may speake freely what pleaseth him. *Dioscorus* being therein perswaded, *Iuvenalis* and *Thalassius* came thither. *Eustathius* uttered such things as were to no purpose, whereunto as it is recorded, *Dioscorus* made answer, and requested of the most religious Emperour that the Presidents and such as had given judgement with him in the Councell, should be sent for thither. The messengers that were sent unto him, answered him againe, that *Eusebius* complained upon him alone, and that it needed not according unto his motion, to cite all to appeare. *Dioscorus* replied, that by right as many as were Judges with him in the Councell should be present, that *Eusebius* had no private action against him, but onely an accusation against such things as they had all decided and judged. When the Legats urged him with the same, *Dioscorus* answered: *I told ye once what ye may trust to, I know not what I should tell you againe.* After relation of the aforesaid, *Eusebius* Bishop of *Dorileum* protested that he charged no man with ought save *Dioscorus* alone, and requested that *Dioscorus* might be called the third time. *Asinius* interrupted him and said: that there came of late unto the Councell certaine men of *Alexandria* (as they named themselves) of the Clergy, together with some of the Laity, and preferred bills of complaint against *Dioscorus*, and as they stood at the Church doores where the Councell sate, there to have made an exclamation: that first of all *Ischyrianus* Deacon of the same Church; there followed him *Athanasius* the priest, *Cyrils* brothers son, and that last of all *Sophronius* charged him with blasphemy, bribery, and extortion. *Dioscorus* being called the third time, and came not, the Legats brought the councell his answer in these words: *I have answered your Holinesse so sufficiently a'ready, that I have now no more to say unto you.* When the Legats dealt earnestly with him for to come, he would give them no other answer. Then *Pascasianus* said: *Dioscorus* is now the third time cited to appeare and comes not, no doubt his owne conscience doth accuse him; what deserveth he I pray you? All the Bishops made answer, that he incurred the danger of the canons of the Church. *Proterius* Bishop of *Smyrna* said: when holy *Flavianus* was flaine through his procurement, he was not punished according to his deserts. Last of all the Legats of *Leo* Archbishop of *Rome*, spake in the councell as followeth. *The heinous offences which Dioscorus late Bishop of the noble city of Alexandria committed against the canons of Counsels, and the Ecclesiasticall Discipline, are thoroughly knowne of us all, partly by sifting out such things as were heard in the former session, and partly also by examining such things as we decided this day. And that we may omit many other things, this man of his owne authority contrary to the canon of the Church received Eutyches into the communion, an hereticke of the same opinion with him, and one that was justly depofed by his owne proper Bishop, to wit, the most holy father and our Bishop Flavianus: and this he did before he shewed his face in the Councell which he held with the most holy Bishops at Ephesus. But the Apostolicke see pardoned the Bishops, because they were constrained against their wils to do that which they did: who yelded themselves unto this present houre both to *Leo* the most holy Bishop, and to the whole sacred and generall assembly of Bishops, and therefore as men of one opinion wish him, he received them into the communion. As for this Dioscorus, he ceaseth not as yet to glory of the things for the which he ought to mourne, lament, and lye groveling upon the ground in sackcloth and ashes. Not only this, but also he forbade the reading of holy Pope *Leo* his Epistle written unto *Flavianus* of godly memory, yea being oft intreated of the Legates, nay when he himselfe had promised with an oath that he would procure it to be read. The default in not reading of which Epistle hath beene an offence and hinderance unto the holy Churches under heaven. And though he was privy to such lowd practises, yet have we assembled*

The conditions of *Dioscorus*.

The substitutes of *Leo* Bishop of *Rome* gave this sentence against *Dioscorus* in the councell of *Chalcedon*.

assembled together to the end we might deale somewhat favourably both with him for all his former lewdnesse, and also in like sort with the other godly Bishops which were not of equall authority with him in judgement. But seeing his latter misdeameure exceeded his former impiety, (for he sticked not to excommunicate Leo the most holy and most religious Archbishop of Rome: but also when the shamefull bills were exhibited against him, and he himselfe being cited once, twice, and the third time, as the canon of the Church hath commanded, by the godly Bishops, to appeare before the Councell, yet would he not come, for his own conscience accused him, but entertained contrary unto law such as were justly deposed by diuers Councells, and set at naught sundry constitutions of the Church, condemning as it were himselfe with his owne doings:) seeing I say these are found to be his latter practises, Leo the most holy Archbishop of great and old Rome, by us, and this sacred assembly, together with the most blessed Apostle Saint Peter, who is the rocke, the ground of the Catholicke Church, and the foundation of the true faith, bereaved him of all dignity that belongeth to a Bishop, and deprive him of the priestly function. Wherefore let this holy Councell give the sentence of Dioscorus (of whom we have hitherto spoken) according unto the canons of the Church. When Anatolius, Maximus, with the rest of the Bishops (those onely excepted whom the Senators had deposed with Dioscorus) had confirmed the aforesaid sentence, the Councell certified Martiannus the Emperour of their decrees, and sent a deprivation unto Dioscorus in such sort as followeth. Because thou hast despised the holy canons of the Church: Because thou hast not obeyed this holy & generall council: Because thou art moreover convinced of many other hainous crimes: Because thou being thrise called of this famous assembly, to answer unto such things as were laid unto thy charge, camest not, know, that for all the aforesaid, thou art deposed by this holy and generall councell, the thirteenth day of this present October, of thy Bishopricke, and bereaved of all Ecclesiasticall right and title. These things being registred and sent also unto the godly Bishops of the most holy Church of Alexandria, and the decree against Dioscorus openly proclaimed, that session brake up, and so ended. But afterwards they sate againe, and first they answered the Senators, who had desired to be satisfied as touching the true and right faith: next they affirmed that there was nothing to be done concerning Eutyches, for the Bishop of Rome had made a finall end and conclusion thereof, and therein they were all agreed. Moreover when all the Bishops seemed very willing, and the Senators exhorted every Patriarch, that one or other of every their small provinces should stand up, to the end the opinions of them all might thoroughly be knowne, Florentius Bishop of Sardis craved their favour that with advice, and after deliberation taken, they might attaine unto the truth, and Cecropius Bishop of Sebastopolis said: The faith is both notably set forth by three hundred and eightene holy Fathers, confirmed afterwards by the godly Fathers, Athanasius, Cyrill, Celestinus, Hilarius, Basil and Gregory, and now againe approved by most holy Leo. Wherefore our request is, that the Creed of the three hundred holy Fathers, and of the most holy Leo may be read. Being read, all the Councell cried: This is the faith of the true professors, we are all of this faith. This is the faith of Pope Leo, this is the faith of Cyril, thus hath the Pope interpreted. Againe when they had reasoned among themselves for the reading of the faith which the hundred and fifty holy Fathers published in the Councell held at Constantinople, it was also read. Then the whole council cried againe: This is the faith of the true professors, thus we do all beleve. After the finishing of all the premises, Aetius the Arch-deacon said, I have here at hand the Epistle of holy Cyril, written unto Nestorius, the which all the Bishops in the Councell held at Ephesus confirmed with their severall subscriptions: I have here also another Epistle of the same Cyril, written unto Iohn Bishop of Antioch, and confirmed likewise, will it please you to give them the hearing. When every one had spoken his pleasure of them, they were both read. We have thought good presently to lay downe here some portion of the former, it was read as followeth.

S. Paul saith
that Christ is
the rock and
foundation to
build upon.
1 Cor. I. 10.

The deprivation of Dioscorus Archbishop of Alexandria.

Cecropius.

Unto Nestorius the most reverend and his most holy colleague,
Cyril sendeth greeting.

Cyril Arch-
bishop of Alex-
andria unto
Nestorius
Archbishop of
Constantino-
ple and an he-
reticke.

The words of
Iohn Bishop
of Antioch.

Cyril unto
Iohn Bishop
of Antioch.

THere are as I am given to understand, certaine men which labour, and that very often, al-
together to discredit me with your Holinesse: this they do specially when they see worthy men
& Magistrates oftentimes meeting together, supposing peradventure that you will be plea-
sed with hearing of such things. Againe after a few lines he saith: The holy and famous councill
affirmeth, that he which is naturally begotten of God the Father, is the onely begotten Sonne, true
God of true God, light of light, by whom the Father made all things, that he came downe from
heaven, that he was incarnate and made man: that he suffered, rose againe the third day, and ascen-
ded into the heavens. It behoved us to yeeld and condescend unto these articles, unto this doctrine,
and to search out with all the gifts we have, what is meant by being incarnate, and what is under-
stood by saying that the Word of God became flesh. For we do not say that the Word of God by
changing the nature thereof became flesh, neither by conversion into whole man, which consisteth
of body and soule: but this rather, that the Word according unto the subsistencie or being thereof,
coupling unto it selfe living flesh endued with a reasonable soule, became man: in such sort as may
neither be expressed in word, nor conceived by thought, and that he was called the sonne of man,
not according unto will onely, or in that it so pleased his goodnesse; neither onely by taking up-
on him the person, or because contrary natures were coupled together in true unity: but that one
Christ, and one Sonne consisted of two natures: not that the difference of natures was taken away
by the reason of unity, but that the divinity and humanity after an unspeakeable and secret cou-
pling and meeting together, made one Lord, Christ, and the Sonne. After the enterlacing of cer-
taine other things he annexed thereunto as followeth: Because he came of a woman, and cou-
pled mans nature unto himselfe according unto his subsistencie, and that for our sake, and for our
salvation, therefore is he said to have been borne after the flesh: For he was not first of all (after the
common generation) borne of the Virgin Mary, and then the Word of God entred into him: but
was coupled with the flesh in the matrix, and is said to have been borne after the flesh, as one that
made the birth of his flesh proper to himselfe. In like sort we say, that he suffered, and rose againe,
not that God the Word suffered in his owne nature, either stripes, or the print of nailes, or other
vexations, (for the God-head being without body is impatible) but that the body being made pro-
per unto him suffered, and so is he said to have suffered these things for our sakes. For there was in
the body which suffered, that which could not suffer. But so much out of the first Epistle. Tou-
ching the second we laid downe a good part thereof in the first booke of our Ecclesiasticall
History which went before, in the Epistle of Iohn Bishop of Antioch, where such a protesta-
tion is laid downe as followeth, and confirmed with the testimony of Cyril. We confesse that
the holy Virgin is the mother of God, because God the Word tooke flesh and manhood of her, and
coupled unto himselfe by the conception, the temple which he tooke of her. Neither are we igno-
rant that godly men inspired from above, have partly affirmed, that the phrases which concerned
the Lord, and were laid downe by the Evangelists and Apostles, were uttered of one person. And
partly divided them into severall portions, as written of two natures: and partly also confessed that
they were divine, and spoken onely of the divinity of Christ. Unto this of Iohn, Cyril addeth of
his own: When we had perused these your godly sentences and clauses within contained, and per-
ceived plainely that you were of one mind and opinion with us, (for there is but one Lord, one
faith, one baptisme) we rendred unto God divine praises, who is the conserver of the whole world:
and presently we conceive exceeding joy, seeing that as well your Churches as ours being driven
thereunto partly by the force and power of the holy Scriptures, and partly also by tradition deli-
vered unto us of our most holy fathers, do embrace one faith and opinion. After the reading of
these Epistles, they that were in the Councel cried in this sort: We all are of that faith: Leo the
Pope beleeveeth so: cursed be he that divideth Christ, that confoundeth his natures: this is the faith
of Archbishop Leo: thus beleeveeth Leo, Leo & Anatolius are of this faith. We are al of this faith:
Cyril is of this faith. Let Cyril never be forgottē. Let the Epistles of Cyril be ever had in memory.
This is our opinion thus we both have beleeved and do beleeve. Thus doth Archbishop Leo be-
leeve, thus hath he written. They reasoned a while whether the Epistle of Leo should be read,
in the end they read it with the interpretation annexed thereunto, which is extant among
the acts of the Councell. When the reading was ended, and the Bishops had cried: This is
the

the faith of the Fathers, this is the faith of the Apostles, we are all of this faith. the true professors are of this faith, cursed be he which beleeveth not thus, Peter in the person of Leo said thus, thus have the Apostles taught, Leo hath godly and truly taught these things, Cyril hath taught thus, Leo and Cyril have taught alike, cursed be he which holdeth not this faith, this is the true faith, this is the opinion of the true professors, this is the faith of the Fathers: why were not these things read in the council of Ephesus? what ment Dioscorus to conceale these things? When the Bishops had made an end of crying in this sort, the records of the council do declare that when this parcell of Leo his Epistle was read: *It was to pay the ransome of our nature that the God-head was joyned with the patible nature, to the end one and the same Mediator of God and man, the man Christ Iesus (the which thing was fitly applied unto our sores and maladies) might die of the one nature and not the other:* when this I say was read, and the Bishops of Illyrium and Palestina had doubted of the sense & meaning of the words, Aetius Archdeacon of the most holy Church of Constantinople alledged openly the opinion of Cyril out of his own words, as followeth: *Because his proper body through the goodnesse of God, as S. Paul writeth, tasted of death for us all, therefore is he said to have died for us: not that he suffered death touching his nature (for to say or thinke so, is meere madnes) but that in such sort as I said before his flesh tasted of death.* Againe out of the Epistle of Leo they read thus: *Both natures accompanied together, do that which is proper to either of them: the word bringeth to passe such things as belong unto the word, the body worketh such things as appertaine unto the body, the one worketh miracles, the other sustaineth reproches.* Againe when the Bishops of Illyrium & Palestina doubted also of this sentence, the same Aetius read the words of Cyril as followeth: *Some phrases of holy Scripture which concerne the Lord do best agree with his divine nature, some other with his humane nature, and some other the middle betweene both, affirming that the Sonne of God is together both God and man.* After all this, when they doubted againe of another part of the aforesaid Epistle of Leo the Bishop, which was read in this sort: *Although in very deed there is one person of God and man in the Lord Iesus Christ: yet there is one thing wherein either of them doth participate in contumely, and another thing wherein they both communicate in glory. It is of us that his humanity is inferiour to the Father, and of the Father it is that his divinity is equall with the Father.* Theodoritus remembred himselfe that Cyril had written the same thing almost in the same words: *When he was made man, he laid not aside his propriety, but continued as he was: and the one nature dwelled in the other, that is, the divine nature in the humane.* These things being expounded, when the worthy Senators had demanded if any among them doubted any further, all made answer that they were fully resolved. After this Atticus Bishop of Nicopolis requested they might all have a day given them to deliberate, to the end they might with firme and settled minds establish such things as were pleasing unto God, and agreeable with the doctrine of the Fathers: he craved moreover the Epistle which Cyril wrote unto Nestorius, wherein he had exhorted him to yeeld unto the twelve points of faith that were confirmed of all the Bishops. The Presidents conferred of this matter among themselves, and granted them five daies to deliberate, that then they should come together with Anatolius Bishop of Constantinople: this being done, they all agreed, and said with one voice: *We beleve thus, we all beleve thus, as Leo beleeveth so beleve we, there is not one of us that doubteth, we have all subscribed.* Unto these things they replied againe in this sort. It is not needfull that all should come together, but inso much it seemeth very expedient that such as waver and are not as yet resolved may be confirmed, let the most reverend Bishop Anatolius appoint whom he shall think good of them that have already subscribed, to satisfie and confirme the rest. After this the councill said: *We crave of the Fathers that the Presidents and chiefe of this council do intreat the Emperor and the Empreffe for us, we have all done amisse, let us be pardoned.* The Clergy of the Church of Constantinople cried: *Few do crie, we heare not the whole councill speake.* Then the Bishops of the East lifted up their voices saying: *Let the Egyptian be depofed.* And when the Bishops of Illyrium requested the same, the Clergy of Constantinople cried: *Let Dioscorus be banished, let the Egyptian be exiled, let the hereticke be sent away, Christ hath deprived Dioscorus.* Againe the Bishops of Illyrium and such as were of their side, cried: *We have all offended, we beseech you pardon us. Rid the Councill of Dioscorus, away with Dioscorus out of the Churches.* After they had tossed these and other such like things to and fro, they rose up. The next session following when the Senate had reasoned among themselves about the publishing of their acts and decrees, Constantine the Secretary read out of a schrole as followeth: *The next day after when the councill*

The words of
Leo Bishop of
Rome.

The words of
Cyril
Heb. 2.

Leo.

Cyril.

Leo.

Cyril.

The sentence
of the Sena-
tors is laid
downe by E-
vagrius now
the third time.

The Epistle
of Leo is con-
firmed.

The Bishops
of Egypt.

had better advised themselves, we do perceive they reasoned more exquisitely of the true and Catholick faith. Wherefore seeing that Flavianus the Bishop of worthy memory, and Eusebius the most reverend Bishop of Dorilaum, were found not to have erred in the faith, after we had searched the acts and decrees of the council, and also by the report of such as were chiefe in the council, and therefore unjustly to have been deposed (for they confessed themselves foully deceived, and wrongfully to have deprived Flavianus and Eusebius,) it seemeth good unto us, and no doubt God approveth the same, that Dioscorus the most reverend Bishop of Alexandria (if it so please our lord the Emperour) Iuvenalis the most reverend Bishop of Ierusalem, Thalassius the most reverend Bishop of Casarea in Cappadocia, Eusebius the most reverend Bishop of Armenia, Eustathius the most reverend Bishop of Berytus, and Basilius the most reverend Bishop of Seleucia in Isauria (who were then of authority and chiefe of the council) should be punished alike, deposed of their Bishopricks, by the censure and judgement of the council as the canons of the Church do require and be at the Emperours pleasure. After other things were read, the Bishops then present being demanded whether the Epistles of Leo were agreeable with the faith of the three hundred and eightene holy Fathers assembled of old at Nice in Bithynia, and with the creed of the three hundred and fifty Fathers in the council held at Constantinople. Anatolius Bishop of Constantinople with all the assembly made answer that the Epistle of Leo was no other then the faith of the aforesaid Fathers, and subscribed unto it. Immediately the council cried: *We are all content, we do all allow the same, we are all of one faith, we are all of one opinion, we do all beleve so. Thus have the Fathers which are present in the council beleaved, thus have they subscribed. God grant the Emperour a long life, God grant the Emperesse a long life, God grant the Fathers of the council many yeares, God preserve the lives of such as are of one faith and opinion with the council. We wish the Emperour many yeares, we wish them that hold with the council many yeares. God send the Emperour to see many yeares. We have subscribed unto the faith, this is the opinion of Leo, this is our opinion.* Last of all they said: *Concerning those things we have sent unto the most holy and our religious lord the Emperour, and now we waite for his Highnesse answer.* Again when some told them in this sort: Your reverence and wisdomes have to render an account unto God for Dioscorus, whom you have deposed unknowne unto the Emperours most excellent majesty, unknowne unto us in like sort, and for all the things you have complained of, and for the acts of this council, they cried: *God hath deprived Dioscorus, Dioscorus is justly deposed, Christ hath deprived Dioscorus.* After all this, when the Presidents had brought forth Martianus the Emperours answer, where he had signified unto them his pleasure touching the Bishops that were deposed, the Bishops requested and said: we pray you as many as be of one opinion, as many as hold with the council, as many as subscribed in the council unto the Epistle of Leo, come into the council. Immediately they came, and downe they sate. The supplications which the Bishops of Egypt had exhibited unto Martianus the Emperour were read, which besides sundry other things, contained in them as followeth: *We beleve as the three hundred & eightene Bishops which met at the council of Nice have delivered unto us, and we hold with the faith of holy Athanasius and holy Cyril, accursing every heresie both of Arius, Eunomius, Manes, Nestorius, and of them which say that the flesh of our Lord came downe from heaven, and was not taken of the Virgin Mary and mother of God, which continued alwaies a Virgin, and that the same is like unto our flesh in all things, sin onely excepted.* Then all that were in the council cried: *Why have not these men accursed the opinion of Eutyches? let them subscribe unto the Epistle of Leo, and let them accurse Eutyches with his heresie, let them condescend unto the Epistle of Leo: peradventure they go about to deceive and beguile us.* The Bishops of Egypt made answer, that their province had many Bishops, and that they would not take upon them to answer for such as were absent: they requested of the council to stay for their Archbishop, that according unto their manner and custome, they may uphold his censure and opinion. They said moreover that if they would decide ought afore their Metropolitane were elected, the Bishops of Egypt would make an insurrection against them. When they had oft intreated, and the council withstood them, motion was made that the Bishops of Egypt should have time untill their Archbishop were chosen. Next the supplications of certaine Monkes were brought forth, the summe wherof was, that not one of them would take pen in hand to subscribe, before the generall assembly met, which the Emperour had determined to call together, and before they understood their decrees. With the reading thereof Diogenes Bishop of Cyzicum remembered that *Barsumas* was one of them which made an insurrection and murdered

murdered *Flavianus*, and that he had cried, kill him. And now not having his name in the supplication, contrary to order, to have presumed to come unto the council. All the Bishops cried at this, *Barsamas hath perverted all Syria, and raised against us a thousand Monks*. When it was moved that as many as were there should waite the councils pleasure and decree, the Monks required that their supplications might be read. The effect of them was, that *Dioscorus* and the Bishops of his opinion might be present at the council. All the council was moved with this, and cried: *Let Dioscorus be accursed, Christ hath deposed Dioscorus, out with these Monks, remove shame from the council, take away force and injury, let not these impious and lewd sayings come to the Emperours eares, let not the council be discredited, away with infamy*. The Monks hearing this cried of the contrary: take away contumely from Monasteries. When the council had the second time repeated the former exclamation, they consulted that the rest of the supplications were to be read, where it was said that *Dioscorus* was injuriously deposed, and that it behoved them of necessity seeing the controversie touching the faith was to be decided, to have his presence in the council: and unless they would do this, that they would shake off the dust from their feet, and forswear the communion of the Bishops that were present. After they had made an end of speaking, *Aetius* the Archdeacon read them the canon that concerned such as devided themselves from the Church. Again when the Monks would not give eare, neither be ruled by the most holy Bishops, nor by the intreaty of *Aetius* the Archdeacon, when the one halfe of the council would needs pronounce *Nestorius* & *Eutyches* accursed, and the other halfe withstood them, the Presidents thought good that the supplication of *Fauftus* and the other Monks should be read, wherein they craved of the Emperor that the Monks which impugned the true faith and sincere doctrine should not be received againe: for why, *Dorosheus* the Monke, called *Eutyches* a true professor. Against whom there were sundry points of *Eutyches* doctrine tossed to and fro, and discussed in presence of the princes. In the fift session the Senators commanded them to set forth the decrees and canons of religion after the plainest sort. *Asclepiades* Deacon of *Constantinople* read a certaine canon the which they thought best not to be recorded, whereunto some gave their consents, and some other would not. When they had suppressed the contrary voices, the Senators affirmed upon *Dioscorus* owne report, that he had deposed *Flavianus* for saying there were two natures in Christ, and that the decree bore witnesse that he consisted of two natures. Then replied *Anatolius*: *Dioscorus* was not deposed for heresie, but because he excommunicated *Leo*, and being thrise called unto the council would not come. After this, the Senators would have the Epistle of *Leo* laid downe among the decrees, but the Bishops said no, it should not be, they would not draw any other forme, for that was perfect enough: in the end they referred that unto the Emperour, who commanded that three Bishops of the East Churches, three out of *Pontus*, three out of *Asia*, three out of *Thracia*, and three out of *Illyrium*, together with *Anatolius* and the substitutes of the Bishop of *Rome*, should meet at the Church, and orderly reason of the faith, that either they should lay downe their severall Creeds, or else know of a surety that he would call a council to decide that controversie in the West. Being demanded whether they would hold with *Dioscorus*, who affirmed that Christ consisted of two natures, or subscribe with *Leo*, who said that there were two natures in Christ, they cried, that they beleaved with *Leo*, and held such as said the contrary for *Eutychians*. The Senators replied, that *Leo* himselfe affirmed there were two natures so coupled in Christ, that they could be neither changed, devided, nor confounded. With this saying they went into the temple of *Euphemia*, accompanied with *Anatolius*, the substitutes of *Leo*, *Maximus* Bishop of *Antioch*, *Iuvencialis* Bishop of *Ierusalem*, *Thassalius* Bishop of *Casarea* in *Cappadocia*, and many others. Being set, the canon of the council was read: *Our Lord and Saviour Iesus Christ, &c.* as we have written before. After it was read, they cried: *This is the faith of all the Fathers, we are all followers of this, we are all of this opinion*. Then said the Senators: The decrees and canons of the Fathers are to be referred unto the Emperours most excellent majesty. *Martianus* the Emperour was present at the sixt session, made an oration of peace and unity unto the Bishops, and commanded *Aetius* Archdeacon of *Constantinople* to read in his hearing that which was decided: whereunto they subscribed every one. Then the Emperor asked them whether the decree was established by their generall consent, they all the second time answered, yea. Again the Emperor made unto them two orations, which were highly commended of them all. In the end the canons by the meanes of the Emperor were confirmed,

A company of
cockbraine
and hereticall
Monks would
be ruled nei-
ther by Bishops
nor by council.

Theodoritus.

Ibas.

Basianus.

and the sea of *Chalcedon* was made an Archbishopsrick. The Emperor moreover commanded the Bishops to continue there three or foure daies, and to propose before the Princes and Senators what every one thought good to be decided, and that they should decree that which seemed expedient. Then the session brake up. There were other decrees and other canons established, and there was another counsell held by *Iuvenalis* and *Maximus*, where it was decreed that the Bishop of *Antioch* should have both the *Phœniciaes*, and *Arabia* annexed unto his province, and the Bishop of *Ierusalem*, all the three *Palastinas*, the which after consultation had both by the Presidents and Bishops was confirmed. In the ninth session the cause of *Theodoritus* was heard, who accursed *Nestorius* in these words: *Cursed be Nestorius and whosoever besides him denieth Mary the Virgin to be the mother of God, and divideth the onely begotten Sonne into two Sonnes.* I (saith he) have subscribed unto the canons of the Counsell, and the Epistle of *Leo*. After deliberation had among themselves, they restored him unto the Bishopsrick. In the tenth session the sute of *Ibas* was heard, and the sentence which *Photius* Bishop of *Tyrus*, and *Eustathius* Bishop of *Berytus* had pronounced against him was read, but the finall end was deferred unto the next day. In the eleventh session when many Bishops would have him restored, divers Bishops were against it, and said, that his accusers were at the dore and ready to come in. At length they read what they had decreed touching him. Yet the Senators moved the counsell that the Acts of the counsell of *Ephesus* which concerned *Ibas* should be read, and that all the acts of the second counsell of *Ephesus* should be abrogated, the creation of *Maximus* Bishop of *Antioch* onely excepted, they intreated therein the Emperour that nothing whatsoever was decreed since the first counsell of *Ephesus* where holy *Cyril* Bishop of *Alexandria* was chiefe, should be of force, and they gave sentence that *Maximus* should enjoy his Bishopsrick. In another session *Basianus* the Bishop of *Ephesus* matter was called, and decreed that *Basianus* should be removed out of his Bishopsrick, and *Steven* placed in his roome. In the thirteenth session *Eunomius* Bishop of *Nicomedia* & *Anastasius* Bishop of *Nice* were called, for they contended among themselves about their cities. The fourteenth session was held for the hearing of *Basianus*. Last of all, it was decreed that the sea of *Constantinople* should enjoy the next prerogative after *Rome*.

The end of the second Book of *Evagrius Scholasticus*.



THE THIRD BOOK OF THE ECCLESIASTICALL History of *Evagrius Scholasticus*.

CHAP. I.

How Zeno the Emperor governed and lived.

Zeno was Em-
perour Anno
Dom. 475.



When *Zeno* after the decease of his son had attained unto the Imperiall scepter, as if he were certainly perswaded he could not injoy the Empire of the whole world unlesse with outrage and riot he yeelded himselfe unto all fleshly pleasure whatsoever, gave himselfe at the beginning so much unto sensuality, that he left no filthy or shamefull act, nor hainous offence unpractised, but so wallowed in them, as if he thought it the part of a base mind to commit them in the dark and in secret: but to do them openly in the face of the whole world was a princely part, and such an act as became only the Emperor. His disposition herein was both lewd and servile, for the Emperor is not to be counted of thereafter as he governeth others, but as he ruleth and

and guideth himselfe. It behoveth him to suffer no lascivious motion to roote within his breast, but valiantly to encounter with intemperancy, and to make his life a patterne of vertue, or a lanterne for his subjects to follow after, thereby to leade them unto godly instruction. But this man gave himselfe over unto voluptuousnesse, and fell by little and little unto such servitude, that he could by no meanes be withdrawne from it: he changed oftentimes such enormities as maffred him, no otherwise then unthriffts and castawaies do use, whom infinite carnall delights do leade captive, tickle their mindes and sooth their senses: and that which is most dangerous, vices be so linked together, that one most commonly followeth in the neck of another. For fleshly pleasure having once taken place, observeth no meane, endeth not in good time, but by occasion of one another is kindled, one flame of fiery lust flatheth after another, untill that one have either gotten the government of himselfe and given vices the overthrow, and thenceforth become conqueror: or else is ouercome with the tyrannicall slavery of them, lead by them unto the last gaspe, and in the end plungeth like a wretch into the deepe pit of hell.

Princes and Magistrates should be patternes of godlinesse unto the subjects & common people.

CHAP. II.

How the barbarians invaded both the East and West countries.

Zeno in the beginning of his raigne led such a life as I have described before. His subjects throughout the East and West dominions were vexed out of measure, and sustained great losses: for the barbarians called *Scenita* destroyed all places, and a great multitude of *Hunnes* called of old *Massageta*, invaded *Thracia*, and passed over the river *Danubius* without let or stay. *Zeno* also was by force after a barbarian sort bereaved of the other parts which remained of the Empire.

CHAP. III.

How Basiliscus the tyrant tooke armour against Zeno, and put the Emperour to flight.

This *Zeno*, when *Basiliscus* the brother of *Bernia* made preparation to take armour against him, was of so faint a courage, that he fled away, giving unto *Basiliscus* the Imperiall honour & victory without any travel. (For he was so odious unto his subjects that they detested his abominable life, for that he had no shew of a noble mind, but all luskith and lither, of a naughty condition, the which his sensuality declared, bearing rule over his coward mind and sloathfull disposition.) Wherefore this *Zeno* together with *Ariadne* his wife, whom he had with him, who also had fled away from her mother (and if there were any other that bore him good will) got him into *Isauria* where he had beene brought up, and there he was besieged. Thus *Basiliscus* came to be Emperour of *Rome*, proclaimed his son *Marcus*, *Cesar*, and laid downe a platforme of government farre contrary both unto the manner of *Zenos* raigne, and such as were Emperours before him.

CHAP. IIII.

How Basiliscus called Timotheus Aelurus Bishop of Alexandria home from exile, and by his perswasion sent letters into every coast, wherein he condemned the conncell of Chalcedon.

This *Basiliscus* (spoken of before) at the request of certaine citizens of *Alexandria* that were sent unto him, called *Timothee* home from exile, where he had continued eightene years, *Acacius* then being Bishop of *Constantinople*. *Timothee* after his coming to *Constantinople*, perswaded *Basiliscus* to send letters univerfally unto all Priests throughout the Churches under heaven, and therein to accurse both the acts of the Councell held at *Chalcedon* and the decree of *Leo* as touching the faith: the which letters were written in this forme. The Emperour *Cæsar Basiliscus*, Pious, Victorious, Triumphant, chief Lord, perpetuall Augustus, and *Marcus* the most noble *Cæsar*, unto *Timothee* the most reverend and most holy Archbishop of the noble city of *Alexandria* sendeth greeting. The lawes and Canons hitherto compiled in defence of the sincere and Apostolicke faith, by the most holy Emperours our

Basiliscus the tyrant and usurper of the Imperiall crowne sens prede-

these wicked
letters into all
Churches,
wherein hee
condemne
the faith of
Leo the godly
Bishop of
Rome, and
the canons of
the holy coun-
cell held at
Chalcedon.

The office of
an Emperour.

predecessors, who worshipped aright the blessed, eternall, and living Trinity, seeing they were
godly decreed, and have ever beene found wholesome for the wealth of the whole world, we will
never have cancelled: nay rather our will is they should be published for our owne proper decrees.
For we prefer piety and singular love towards God and our Saviour Iesus, (who both made and
advanced us to glory and renowne) before all the care and travell that is employed in worldly af-
fares: and we beleve verily that the fastening and knitting together of Christs flocke in love and
charity, is both a safety unto us our selves, and unto all our subjects, unto our Empire a foundati-
on that cannot be shaken, and a wall that cannot be battered and throwne downe. Wherefore be-
ing moved with the instinct of the holy spirit, we have determined with our selves to offer for a sa-
crifice unto God & our Saviour Iesus Christ, the uniforme consent of the holy Church, as the first
fruits of our raigne and Empire: and ordaine that the ground and bulwarke of the blessed life gi-
ven unto men, to wit, the Creed of the three hundred and eightene holy Fathers, of old assembled
together in the Holy Ghost at Nice (in the which faith both we and all our ancestors were bap-
tized) should onely be kept and retained of the faithfull people throughout all the most holy Chur-
ches of God: for in this one creed the sincere faith is sufficiently decided, both to the overthrow of
all erroneous opinions, and to the establishing of concord and unity throughout the holy Chur-
ches of God. And moreover the canons published to the confirmation of the same faith, are of no
lesse force and vertue. Again we do ratifie the faith of the hundred and fifty holy Fathers, which
assembled in this noble city of Constantinople, and accursed the blasphemers of the Holy Ghost. In
like sort we approve the acts of the counsell called at Ephesus against wicked Nestorius and such
as afterwards embraced his opinion. As for such decrees as disturbe the quiet estate of the holy
Churches of God and the peace of the whole world, to wit, the decision and decree of Leo, all the ca-
nons of the counsell held at Chalcedon, whatsoever they defined touching the exposition of the
creed, interpretation, doctrine and deciding thereof, to the end a new found faith might be establi-
shed contrary to the Creed of the three hundred and eightene godly Bishops spoken of before:
we ordaine and decree that the most holy Bishops both here and in every the severall Churches
wheresoever doe accurse them, and wheresoever they were found that they be burned to ashes, for
so the godly Emperors of famous memory Constantine and Theodosius Junior who lived before
our time, commanded as concerning the hereticks bookes and blasphemous pamphlets. We will
have them so abolished, that they be banished for ever out of the one and the onely Catholicke,
Apostolicke and faithfull Church, as constitutions which derogate from the wholesome decrees
of the three hundred and eightene holy Fathers, which alwaies ought to be of great force and
vertue, and from the canons established in the Holy Ghost of the godly Bishops at the counsell of
Ephesus. To be short, that it be not lawfull either for Priest or for people, to transgresse that most
divine Canon of the holy creed, but that together with all the new sanctions published in the coun-
cell of Chalcedon, the heresie also may be rooted out of such as confesse not that the onely Sonne
of God was conceived by the Holy Ghost, borne of holy Mary the perpetuall Virgin, and mother
of God, truly incarnate and made man, but that his flesh came downe from heaven, and
so faine it very monstrously to be figurated in some phantasticall sort or other: we will and
command that every erroneous opinion, at what time, in what sort or place soever throughout
the whole world, hath beene either compassed, or thought upon within, or expressed by word with-
out, as plausible novelty to the overthrow of this holy creed, be condemned for ever. And in-
somuch as the Emperour is bound of duty with diligent care to provide, that by his provident
counsell the subjects, not onely in time present, but also in time to come, may enjoy peace and
tranquillity: we doe ordaine that the most holy Bishops do subscribe unto these our gracious let-
ters, generally written unto all, and openly proclaimed, to the end they may thereby manifestly
declare their settled mind in addicting themselves onely unto the holy faith of the three hundred
and eightene holy Fathers, the which also the hundred and fifty godly Bishops have afterwards
confirmed, and after that againe was ratified of the true professors and holy Fathers which met
at the princely city of Ephesus. For it seemeth good unto us, that the onely Creed of the three
hundred and eightene holy Fathers, as a perfect platforme of tried faith, should be followed,
and by accursing the acts of the Chalcedon counsell, which may be stumbling blockes unto
the faithfull people, that they banish them wholly the Churches, for Canons that disturbe the
whole world, and hinder the successe of our happy raigne. Such as after the receite of these our
gracious letters, published as we perswade our selves by the providence of God, to the end con-
cord and unity, which is to be desired of all men, may be established in the Churches of God: doe
at any time go about to alledge, or name, by disputing, teaching or writing, in any time, sort or
place,

place, that decree published in the councell of Chalcedon contrary to the faith, as authors of tumults, and dissention in the holy Churches of God and unto all our loving subjects, and adversaries moreover unto God and the safety of our scepter: we straitly charge and command, and that according unto the lawes made before our time by Theodosius the Emperour of happy memory, against such frensie and madnesse, presently annexed unto these our gracious letters, generally directed unto all, if they be Bishops and of the Clergy, that they be deprived of their dignity and priesthood, if Monks or lay men, that they be exiled and punished with confiscation of their whole substance, and other severe penalties. For in so doing, the holy coessentiall Trinity author and giver of life unto the whole world, being honoured of us, with such homage and service, not only for the rooting out of such tares as we have mentioned before, but also for the true and Apostolicke traditions touching the holy creed established by us, is like to be reconciled and favourable unto us and unto all our loving subjects, to governe the Empire together with us, and to bring peace and quietnesse unto mankind.

CHAP. V.

How many subscribed unto the wicked letters of Basiliscus, and condemned the Councell of Chalcedon.

Timothee who was newly (as I said before) returned from exile, as Zacharie Rhetor doth write, subscribed unto the aforesaid letters of Basiliscus universally directed unto all men. Even so did Peter Bishop of Antioch surnamed Cnaphem, who was at that time at Constantinople together with Timothee. When these things were brought about in this sort, Paulus was chosen Archbishop of Ephesus. It is reported also that Anastasius the successor of Iuvenalis in the see of Ierusalem subscribed unto those generall letters of Basiliscus, and that many others to the number of fifty did no lesse, I meane abrogated the decrees of Leo and the council of Chalcedon. Besides all this, there is extant a supplication written unto Basiliscus by the Bishops of Asia which met together at Ephesus, whercof we borrowed some part, and laid it here downe in such sort as followeth: Unto the most holy and dearly beloved of Christ our puissant Lords Basiliscus and Marcus perpetuall Augusti. After a few lines this is annexed: *You have signified most holy and Christian Emperours, that you your selves together with the faith which is both hated and diversly assaulted, were impugned.* Again a little after: *The terrible and dreadfull expectation of the day of doome, the flame of Gods heavy wrath, and your majesties high displeasure, apprehended the adversaries immediatly, which arrogantly went about to withstand Almighty God, and to assault your confirmed raigne: who moreover do not cease diversly to afflict and molest our meane calling, but continually revile us, blaze abroad false rumors and slanders of us, so wit, that we subscribed unto your gracious and Apostolike letters generally written unto all, not without compulsion and constraint, whereunto verily we have subscribed with most willing and prompt minds.* And againe after a few lines: *Take heed that in no wise ye lay downe any decrees contrary unto your former letters generally written, perswading your selves for most certaine, that in so doing the whole world will be set on hurlyburly, and the mischiefes which arose of the councell of Chalcedon (where there was great slaughter and bloodshed of true professors and innocent persons) in respect of afterclaps shall seeme but trifles.* Towards the end there was written: *We take our Saviour Christ Iesus to witnesse, that the religion and service we owe unto God is both free and voluntary: we crave most humbly of your majesties, that besides sundry others, specially the Bishop of Constantinople who is manifestly knowne to have wickedly behaved himselfe in his calling, may be condemned and deposed of his dignity, by the just canonicall and Ecclesiasticall censure.* Besides all the aforesaid Zacharie writeth in this sort: *When the letters of the Emperour generally directed unto all, were published abroad, the Monks of Constantinople being infected with the noisome sinke of Eutyches hereticall opinion, supposing now after the restoring of Timothee and publishing of the Emperours letters, they had gotten that which they looked for, to the upholding of their heresie, and hoping now they could bring their purpose to passe: got them in all the hast unto Timothee, and after Timothee (who proved that the Word of God according unto the flesh was of one substance with us, but according unto his divinity of one substance with the Father) had confuted them, they went home againe like fooles.*

Timotheus

Elurus.

Peter Cnaphem

Paulus Anastasius.

50. Bishops subscribed to heresie for feare.

The flattering and hereticall Bishops of Asia wrote thus unto Basiliscus the usurper.

Zacharias Rhetor.

The Monks of Constantinople were heretickes.

CHAP. VI.

How Timotheus Elurus after he had recovered the Bishopricke of Alexandria, rendred unto the sea of Ephesus the Metropoliticke jurisdiction, and accursed the councill of Chalcedon.

THe aforefaid Zacharie reporteth, how that *Timothee* left *Constantinople* and got him to *Ephesus*, and there restored *Paulus* (who was lately chosen by the Bishops of the province according unto the canons of the Church, yet after deposed) unto his former Bishoprick. The said *Timothee* moreover restored the sea of *Ephesus* (as I said before) unto her *Metropoliticke* jurisdiction that was taken away by the councill of *Chalcedon*. Thence he took shipping and came to *Alexandria*: there he requested of as many as came unto him to accurse the councill of *Chalcedon*. There left him (as *Zacharie* writeth) sundry of his own crue, but specially *Theodotus* one of them which forsooke *Theodosius* (who then was made Bishop of *Ierusalem* by certaine seditious persons) at *Ioppe*, and accompanied *Iuvenalis* to *Constantinople*.

CHAP. VII.

How Basiliscus fearing himselfe in the insurrection made by the Monkes; through the perswasion of Acacius, called in his former letters.

Again the aforefaid author writeth how *Acacius* Bishop of *Constantinople* canvased the matter about, raised both Monks and people of *Constantinople* against *Basiliscus* as one that was an hereticke: made him deny he had written his letters universally unto all men, and decree that such things as he had rashly and unadvisedly published, should be called in againe, & to have also brought to passe that the same Emperor sent every where unto all men contrary letters, wherein he approved the councill of *Chalcedon*. The same *Zacharie* shewing himselfe very partiall throughout his Historie, and led very much with affection, omitted the said contrary letters. They were written as followeth.

The repealing letters of Basiliscus the Emperour.

Basiliscus the usurper is faine by reason of the commotion to call in his former letters laid downe in the 4. chap. of this booke.

THe Emperours *Casars*, *Basiliscus* and *Marcus*. We charge and command that the Apostolicke and true faith from the beginning hitherto retained in the Church, continued unto this our present raigne, and observed of us this day, be embraced for ever: in it we were baptized, and we beleewe that the same is onely to be embraced firmly and unviolably, being embraced to be continued throughout all the Catholicke and Apostolicke Churches under heaven and no other besides this to be longer sought for. Wherefore our will is, that the letters generally written during our raigne, either unto all men or otherwise howsoever, or what beside this hath beene published by us, be henceforth cancelled and abolished: that *Nestorius*, *Eutyches* with all their compliances and every heresie be accursed: that no councill be called together neither any decree or reasoning of the faith, but that such things as are already in that behalfe established remaine unviolable: that the provinces whereunto the sea of this royall and noble city hath the preferring of Bishops be restored unto the most reverend and most holy Patriarch *Acacius*: and that the Bishops already placed throughout the provinces continue neverthelesse in their proper seas, so that there may rise thereof after their decease no prejudice at all unto the prerogative of the holy sea of *Constantinople*. Last of all, let no man doubt but that this our gracious decree is of force agreeable with the will of God. Thus were these things brought about.

CHAP. VIII.

How Zeno the deposed Emperour recovered againe the royall scepter.

Zeno (as it is reported) seeing in a vision the holy, valiant, and renowned martyr *Thecla*, not only provoking, but also promising him to be restored againe unto the Imperiall robes, led his army towards *Constantinople*. And having allured with gifts such

such as besieged him, he thrust *Basiliscus* (who had reigned two yeares) beside the scepter, tooke him out of the Sanctuary he had fled unto, and delivered him unto the hand of the enemy. For which cause *Zeno* dedicated at *Selencia* in *Isauria* a goodly temple gorgeously builded unto the renowned martyr *Thecla*, and beautified it with many Princely monuments, which were preserved unto this our age. But as for *Basiliscus* he sent him away to suffer at *Cappadocia*, where together with wife and children he was put to death in an Inne called *Acouson*. Immediately after *Zeno* made a law, whereby he abrogated the decrees of *Basiliscus* the tyrant, comprised in the letters he had generally written unto all men: banished *Peter* surnamed *Cnaphens* out of *Antioch*, and *Paulus* Bishop of *Ephesus*.

CHAP. IX.

How after the decease of Basiliscus, the Bishops of Asia going about to pacifie Acacius who stomached them for the Councell of Chalcedon, sent unto him their recantation.

THE Bishops of *Asia* to the end they might avoid the displeasure *Acacius* had conceived against them, acknowledged their faults, and craved pardon: sent unto him their recantation and repentance. Wherein they protested, they had not subscribed of their own accord, but by constraint and compulsion unto the generall letters of *Basiliscus*, and confirmed with an oath that it was even so, and that they beleevved no otherwise then the Councell of *Chalcedon*, did beleevve. The recantation was thus.

The Epistle or Recantation sent by the Bishops of Asia unto Acacius Bishop of Constantinople.

UNTO *Acacius* the most holy and most religious Patriarch of *Constantinople*. And after a few lines: *We have sent unto you as it was very meete, one for to supplie our roome. In a while after this againe: By these our letters we do protest that not of our owne accord, but by compulsion we were brought to subscribe unto Basiliscus letters: and that we have given thereunto our consents not with heart, but onely in word. For by the grace of Almighty God who lovingly accepteth of our praiers, we beleevve no otherwise then we learned of the three hundred and eightene famous men and lights of the whole world, and besides them of the hundred and fifty holy Fathers. We hold moreover with the holy acts decreed by the godly Fathers at Chalcedon. As for the report Zacharie Rhetor made of these Bishops, whether he slandered them, or whether they lyed themselves, that they had subscribed against their wils unto Basiliscus letters, I am not able certainly to avouch.*

CHAP. X.

What Bishops there were of Antioch about that time.

AFTER that *Peter* was banished the Church of *Antioch*, *Steven* succeeded him in the Bishoprick, whom the people of *Antioch* dispatched as *Iohn Rhetor* declareth, with little darts, much like sharpe speares. After his decease *Calandio* governed that sea, who perswaded as many as came unto him to accurse both *Timothee* and the generall letters *Basiliscus* had sent abroad unto all Churches.

*Peter.
Steven.
Calandio.*

CHAP. XI.

How the Emperour Zeno spared Timotheus Aelurus because of his gray haire: after this Aelurus death Petrus Moggus became Bishop of Alexandria, he was deposed and Timotheus Basilicus placed in his roome.

ZENO although he purposed to banish *Timothee Alexandria*, yet when it was told him that he was a very old man and ready to lie in his grave, he altered his minde. *Timothee* not long after finished the race of his mortall life, and immediatly the Bishops of that pro-

Peter Moggus. province chose of their owne head *Peter* surnamed *Moggus* to their Bishop. *Zeno* hearing this was very much displeased, gave forth commandement that *Peter* should die the death, called home *Timothee* the successor of *Proterius*, who then by reason of a certaine insurrection made of the people, led his life at *Canabus*. Thus *Timothee* by the Emperors commandement recovered againe the Bishopricke.

CHAP. XII.

Of John who crept to be Bishop of Alexandria after the death of Timothee, and how the Emperour deposed him for perjury, preferring Petrus Moggus to the roome.

Iohn the Priest, and Parson of *S. Iohn Baptists* the forerunner of our Saviour, came through some mens perswasion to *Constantinople*, made sute unto the Emperour, that (if it fell out the Bishop of *Alexandria* departed this life in his time) he would give him the nominating of the next incumbent to succeed him in the Bishopricke. *Zachary* reporteth, that the Emperor charged him, he went about to procure it unto himselfe, but to cleare himselfe of this suspition, he sware and protested with solemne oathes, he would never be Bishop if it were offered him, and so got him home. Wherefore the Emperour decreed that after the death of *Timothee* he should be Bishop whom both Clergy and Laity would elect. Shortly after *Timothee* died, *Iohn* gave a peece of money (as *Zacharie* doth write) neglected the oath he made unto the Emperour, and was chosen Bishop of *Alexandria*. When this was knowne, the Emperor banished him *Alexandria*, wrote by some mens procurement an Epistle unto the people of *Alexandria*, of unity and concord, and commanded that *Peter* should be restored unto the Bishopricke, conditionally if he subscribed unto the Epistle, and received into the communion such as held with *Proterius*.

CHAP. XIII.

How Petrus Moggus Bishop of Alexandria received the Epistle of Zeno, and was reconciled unto the faction of Proterius.

Peregarius Lieutenant of Egypt, tooke upon him the ordering of this matter according unto the minde of *Acacius* Bishop of *Constantinople*: he arrived at *Alexandria*, and there he was given to understand that *Iohn* had fled away: he conferred with *Peter*: exhorted him to allow of *Zeno* his Epistle written unto the people of *Alexandria*, and receive into the Church such as dissentend from him. Whereupon *Peter* received the Epistle & subscribed unto it: promising moreover to admit his adversary into the communion. After all this, at a solemne meeting within *Alexandria* when all the people embraced the Epistle of *Zeno* intitled of *Concord*: *Peter* also was reconciled unto the faction of *Proterius*, made a sermon unto the people, and read in the Church the Epistle of *Zeno* which was an exhortation unto peace and unity.

CHAP. XIII.

The Epistle which Zeno wrote to reconcile the people of Alexandria.

Zeno Emperor, Caesar, Pius, Victorious Triumphant, chiefe Lord, perpetuall Augustus, unto the most reverend Bishops throughout *Alexandria*, *Egypt*, *Libya* and *Pentapolis*, with the Priests, Monks and lay people, sendeth greeting. In so much we are certainly perswaded that the originall confirmation, continuance, strength & invincible fortresse of our Imperiall scepter, is only upheld by the sincere and true faith (the which three hundred & eightene holy Fathers delivered unto us by the inspiration of the Holy Ghost in the councill of *Nice*, and was also confirmed of a hundred and fifty godly Bishops in the councill held at *Constantinople*) we have laboured day and night, not onely by prayer, but with all endeavour, and with publishing of lawes, ample and abundantly to fill with it the holy (Catholicke, and Apostolicke Church of God scattered farre and wide over the face of the earth, being the immortall and sempiternall parent of this our raigne, and principality: that the devout people of God continuing the divine peace and quietnesse,

may

may powre unto God the acceptable sacrifice of prayer, together with the most holy Bishops and sacred Clergie, with the governours of Monasteries and Monkes themselves, for the preservation of our prosperous raigne. For in case that Almighty God, and our Saviour Iesus Christ, who tooke flesh of the Virgine Mary the mother of God, and was borne into the world, would allow of the generall praises and worship we give unto him, and receive the same with willing minde and readinesse, then no doubt not only all sorts of enemies would utterly be foiled, but also all other nations under heaven would be brought subject unto our Empire, and willingly serve us next and immediatly after God: then also peace and the profit annexed therunto, seasonable temperature of the ayre, plenty of all sorts of fruit, with all other things required for the use of man, would abundantly be ministred. Now therefore seeing it appeareth unto all men, how both we our selves, and the Empire of Rome is preserved under the wing of the true faith, the holy governours of the monasteries and hermites, with other religious men, exhibited unto us supplications, exhorting us very earnestly that the most holy Churches may enjoy peace, that the members may be coupled together which the divell, enemy to honesty, hath laboured of a long time to part asunder, being fully perswaded, that if the body of the Church, being jointly knit together in the bond of unity, encountered with him, hee should quickly be overthrowne. For the members being severed, it came to passe that infinite multitudes of men, now many hundred yeeres agoe departed this world, some without baptisme, some other without the communion, being void of charity (for death is inevitable:) it causeth moreover infinite slaughters and blood-shed, not only the earth, but the ayre also was infected with streames of blood issuing out of the tender bowells of men. And who is he (I pray you) that wisheth not for reformation and redresse of these things? Wherefore we have done our endeavour for to certifie you, that not onely wee our selves but all the Churches every where, have not had in times past, neither present, nor will have hereafter, neither know any other that have any other faith or doctrine then the Creed (spoken of before) delivered by three hundred and eightene Bishops, and confirmed afterwards by an hundred and ffty Fathers. But if any man have any other creed, we take him not to be of the Church. For we beleve that through this faith onely it commeth to passe that our Empire doth flourish; that the people by imbracing of the same are inspired with the holy Ghost, and washed in the sacred fountaine of baptisme: it was this faith that the holy fathers in the Councell of Ephesus subscribed unto, which deposed wicked Nestorius of the Ecclesiasticall ministerie, and as many as favored his hereticall opinion. Whom wee also doe accurse together with Eutyches (for both of them impugned the aforesaid faith) and approve the twelve points of the faith laid down by Cyril of worthy memory, late Archbishop of the Catholike Church of Alexandria. For wee confesse that the onely begotten Sonne of God our Lord Iesus Christ is truly incarnate, of one substance with the Father according unto his Divinitie, and of one substance with us according unto his humanity: that hee came downe from heaven: that by the holy Ghost he tooke flesh of the Virgin Mary the mother of God: that hee is one and not two. For we say that the miracles he wrought, and the vexations hee endured in the flesh, belonged unto one person. We doe condemne for ever such as divide, or confound his natures, or say that he had a fantastick body. For he was truly incarnate of the mother of God, without spot or blemish of sinne. The Trinity remaineth neverthelesse, though one person of the Trinity, to wit, God the Word, be incarnate. Wherefore seeing we learne of surety, that all the holy and Catholike Churches every where, that all the godly Presidents and Governours thereof, and that our Empire neither hath allowed, neither will retaine any other creede or forme of faith then that wee spake of even now, let us jointly without any more adoe be reconciled, and imbrace unity and concord. These things have we written unto you, not to innovate ought as touching the faith, but fully to satisfie you therein. We doe accurse whosoever hath beleevd, or doth beleve the contrary, either now or at other times, either in the Councell of Chalcedon, or in any other Councell whatsoever: but specially of all others wee doe accurse Nestorius, Eutiches, and their complices. Wherefore hold with your ghostly mother the Church, and celebrate therein together with us the one holy communion according unto that one faith of the three hundred and eightene holy fathers. For your most holy mother the Church groweth after you, and desireth to embrace you which are her naturall children: moreover she longeth to heare your sweet voices. Get yee thither in all the hast. If yee doe this, yee shall not onely purchase unto your selves the favour of our Lord and Saviour Christ Iesus, but also the commendation of our highnesse. This Epistle being read, all the people of Alexandria returned unto the Catholike and Apostolike Church.

CHAP. XV.

How Iohn the deposed Bishop of Alexandria, got him to Rome, and procured Simplicius the Bishop of Romes letters in his behalfe unto Zeno touching the injuries hee had sustained.

Iohn (of whom we spake before) tooke his heeles from *Alexandria* unto old *Rome*, and raised there a wonderfull great sedition. For he made report that they deposed him of his Bishopricke, for maintaining the decrees of *Leo* and the Councell of *Chalcedon*, and that there was another placed in his roome which impugned the same. *Simplicius* Bishop of old *Rome* hearing of this, was wonderfully moved, and wrote in his behalfe unto the Emperor *Zeno*: but *Zeno* answered him againe, accused *Iohn* of perjury, and that therefore, and for no other crime he was deposed.

CHAP. XVI.

How Calandio Bishop of Antioch was deposed for partaking with Ilus, Leo and Pampreps: and how the Bishops of Constantinople, Ierusalem, Antioch and Alexandria, were reconciled one to the other.

Calandio Bishop of *Antioch*, wrote unto *Zeno* the Emperor, and unto *Acacius*, Bishop of *Constantinople*, that *Peter* was not onely an adulterer, but also had accursed the councell of *Chalcedon* at his being in *Alexandria*. Yet afterwards this *Calandio* was banished into *Oasis* for holding with *Ilus*, *Leo* and *Pampreps* against *Zeno*. *Peter* surnamed *Cnaphens*, who was Bishop of *Antioch* before *Calandio* and *Steven*, recovered his Bishopricke againe, subscribed unto *Zenas* Epistle of concord, and wrote synodall letters unto *Peter Moggus* Bishop of *Alexandria*. *Acacius* Bishop of *Constantinople* was afterwards reconciled unto this *Peter*: *Martyrius* likewise Bishop of *Ierusalem* wrote synodall letters unto him. Yet afterwards divers withdrew themselves from *Peters* communion, and thereupon it fell out that *Peter* openly accursed the Councell of *Chalcedon*. *Acacius* Bishop of *Constantinople* hearing of this, was very sorry, wrote unto divers of his friends for to understand the truth: *Peter* being desirous to satisfie them to the uttermost, wrote backe againe to purge himselfe that hee had committed no such act, yet some doe report that they knew certainly that *Peter* wrote no such thing.

CHAP. XVII.

Of the things which Peter Bishop of Alexandria wrote unto Acacius, who maintained the Councell of Chalcedon.

THe aforesaid *Peter* being a wavering person, and a time-server, continued not long in one minde, but now accursed the Councell of *Chalcedon*, and anone recanted him of his folly, approving in all points the same Councell. Wherefore he wrote unto *Acacius* Bishop of *Constantinople* in manner as followeth: *The most high God recompence your holinesse for your great travell and carefulnesse, who not onely your selfe many yeeres agoe have kept the faith of the holy fathers, but also confirmed the same by continuall preaching and publike sermons. For the confirmation of which faith, we see that the Creede of the three hundred and eightene holy fathers hath very well been framed, in it we were baptized, in it we have believed, and now doe believe: the which faith also was confirmed by an hundred and fifty godly Bishops in the council of Constantinople. Wherefore you leade all men continually as a guide: you bring the holy Church of God into unity: last of all you perswade us with invincible arguments that nothing was decreed in the most holy and generall councell of Chalcedon prejudiciall unto these Canons of the fathers, but that such things as of old were established by the holy fathers in the councell of Nice were confirmed in this councell with uniforme consent of all. We of our owne part seeing wee saw therein nothing innovated as touching the faith, have consented thereunto of our owne accord, and believed the same. Yet are we not ignorant that there are certaine Monks which envie at our brotherly love and amity, which blaze in your hearing slanderous reports, that cannot I am sure so easily displease your holinesse: first of all how we should translate into another place the corps of the most holy and our most reverend father Timothy the Archbishop, which (as they say) is neither acceptable unto God nor agreeable with the lawes. Again, they get them unto the second crime, the which as it is forged, so is it far more hainous then the other. For how can it be that we should accurse the councell of Chalcedon, seeing we confirme the same by our beliefe? Your holinesse I*

Peter Bish. of Alexandria flattereth Acacius B. of Constantinople, with this Epistle.

Idle Monkes set men together by the eares.

am sure is not ignorant how both people and Monks contend here with us, who can first devise any fond novelty, they determined to fall againe from the Church, together with certaine other lewd persons, and to draw the people after them. Wherefore being holpen with your prayers, wee have devised these letters as a salve for this mischiefe, which derogate nothing at all from the councill of Chalcedon, fully satisfying our selves that there was no noveltie established therein. This have wee done moreover, partly for to perswade the simpler sort of men, and partly also for their sakes which remaine here with us, that they may have somewhat for themselves to stop the adversaries mouth withall: and by imploying in this behalfe our continuall travell and industrie, wee have suppressed in short space the furious disposition of the people. I would have your holinesse yet to learne one thing more, how the Monkes cease not at this houre to sow tares among the wheat, how they linked unto them certaine men which never lived in the Monasteries, as instruments of their wicked practises: how they rogue about and spread false rumours both against us and the quiet state of Christs Church: how they suffer us to doe nothing decently as the Canons of the holy and Catholike Church of Christ doe require, but rather bring to passe that the people will sooner controule us then be commanded of us, nay all their doing is detestable in the sight of God and man. I hope your holinesse will signifie all the aforesaid unto our most holy Lord the Emperour, and bring to passe that his highnesse may decree in this behalfe such things as may be for the Ecclesiasticall peace and tranquility, agreeable with the will of God, and the Emperours industry, to the end all men may conforme themselves thereafter.

The idle Möks
sowed tares
among the
wheat, as the
enemy did in
the Gospel.

CHAP. XVIII.

How Iohn the deposed Bishop of Alexandria counselled Felix Bishop of Rome to depose Acacius Bishop of Constantinople.

Iohn who fled to Rome after Zeno had deposed him, certified Felix the successor of Simplicius in the Bishopricke of Rome, of Peters doings: exhorted him (as Zachary writeth) to send Acacius a deprivation, because he had communicated with Peter: the which act of Felix being contrary to the Canons of the Church, Acacius would not approve. The messengers that brought this Epistle unto Acacius, were the painfull and vigilant Monkes, called *Acoimetoï*. Zacharie is the author of the premises, who as farre as I can see, knew nothing of the whole circumstance perfectly, but heard it only as it were over the shoulder, and so reported it. Wherefore I my selfe will now write the stories as they were indeed. When Iohn had exhibited accusations and bills against Acacius unto Felix, that contrary unto the Canons of the Church he had communicated with Peter, and of other haynous offences which he had done against the decrees of the Church: Felix sent Vitalius and Mifinus, two Bishops, unto the Emperour Zeno, partly to confirme with his authority the councill of Chalcedon, partly also to depose Peter of his Bishopricke as an hereticke, and last of all to send Acacius unto him for to render an account, and to purge himselfe of such crimes as Iohn (of whom wee made mention before) laid to his charge.

A'coimetoï.

CHAP. XIX.

How Cyril head of the vigilant Monkes sent unto Felix Bishop of Rome, charging him with slacknesse in revenging such injuries as the faith sustained.

ERE the aforesaid Vitalius and Mifinus came unto the Emperour, Cyril head of the vigilant Monkes charged him with slacknesse of duty, seeing so many grievous practises take place against the true and sincere faith. Felix then wrote unto Mifinus that hee should doe nothing before hee had conferred with Cyril, and learned of him what was to be done.

CHAP. XX.

What Felix wrote unto Zeno the Emperour, and Zeno unto him againe.

FELIX wrote not onely unto Zeno but also unto others, wherein he put them in remembrance partly of the councill of Chalcedon, and partly also of the persecution in Africke in the raigine of Theodorichus. He wrote another Epistle unto Acacius; but Zeno wrote backe againe, and told him that he fought with his shadow, in giving an eare unto Iohns report, and in contending with his adversaries: for he was the man that bound himselfe with an oath, that he would never be Bishop of Alexandria, yet afterwards was found perjured,

Zeno the Em-
peror unto Fe-
lix Bishop of
Rome.

and to commit every kinde of sacriledge : that *Peter* was advanced unto the priestly functi-
on not without good triall of his faith : that he subscribed with his owne hand, and appro-
ved the faith of the three hundred and eightene holy fathers in the counsell of *Nice*, which
faith was afterwards ratified by the counsell of *Chalcedon*. These were the words of *Zeno* :
We would have you assure your selfe that our highnesse with most holy Peter (mentioned before)
and all the Christian congregations, doe embrace and reverence the sacred counsell of (Chalcedon,
which counsell is one in effect with the Nicene Creed. There are Epistles to be seene among the
acts of the aforesaid counsell, partly of *Cyrl* (mentioned before) and partly of other go-
vernours of the Monasteries of *Constantinople*, and of the Bishops and Clergie within the
Province of *Egypt*, unto *Felix* Bishop of *Rome*, against *Peter* as an hereticke, and against all
them that communicated with him. As many of the vigilant Monks as came to *Felix*, rebuked
Misinus and *Vitalis*, because that untill their comming to *Constantinople*, the name of *Peter*
was secretly used to be read in the holy catalogue, but since that time continually unto this
present houre *Misinus* and *Vitalis* communicated with *Peter*. The Epistle which the Bishops
of *Egypt* wrote, signified this much of *Peter*, and that *John* was of the true faith, and consecra-
ted according to the Canons of the Church : that *Peter* was ordered onely by two Bishops
infected with the same error with him, and that immediatly after the flight of *John*, he left no
punishment unpractised upon the true professors. All which circumstances are said to have
beene signified unto *Acacius*, and that *Acacius* aided *Peter* in all whatsoever he went about.

CHAP. XXI.

*How Symeon one of the vigilant Monkes went to Rome, accused them that came from Rome
to Constantinople, that they had communicated with hereticks,
and procured their deprivation.*

THe aforesaid accusations were augmented at the report of *Symeon* one of the vigilant
Monkes whom *Cyrl* had sent unto *Felix*. For *Misinus* and *Vitalis* were reprehended
of him because they communicated with hereticks, specially seeing the name of *Peter*
the hereticke was openly read in the holy catalogue ; and that in so doing, many simple men
were snared of the heretickes, who sticke not to brag, that the Bishop of *Rome* received
Peter into the communion. *Symeon* said moreover, that when certaine questions were asked,
Misinus and his company would not conferre with the true Catholikes, nor receive their
writings, neither exquisitely sift out such things as were done to the prejudice of the true
faith. *Sylvanus* the Priest, who accompanied *Misinus* and *Vitalis* to *Constantinople*, was
brought forth, and he avouched that the Monkes allegations were true. They read more-
over the Epistle of *Acacius*, where he gave *Simplicius* to understand that *Peter* was lately
deposed, and pronounced the child of darkenesse. To be short, *Misinus* and *Vitalis* were de-
posed of their dignities, and cut off from the holy and undefiled communion, and that by the
censure of the whole assembly, which pronounced of *Peter* as followeth : *The Church of*
Rome doth not communicate with Peter the hereticke, who was lately condemned by the Aposto-
like see, excommunicated the Church, and held for accursed : although there were no other crime
to charge him withall, yet is this of force sufficient, that hee cannot governe the faithfull people of
God, because he was ordered of heretickes. In the same decree this also was comprised : *It ap-*
peared evidently that Acacius Bishop of Constantinople was greatly to be blamed, because though
he wrote unto Simplicius, and called Peter an hereticke, yet hee would not make Zeno privie
thereunto, when as in very deed if he had borne good will unto Zeno, he should have done it. But
he desired rather to please the Emperor then to provide for the faith. But let us returne to dis-
course of the history. There is extant an Epistle of *Acacius* unto the Bishops of *Egypt*,
Priests, Monks, and all the people, wherein he endeavoureth to bring such as raise schisme
and dissention to embrace peace and unity. Of the same matter he wrote unto *Peter*, Bishop
of *Alexandria*.

The Church
of Rome pro-
nounceth this
against Peter
B. of Alexan-
dria.

CHAP. XXII.

*Of the schisme raised at Alexandria, and in sundry other places touching
the Counsell of Chalcedon.*

WHen the schisme waxed hot, and the sedition grievous within the city of *Alexan-*
dria, *Peter* perswaded certaine Bishops and Governors of Monasteries to commu-
nicate with him. There he condemned and accursed the decrees of *Leo*, the acts of the
the

the *Chalcedon* councell, and such as would not receive the bookes of *Dioscorus* and *Timothy*. Many others he banished their Monasteries when hee could not allure them to his hereticall opinion. Wherefore *Nephalius* tooke his voiage to *Constantinople*, revealed the whole unto *Zeno*; who therefore was wonderfull sorry, and sent thither *Cosmas* one of his guard for to threaten and rebuke *Peter* very sharply, partly for contemning the Epistle of *Zeno* intituled of *Concord*, and partly also because that through his rough dealing so great a sedition was raised. But when *Cosmas* could prevaile in nothing, save only that the expulsed Monks were restored by his meanes unto their Monasteries, backe againe he got him to the Emperour. Wherefore the Emperour the second time sent *Arsenius* Lieutenant of *Egypt*, and Captaine of the garrison amongst them, who together with *Nephalius* went straight to *Alexandria*, and intreated them to keepe the peace: but when hee could not obtaine his purpose, hee sent some of them to *Constantinople*. And though there was great reasoning in the presence of *Zeno* about the Councell of *Chalcedon*, yet was there nothing concluded, for that *Zeno* did not consent unto it.

CHAP. XXIII.

Of *Phranitas* and *Euphemius* Bishops of *Constantinople*: *Athanasius* and *John* Bishops of *Alexandria*: *Palladius* and *Flavianus* of *Antioch*, with others.

About that time when *Acacius* Bishop of *Constantinople* had finished the mortall race of his naturall life, *Phranitas* was chosen to succeed him in the Bishopricke. He wrote letters of amity unto *Peter*, but *Peter* answered him againe, and envyed bitterly against the Councell of *Chalcedon*. This *Phranitas* continued Bishop no longer then foure moneths but he died, and left *Euphemius* to succeed him. When *Peter* wrote unto him also letters of amity, and *Euphemius* perceived that in them he accursed the council of *Chalcedon*, he was all out of quiet, and would in no wise communicate with *Peter*. Both their Epistles are extant, *Phranitas* unto *Peter*, and *Peter* unto *Phranitas*, the which I will omit, because they are long and tedious. When *Euphemius* and *Peter* contended among themselves, and while they purposed to call synods together one against the other, it fell out that *Peter* departed this life, in whose roome *Athanasius* succeeded, which laboured with all might to reconcile such as were at discord and dissention: but he could not prevaile, because their minds were so drawne into divers and different opinions. The same *Athanasius* wrote afterwards letters of amity unto *Palladius* the successor of *Peter* in the Bishopricke of *Antioch*, specially concerning the councell of *Chalcedon*. So did *John* the successor of *Athanasius* in the see of *Alexandria*. Moreover when *Palladius* Bishop of *Antioch* had departed this life, *Flavianus* succeeded him, and sent *Salomon* Priest of *Antioch* to *Alexandria* with letters of amity unto *John*, requiring an answer by the same messenger. After the decease of *John*, another *John* succeeded him in the Bishopricke of *Alexandria*. These things continued in this sort the raigne of *Anastasius* (for he deposed *Euphemius* of his Bishopricke) yet was I faine here to rehearse them in order for the plainer deliverance and better understanding of the story.

CHAP. XXIII.

How *Armatus* cousin to *Berina* the Emperesse was put to death.

Zeno through the procurement of *Ilus* dispatched out of the way *Armatus* the cousin of *Berina* the Emperesse, whom *Basiliscus* sometime had made captaine against him, yet he won him to his side, made him in steed of his enemy his companion, and created his sonne *Basiliscus* *Cesar* at *Nice*. Notwithstanding these great benefits, hee got him to *Constantinople*, and conspired the death of *Armatus*: his sonne *Basiliscus* in steed of *Cesar* he made Priest, who afterwards was preferred to be Bishop.

Zeno slew *Armatus*, who saved his life.

CHAP. XXV.

The death of *Theodorichus* the *Scythian*, which tooke armour against *Zeno*.

About that time *Theodorichus* a *Scythian* borne, prepared himselfe to give *Zeno* the Emperour battell, raised a wonderfull great army in *Thracia*, and marched forwards towards *Constantinople*: hee destroyed all the countrey before him unto the

entry of *Pontus*, and verily he had taken *Constantinople*, had not some of his dearest friends beene displeased with him, and conspired how to bereave him of his life. He himselfe being given to understand of the hatred that was borne unto him, gave backe, yet not long after he died, but what kinde of death I am now about to declare. There hung on high before his campe, after the Barbarian manner, a speare cleft in the end. Hee being desirous to revive his spirits, and exercise his body, commanded they should bring him a horse. In all the hast (as he was in other things altogether impatient) up he gets him: the horse being unbroken and fierce, pranced about, fet divers careers ere *Theodorichus* could settle himselfe in his saddle, hee fanned the ayre with his forefeet, and stood bolt upright on his hinder feet, so that *Theodorichus* had much adoe to struggle with him, yet durst hee not pull the bridle, lest hee fell upon him, neither was hee fast on his horse, but was tossed to and fro, so that the point of the speare which hung over his head touched him, and at length sticke in his ribs, that hee was dangerously wounded: whereupon hee was constrained to keepe his bed, and shortly after died.

CHAP. XXVI.

How Martianus raised battell against Zeno, and what became of him in the end.

After the death of *Theodorichus*, *Martianus* the sonne of *Anthemius* Emperor sometime of *Rome*, and allyed unto *Leo* the Emperor, rebelled against *Zeno*. Hee having married *Leontia* the younger daughter of *Leo*, fell to practise tyranny. When they had fought in the palace, and many fallen on both sides, *Martianus* foiled his adversaries, and had taken the palace, had hee not let slip the opportunity that was offered him, by posting over his device to the next day: for occasion is slipperie, and being once past, perhaps will not come againe: being gone out of our hand, it flieth with the ayre, laugheth the pursuers to scorne, and bids fooles farewell. For he that will not when he may, when hee will he shall have nay. Poets and Painters, the fathers of glosses and vizards, use to portraict the forepart of the head with a bush of haire, and to leave behind the bald scull: giving us very wittily to understand, that while occasion is before us, wee may lay hold on her hayrie locke; but being past, there is no hold to be taken of her bald hinder part. Which verily happened unto *Martianus*, who as hee refused time when time was offered, so afterwards could hee not get it to turne againe. For the day following hee was betrayed of his owne men, left desolate, and constrained to flie unto the Temple of the holy Apostles: but being driven out thence, he removed to *Casarea* in *Cappadocia*: and while he sought to hide himselfe there among certaine Monkes, hee was taken and sent by the Emperor as farre as *Tharsus* in *Cilicia*, there shaven and made Priest. *Eustathius Syrus* hath exquisitly discoursed of these things.

Fronte capillata post hac occasio calva.

CHAP. XXVII.

The conspiracy and tyranny of Ilus and Leontius.

THe aforesaid *Eustathius* doth write how *Zeno* conspired divers times the death of *Berina* his wives mother, banished her into *Cilicia*, removed her thence againe into a castle called *Papirum*, where *Ilus* played the tyrant, and there shee departed this life. *Eustathius* handled very artificially the doings of *Ilus*, how hee escaped the hands of *Zeno*, and how *Zeno* executed him whom he had sent to dispatch the other, taking his head from off his shoulders for failing of his purpose. For to cloake his doings, hee made *Ilus* captaine of his power and army in the East. He acquainting himselfe not onely with *Leontius*, but also with *Marsus* a worthy man, and with *Pampreps* remained still in the East. Againe, how *Leontius* was proclaimed Emperour at *Tharsus* in *Cilicia*: what end these tyrants enjoyed: how *Theodorichus* a Goth of great honour among the *Romanes* was made generall captaine, and sent against them with great power both of our owne men and of Barbarians: how *Zeno* executed the poore wretches in recompence of the good will they bare unto him, and the travell they had taken in his affaires: and how *Theodorichus* understanding of *Zenos* malicious purpose pretended against him, got him to old *Rome*: the same *Eustathius* hath excellently laid downe in writing for the know-

knowledge of the posterity. Yet some doe report that *Theodorichus* through the procurement of *Zeno*, overcame *Odoacer*, so conquered *Rome*, and called himselfe King.

CHAP. XXVIII.

Of Mammianus and his doings.

Iohn Rhetor declareth that *Mammianus* lived in the daies of *Zeno*, who though hee were basely borne, yet came he to be a Senator: that he builded *Antiphorum* in the suburbs of *Daphne*, a place before time where vines did grow, being arable ground, over against the publique bath where there stands a brazen picture with this inscription, *Mammianus lover of the City*. The same *John* writeth how hee builded in the City two princely gates very gorgeous, both for the magnificencie of the building, and curious workmanship of the stone: how he erected *Tetrapylon* as a distance or seperation of both the gates artificially set up with brazen pillars. Wee our selves have seene these gates retaining as yet not onely the name, but also reliques of the ancient beauty, in that there are now stones there which were carried thither out of the Isle *Proconnesus*, wherewith the floore is paved. As for the building it selfe, it is nothing as it was. For of the old stone there is new building made, yet setting forth in no point the ancient erection. As for *Tetrapylon* builded by *Mammianus*, there stands not a foot of it to be seene.

CHAP. XXIX.

The death of Zeno the Emperour, and the creation of Anastasius.

When *Zeno* without issue had departed this life of the falling sicknesse in the seventeenth yeere of his raigne: *Longinus* his brother raised great power, was in good hope of obtaining the Empire, yet missed of his purpose. For *Ariadne* tooke the Imperiall Scepter and crowned therewith *Anastasius*, who as yet was not made Senator, but only enrolled in the schoole of such as were called *Silentiarii*. *Eustathius* moreover remembreth that from the raigne of *Diosletian* unto the death of *Zeno*, and the creation of *Anastasius*, there were two hundred and seven yeeres: from the Empire of *Augustus* who raigned alone, five hundred thirty two yeeres and seven moneths: from the raigne of *Alexander Magnus*, King of *Macedonia*, eight hundred thirty two yeeres and seven moneths: from the building of *Rome* and the kingdome of *Romulus*, one thousand fifty two yeeres and seven moneths: from the destruction of *Troy*, one thousand six hundred eighty six yeeres. This *Anastasius* was borne in *Epidamnium*, now called *Dyrrachium*, he tooke not onely the Imperiall Scepter after *Zeno*, but also *Ariadne* his wife: and first of all hee sent into the countrey *Longinus* the brother of *Zeno*, who executed the office anciently called President of the Courtiers; and to divers others of *Isauria* which requested the same, he gave leave to depart unto their owne home.

Anastasius created Emperor, Anno Dom. 494.

CHAP. XXX.

How Anastasius the Emperor would in no wise alter any thing of the Ecclesiasticall state, but persecuted and banished such as disturbed the quiet state of the Church, and sought to thrust in novelties.

A*nastasius* was a great maintainer of peace and tranquility, he would have nothing altered either touching the regiment of the common-weale, or the government of the Ecclesiasticall affaires: nay, endeavoured with all meanes possible that the most holy Churches should be void of tumults and dissention, and that all his subjects should enjoy peace and quietnesse, ridding as well Clergie as Laytie from all discord and dissention. As touching the Councell of *Chalcedon*, it was then neither openly preached in the most holy Churches, neither generally rejected. For every governour of the severall congregations did therein as it seemed good unto himselfe. And as some maintained earnestly the Canons of that councell, not admitting the change of one sillable, but rather avoided the company of such as rejected the same, and refused to communicate with them: so other some not onely condemned that Councell, with the decrees thereof, but also accursed it with *Leos* determination of the faith. Some other cleaved wholly unto *Zenos* Epistle of vnity, yea when they

they were at bitter contention amongst themselves, whether there was one or two natures in Christ. Some of them were deceived in the very joyning of the letters together, some others were rather disposed to reconciliation and maintenance of peace, inasmuch that all the Churches were divided into sundry factions, and the Bishops themselves refused to communicate one with the other. So that there arose therof great adoe in the East, West, and *Lybia*, while the Bishops of the East would communicate neither with the Western Bishops, neither with the Bishops of *Lybia*, neither among themselves, but fell every day to exceed more then other in malicious contention. For the Bishops of the East would not be reconciled among themselves, neither would the Bishops of *Europe*, neither of *Lybia* be at one either with themselves or with forreiners. Wherefore *Anastasius* the Emperor understanding of this hurliburly, deposed all the authors of novelties, and all such as contrary to the custome of the place either preached the Councell of *Chalcedon*, or accursed the same: and first hee banished *Euphemius* out of *Constantinople*, after him *Macedonius* whom *Timothie* succeeded; and besides these he drave *Flavianus* out of *Antioch*.

CHAP. XXXI.

How the Monkes of Palestina wrote unto Alcison of Xenaïas the Monke and others.

The Monkes
of Palestina
unto Alcison.

THe Monkes of *Palestina* wrote unto *Alcison* touching *Macedonius* & *Flavianus* in such sort as followeth: *When Peter had departed this life, Alexandria, Egypt and Lybia were at variance among themselves, and other countries of the East contended within themselves: for the West Churches would in no wise communicate with them save upon this condition, that they would accurse Nestorius, Eutyches, Dioscorus, Peter, surnamed Moggus, and Acacius. Wherefore seeing the Churches throughout the world were at this point, the favourers of Dioscorus and Eutyches were brought to a narrow straight. And now being as it were every one rooted and weeded from off the face of the earth, one Xenaïas, after the Etymologie of his name, far estranged from God, wee know not what wicked fiend had bewitched his minde, or what malice he owed unto Flavianus, under cloake of religion, (as report goeth) made an insurrection against him, and charged him with the heresie of Nestorius. When hee had accursed Nestorius with his hereticall opinion, hee left him, and turned to Dioscorus, and Theodorus, and Theodoritus, and Ibas, and Cyrus, and Eutherius, and John, and to others, we wot not who, neither out of what countrey: of which number some in very deed were Nestorians, some others to avoid the suspicion of that heresie, accursed Nestorius, and returned unto the Church. Unlesse thou accurse (saith Xenaïas) all those which savor of Nestorius filthy sinke of hereticall doctrine, thou thy selfe shalt seeme to be of Nestorius opinion, although thou accurse both him and his doctrine. yea a thousand times. The same Xenaïas moreover dealt by letters both with the complices of Dioscorus, and the favourers of Eutyches, perswading them to hold with him against Flavianus, not that they should accurse the Councell, but onely the persons above named. After Flavianus the Bishop had withstood them a long while, and saw that others held with Xenaïas against him, namely I Leusinus Bishop of some city or other within *Cappadocia* the lesse, *Nicias* Bishop of *Laodicea* in *Syria*, with others of other countries (whose accusations proceeding of abject mindes wee will passe over with silence, and give others leave to report them) at length perceiving they would be pacified, if the aforesaid persons were accursed, he yeelded unto them. And after he had condemned those men, with his owne hand, he wrote unto the Emperor, for these men had set him up against Flavianus, as if he had been patron of Nestorius heresie. Neither was Xenaïas satisfied with this, but againe required Flavianus to condemn both the councell and such as affirmed there were two natures in Christ, the one humane, the other divine, who for refusing to doe this, is charged afresh with Nestorius opinion. Last of all, after much adoe, when the Patriarch had published a forme of faith, wherein hee had unfainedly given to understand, that the councell as touching the deprivation of Nestorius and Eutyches, was to be approved; but not for their decree of the faith and doctrine: they threaten to take him in hand againe, as one that secretly favoured of Nestorius, unlesse hee would accurse both the councell it selfe, and them that affirmed there were two natures in Christ, one divine, the other humane. Moreover with flattery and fallacies they allured the *Isaurians* to their side, and patched together a forme of faith, wherein they accursed both the Councell,*

Councell, and such as affirmed there were two natures in Christ: in the end they divided themselves from Flavianus and Macedonius, and joyned with them who had subscribed unto that patched faith. In the meane space they requested the Bishop of Ierusalem to lay downe his faith in writing, the which he did, and sent it by the faction of Dioscorus unto the Emperour. This faith at length with shame enough they brought forth, accursing such as said there were two natures in Christ. But the Bishop of Ierusalem charging them that they had corrupted his faith, wrote another, wherein there was no such accurse. And no marvell at all: for they have corrupted oftentimes the bookes and writings of the holy Fathers, by changing their titles and inscriptions, and fathering many of the workes of Apollinarius the hereticke upon Athanasius, Gregorie the renowned, and Julius, snaring many of the simple people with these their wiles and subtilties in their hereticall opinions. They craved also of Macedonius that they might see his belife in writing, who protested that hee only allowed the faith published of old at Nice by three hundred and eightene holy Fathers, and afterwards ratified at Constantinople, accursing Nestorius, Eutyches, with such as said there were two Sonnes, or two Christs, or divided the natures: yet spake hee not a word of the Ephesine Councell, which deposed Nestorius, neither of the Chalcedon Councell, which deprived Eutyches. Wherefore the Monkes of Constantinople were wonderfully moved with this, and divided themselves from Macedonius. All this while Xenaias and Dioscorus having linked unto their side many other Bishops, behaved themselves intollerably towards such as would not accurse whom they would have accursed, insomuch that they procured divers, because they would not yeeld unto them, to be banished. Thus they made Macedonius, John Bishop of Platum, and Flavianus to leave the countrey. So farre of the Monkes letters.

Hereticke
wont to corrupt
ancient
writings.

CHAP. XXXII.

How Macedonius Bishop of Constantinople, and Flavianus Bishop of Antioch were exiled.

THE things which secretly vexed the minde of *Anastasius*, were farre otherwise. For when *Ariadne* purposed to present *Anastasius* with the Imperiall robe, *Euphemius* the Bishop would in no wise consent to his coronation, untill that *Anastasius* delivered him his hand writing confirmed with an oath, wherein he plainly declared if hee were Emperour he would maintaine the true faith, and bring no noveltie into the Church of God: which hand-writing he gave *Macedonius* the treasurer to keepe. *Euphemius* did this because *Anastasius* was suspected to be a *Manichee*. When *Macedonius* was advanced to the reverend office of Priest-hood, *Anastasius* called for his hand-writing: It is (saith he) a great discredit unto our scepter, that our hand should be kept to testifie against us, or that wee should be tied to pen and paper. But *Macedonius* denied him very stoutly, and affirmed plainly it should never be said of him that he betrayed the faith: therefore *Anastasius* the Emperour devised how to worke him mischiefe, to the end he might colourably depose him. At length there came forth young men, slandering both themselves and *Macedonius* also with false accusations. But he being knowne to have wanted the member of generation, they turne themselves to other subtilties: neither rested they untill at length through the fetches of *Celer Capraine* of the courtiers, they had privily wrought his deprivation. There ensued after this conspiracy against *Flavianus*, other troublesome businesse. For we our selves have learned of old men, who remembred very well such adventures as befell unto *Flavianus*, how the Monkes of *Cynegica* which inhabited the chiefest countrey of *Syria*, being perswaded by *Xenaias* Bishop of *Hierapolis* bordering upon *Antioch*, and surnamed after the Grecians *Philoxenus*, made an insurrection, came all upon a head to *Antioch*, purposing to force *Flavianus*, both to accurse the Councell of *Chalcedon*, and *Leos* decree of the faith. When *Flavianus* tooke the matter very grievously, and the Monkes urged him with violence, the citizens by reason of that great stirre and sedition, made such a slaughter of the Monkes, that many of them, nay, an infinit number, in steed of quiet earth and still grave, were buried in the swift waves of the river *Orontes*. There happened another thing that was no lesse lamentable then the former. The Monkes which inhabited *Celosyria*, now called *Syria Minor*, bearing singular good will and affection unto *Flavianus*, who sometime led a Monasticall life in the Abbey of *Tilmogium*, came in all the haste to *Antioch* for to assist *Flavianus*, so that there

Hereticall
Monks, idle
braines, all
set upon con-
tentions, were
slaine like dogs
at Antioch and
throwne into
the River O-
rontes.

there ensued thereof great mischiefe. Wherefore *Flavianus*, whether it were for the former slaughter, or the latter calamity, or peradventure for both, was banished the Province, and enjoined to inhabite the craggie desarts in the furthest part of *Palestina*.

CAP. XXXIII.

Of Severus Bishop of Antioch.

Severus Bishop
of Antioch, yet
an heretique.

The Monks of
Palestina unto
Alcison.

When *Flavianus* was exiled, *Severus* was chosen Bishop of *Antioch*, in the moneth *Dius*, the five hundred threescore and first yeere after the city bare this name: but now, that is, the time I penned this history, the sixe hundred and forty first yeere. This *Severus* was borne in *Sozopolis* a city of *Pisidia*: before they made him Bishop, he pleaded Law at *Berytus*. But as soone as hee was baptized in the Church of *Leontius* the holy Martyr, whom *Tripolis* a city lying on the sea-coast of *Phœnicia* doth honour, hee translated his study from Law unto monasticall life, the which he led in a Monastery lying in the midst between *Gaza* and *Majuma*, where *Peter* the Iberian, Bishop sometime of *Gaza*, and the companion of *Timotheus* *Elurus*, both in sustaining of banishment, and substance of doctrine, was much spoken of. Furthermore, *Severus* (of whom I purpose to intreat) conferring with *Nephalius* (who sometime was of one religion with him, to wit, that there was one nature in Christ, yet afterwards held with the councill of *Chalcedon*, and such as said there were two natures in our Lord Christ Iesus) was expelled the Monastery by *Nephalius* and his complices, together with many others of his opinion. Thence he went straight to *Constantinople*, both for himselfe, and in the name of all the rest that were expelled with him, and so became acquainted with the Emperor *Anastasius*, as it is reported by him that wrote *Severus* life. Wherefore he wrote letters unto the patrons of his opinion, of their mutuall love and agreement, where by name he condemneth the council of *Chalcedon*. This which I speake of, is laid downe by the Monkes in their Epistle unto *Alcison*. The Epistle which *Timothy* now Bishop of *Constantinople*, wrote unto the Monkes here in *Palestina* of mutuall love and agreement was received: but the deprivation of *Macedonius* and *Flavianus*, together with the letters of *Severus*, were rejected. Also the messengers that brought the letters, were (as they deserved) contumeliously intreated, (for the Citizen and Monkes conspired their deaths) that they were faine to runne away for to save their lives. And thus it went with us in *Palestina*. But of the Provinces of *Antioch*, they were partly led into error with others, namely *Martinus*, Bishop of *Berytus*, and partly constrained to subscribe unto *Severus* letters of mutuall love and agreement, which accursed not only the Councell, but also whosoever affirmed there were two natures in Christ, the one divine, the other humane. But such as were compelled to give their consent, repented them afterwards, and returned unto the Church, namely the Bishops throughout the Province of *Apamia*. There were other some that would in no wise agree, of which number *Julianus* Bishop of *Bostra* was said to be, *Epiphanius* Bishop of *Tyrus*, with other Bishops. The *Isaurians* after repentance condemned their former error and folly, and accursed *Severus* with all that favoured him. Other Bishops and Priests within *Severus* jurisdiction, forsooke their Churches, namely *Julianus* Bishop of *Bostra*, *Peter* Bishop of *Damascus*, who live here with us: *Mamas* also with one of the two *Dioscorians*, who affirmed there were two natures from the beginning, whose wilfull forwardnesse made *Severus* whether hee would or no to condemne them. After a few lines: The Monasteries both here and at *Ierusalem* (God be praised for it) doe hold with the right faith, even so doe many cities and Bishops. For all which, and for our selves, vouchsafe most holy Lord, and our right honourable father, to pray that we fall not into temptation.

CAP. XXXIIII.

How *Cosmas* and *Severianus*, two Bishops within the Province of *Antioch*, sent *Severus* their Archbishop a deprivation,

Insomuch the aforesaid letters make mention how the Province of *Apamia* fell from *Severus*, now we thought good to lay downe a certain history delivered unto us by our elders, which we found no where recorded. *Cosmas* Bishop of our *Epiphania* upon the river *Orentes*,

Orentes, and *Severianus* Bishop of *Arethusa* a bordering city, being very much offended with *Severus* letters of mutuall love and agreement, first of all divided themselves from his communion, next sent unto him a Libell of deprivation, although he governed the Bishopricke of *Antioch*, delivering it unto *Aurelianus* chiefe Deacon of *Epiphania*, who because he feared *Severus*, and revered the authority of so worthy a Bishopricke, at his first comming to *Antioch* arrayed himselfe in womans attire, and so got him to *Severus*: he behaved himselfe so softly and so effeminately, that they tooke him to be a woman indeed: he muffled himselfe, and pulled the veile over his head as farre as his breast: hee whined with a shrill and pitifull voice: he sighed deeply: he crooched like a poore suter: and as *Severus* passed by, hee reached into his hand the bill of deprivation: when hee had so done, he privily conveyed himselfe away from the traine that followed *Severus*, and so was out of their reach ere *Severus* could learne what was contained in the Libell. But *Severus* though he received the Libell, and perceived what they had written therein, continued nevertheless in his Bishopricke unto the death of *Anastasius* the Emperor. When *Anastasius* understood of the circumstances which happened unto *Severus* (I cannot chuse but record in this place the good nature and clemency of *Anastasius*) he charged *Asiaticus* Lieutenant of *Libæsa* in *Phœnicia* to remove *Cosmas* and *Severianus* from their Bishopricks, because they sent vnto *Severus* the Libell of deprivation. After his comming into the East, and perceiving how that many were of *Severianus* and *Cosmas* opinion, and that they defended their cities manfully, he wrote backe unto *Anastasius*, that there was no displacing of them without slaughter and blood-shed. Wherefore there was so much mercy and pity in the mind of *Anastasius*, that he signified unto *Asiaticus* in plaine words, hee would have no enterprise taken in hand, were it never so noble or so worthy, if it did cost him as much as one drop of blood. In this state were the Ecclesiasticall affaires during the raigne of *Anastasius*, whom some men have blotted out of the sacred catalogue as enemy unto the Councell of *Chalcedon*, for at *Ierusalem* hee was accursed.

The clemency
of *Anastasius*.

CHAP. XXXV.

The foile and overthrow of the Isaurian tyrants.

PEradventure we shall not otherwise chuse but performe that which we promised before, if wee annexe unto the aforesaid history other famous acts that were done in the daies of *Anastasius*. *Longinus* the brother of *Zeno*, after his comming (as I said before) into his native foile, made preparation to proclaime open wars against the Emperor: gathered great power from every place together with the *Isaurians*, and he himselfe being an *Isaurian*, marched forwards to battell. There came to aid him the Bishop of *Apamia* in *Syria*. Shortly after the warre was ended, partly because the *Isaurians* which fought with *Longinus* were foiled every one, and partly also because the heads of *Longinus* and *Theodorus* were sent of *Iohn* the *Scythian* to *Constantinople*, and there by the commandement of the Emperour stickt up on poles beyond the water, over against *Constantinople*, in a place called *Syca*. It was a goodly sight unto the citizens of *Constantinople*, for *Zeno* and the *Isaurians* had grievously vexed them divers times before. A second *Longinus* surnamed *Selinuncius* one of the chiefe rebels, and *Indus* were sent alive by *Iohn* surnamed *Cyrus*, unto *Anastasius* the Emperor, which made both the Emperor and the citizens of *Constantinople* marvellous glad: for *Longinus* and *Indus* were tied with yron chaines about their necks and wrists of their hands, led throughout the streets and about their stage and theater, as the guise is in triumphs. Immediately upon that, the *Isaurian* tribute which mounted to five thousand pound, and was yeerely paid unto the Barbarians, thenceforth was brought unto the Emperours treasure.

Longinus.

The B. of *Apamia* a rebell.

Longinus. 2.

Indus.

CHAP. XXXVI.

Of the Barbarians called Sceneta, how they rebelled, yet afterwards joyned in league with the Romanes.

S*Ceneta*, Barbarians so called, because of their dwelling in tents and tabernacles, were so puffed up with pride that they tooke armour against the Empire of *Rome*, yet to their great hurt and damage: they destroyed *Mesopotamia*, both *Phœnicia* and *Palestina*.

Palestina. In the end they were so plagued of the Captaines and Lieutenants throughout every Province, that thenceforth they cryed truce, and joyned in league with the *Romanes*.

CHAP. XXXVII.

The besieging of Amida, and building of Daras.

Eustathius the
Histographer
died,
Anno Dom.
504.

Daras a noble
City.

The *Persians* moreover breaking their league, and passing beyond their proper bounds, were led by *Cabades* their King into *Armenia*: they overcame the countrey: they tooke *Theodosiopolis*, and came to *Amida* a strong city in *Mesopotamia*, and besieged it, the which was afterwards recovered by the Emperor of *Rome*, not without great paine and trouble. If any be disposed to know exquisitely all the circumstances thereof, and as commonly we say to have all at his fingers ends, let him reade *Eustathius*, where the whole is laid downe in writing with great skill and diligence: who when he had continued the history unto the twelfth yeere of *Anastasius* raigne, and the time which our pen doth now prosecute, he knit up his story, and departed this life. When this battell was ended, *Anastasius* made of a wilde countrey a civill towne, in a place of *Mesopotamia* called *Daras*, lying in the furthest parts of the *Romane* Dominions, as a bound betweene one countrey and another: walled it very strongly about: erected goodly and gorgeous buildings: founded holy Churches, princely towers, publique bathes, with divers other such monuments wherewith cities are set forth and adorned. The report goeth that the place was called *Daras*, because *Darius* was there overcome by *Alexander* King of *Macedonia*, the sonne of *Philip*.

CHAP. XXXVIII.

Of the place called the Long wall, builded by Anastasius.

The aforesaid Emperor made a noble and a princely piece of worke in *Thracia*, called the Long wall, situated in a goodly soile, from *Constantinople* at the furthest two hundred and fourescore furlongs, the Sea compasseth either of them about four hundred and twenty furlongs, in breadth much like a narrow Sea, and maketh of the City an Iland, being all in manner invironed with water: it transporteth with great speed such as saile from *Pontus* to *Propontis*, and the *Thracian* Sea: last of all it repelleth such Barbarians as make inrodes out of the Sea *Euxinum*, *Colchis*, and the fenne of *Meotis*, and out of the desarts beyond the hill *Caucasis*, and out of *Europe*.

CHAP. XXXIX.

Of Chrysargyrum the tribute for bandrie, which Anastasius the Emperour tooke away.

THere is besides another worthy act, or rather divine, done of this Emperour in taking away the tribute *Chrysargyrum*, which is to be recorded of us to the knowledge of the posterity in time to come. And to speake thereof sufficiently, wee have neede of *Thucydides* tongue, or some other more eloquent and copious, yet I will discourse thereof, being not so much encouraged with my simple stile and slender words, as with the noble minde of the author, and the worthinesse of the act. There was a wicked tribute, odious to God and man, unseemely among the Barbarians themselves, and no lesse abominable to be spoken of among Christians throughout the *Romane* Dominions, set and demanded of the ample and renowned common weale of *Rome*, not spoken of vnto the time of *Anastasius*, and why so I am not able to declare, the which his noble and vertuous mind tooke away, not without the great commendation of all the people under heaven. This tribute was set (omitting divers sorts of people) upon such as lived by filthy lucre and gaine upon naughtipackes, which made saile of shamefastnesse, haunted brothelhouses, and prostrated themselves in blinde corners of the Citie: to be short, upon all such as were not ashamed to commit whoredome, who injured nature not a little, and brought the common weale to great reproach and infamy, insomuch that

that the filthy gaine gotten thereby allured thereunto such as burned with brutish lust and concupiscence, no otherwise then a law or proclamation. Againe, the gatherers of this impious and abominable tribute accruing by reason of such hainous offences brought it every fourth yeere unto the chiefe Magistrate, so that it was thought to be one of the chiefest tributes that belonged unto the crown, and laid it up in the Gardivance or privie coffers. The ceasers were not of the simplest sort and meanest persons, neither the office numbred among the basest in the common weale. *Anastasius* understanding the whole, made the Senate privie thereunto, told them what an haynons and an horrible act it was, commanded it should quite be taken away, and burned the roles which directed them unto the ceased and taxed pols. Furthermore when he purposed with himselfe to offer sacrifice unto God in rooting out that filth and abomination, to the end it might be impossible for any after him to revive those old dregs of Lecherie: he fained himselfe to be in a great agony, accused himselfe of rash dealing, and meere madnesse, saying he was too vaine-glorious, and by that meanes weighed not the utility and profit of the commonweale, in that he had taken away both foolishly and without advisement, so large a tribute, begun so many yeeres agoe, and continued so long a time, not foreseeing the discommodities that ensued by reason of the want thereof, nor the charges for maintenance of souldiers, who are as the walls of the comon-weale: nor of those which of the liberality arising thence, were maintained in the service of God. Last of all, making no man of his counsell, hee proclaimed that his will was, the tribute should be wholly restored againe: therefore he called unto him the old receivers, hee told them that he was sorry for the burning of the records, that he knew not what to doe, how to excuse his folly, neither what to devise, seeing their registeries were consumed to ashes. When as they unfainedly and from the very heart bewailed their losse, and the want of the ill gotten goods which came thereby into their hands, and told him plainly it was in manner impossible to restore the tribute againe: hee requested them to doe all their indeavour, and to search if haply they might finde among all the records, that were in any place preserved, the order of demanding the taxe and tribute. Wherefore he sent unto every one of them his charges for searching the countries and records, and commanded, that every deed or scrole which made mention thereof, wheresoever it were found, should be brought unto him, to the end this taxe might be restored againe in such good order that it could never fall afterwards into decay. Shortly after when these messengers of trust brought tidings what they had found, *Anastasius* was wonderfull glad, and seemed to tickle at the heart for joy: he rejoyced indeed because now hee had brought about that which troubled him so much. What (saith hee unto them) have yee found any records? Where found yee them? Be they to any purpose? Doe yee thinke there are any where any more left behind? They answered that their travell had beene great, that they rode about day and night, that they had searched both towne and countrey, and swore by the life of the Emperour, that there was not left in all the Empire of *Rome*, not as much as a patch of any scrole that was not brought unto him. Then the Emperour commanded a pile to be made, all the papers, registers, records, bills, and bawdy notes to be set thereon, and burned to ashes. When the fire had done his part, hee gave commandement they should throw water upon the ashes, either quite to drowne them, or to drive them away with the streame, purposing fully by this meanes for ever to tread under foote the scroles of the bawdy tribute, that neither sparkle, neither ashes, neither letter, neither any memoriall should remaine after the firing of the records. But while wee commend *Anastasius* so highly for banishing this shamefull tribute, lest wee seeme ignorant what divers men of old being wedded to their owne affections have reported of him, wee thought good heere to lay downe their sayings, and convince them with their owne words.

CHAP. XL.

What Zosimus wrote of Chrysargyrum the shamefull tribute, and of Constantine the Emperour.

Zosimus one of them that was bewitched with the impious rites and abominable service of Pagans, being incensed against *Constantine*, because he was the first Emperour which forooke the detestable Idolatry of the Gentiles, and imbraced Christian religion: reporteth that the tribute *Chrysargyrum* was first devised by him, and that he decreed it

R r

Should

Zosimas flanders of *Constantine* the great.

should be paid every fourth yeere. With infinite other slanders, hee goeth about to defame the godly and noble Emperour *Constantine*. For he said, that he devised mischiefes against all sorts of men, of what degree or calling so ever they were: that he slew his sonne *Crispus* very lamentably: that he dispatched his wife *Fausta*, by shutting her up in a boyling bath: that when hee would have had his Priests to purge him by sacrifice of these horrible murthers, and could not have his purpose, (for they had answered plainly, it lay not in their power to cleanse him) hee lighted by chance upon an *Egyptian* which came out of *Iberia*, and being perswaded by him that the Christian faith was of force to wipe away every sinne were it never so haynous, he embraced willingly all whatsoever the *Egyptian* told him. Last of all, that he forsaking his countrey religion, cleaved unto impiety, as this lewd varlet reporteth. But that all these reports be no other then lies and slanders, I will immediatly declare: and so much be spoken in the meane while of *Chrysargyrum*.

CHAP. XLI.

An invective against Zosimus the Ethnicke, for reviling of Constantine, and railing at the Christians.

THou sayest (O wicked spirit and Fiend of Hell) that *Constantine* purposing to build a City comparable to *Rome*, laid the foundation of an ample and worthy City, first in the countrey of *Troy*, and palace of *Priamus*: but after the stones were laid, and the wall erected on high, to have perceived that *Byzantium* was a goodlier soile for his purpose, to have invironed it with a wall, to have enlarged the old and ancient City, to have adorned it with goodly and gorgeous building, that it seemed not much inferiour to *Rome*, which grew by little and little for the space and continuance of many yeeres to that perfection shee is at. Thou sayest moreover that he gave to the citizens of *Byzantium* a measure of graine: that such as departed this world at *Byzantium* left him great summes of gold for to build and erect his palaces. Again thou reportest (I will use thine owne words) that the Imperiall Scepter befell unto *Constantius* after the death of *Constantine* his father, and the decease of his brethren: that *Constantius* (at what time *Magnentius* and *Bretannion* rebelled) endeavoured to perswade *Bretannion* to shake off armor: that when both armies joyned together, he made an oration, and put them in remembrance of the liberality and bountifullnesse of his father towards them, under whose banner they had foyled many an host, and received of him large rewards: that the souldiers immediately after the hearing of his oration, tooke away the princely robe from *Bretannion*, and led him like a private man unto *Constantius*, who (though thou revilest him with his father) did him no hurt at all. How it can be that so liberall and bountifull a prince could be so great a karle and pinch peny, as to raise of his subjects so wicked a tribute, I cannot see. That he murdered neither *Fausta* nor *Crispus*, neither was instructed in the mysteries of our Christian religion by any *Egyptian* at all, heare I beseech thee what *Eusebius* surnamed *Pamphilus*, who lived the same time, both with *Constantine* and *Crispus*, and had great familiarity with them, wrote of that matter. As for thy selfe, thou writest such things as thou never heardst of, and are farre from being true, for thou writest long after to wit in the time of *Arcadius* and *Honorius*, or after their raigne. *Eusebius* in the eight booke of his Ecclesiasticall history writeth in this sort: Not long after, *Constantius* the Emperor passing all other throughout his life time in clemency and goodnesse towards his subjects, singularly affected towards Gods Word, ended according unto the law of nature the common race of his mortall life, leaving behind him his naturall sonne *Constantine* Emperor and Caesar to supply his roome. A little after. His sonne *Constantine* being proclaimed full Emperor and Caesar, by the army, and long before by God himselfe the universall King, became a follower of his fathers piety in Christian religion. And about the latter end of his story he writeth thus: *Constantine* the mighty and puissant Emperor being renowned for every rare vertue and godlinesse, together with his sonne *Crispus* the most godly Emperor, like unto his father in all things, subdued the East parts of the world. No doubt *Eusebius* who lived after *Constantine*, would not so highly have commended *Crispus*, had he been slaine of his father. Again, *Theodoritus* writeth how *Constantine* about his latter end was baptized at *Nicomedia*, and that therefore he deferred it unto that time, because he had a great desire to be baptized in *Jordan*. But thou most wicked

Zosimus

*Euseb. Ecclef.
Hist. lib. 8.
cap. 14.*

*Euseb. lib. 10.
cap. 9.*

Zosimus reporteth, that since Christian religion was published throughout the world, the state of the *Romane* Empire decayed and came to nought, the which proceeds from thee either of ignorance, that thou hast not read over the ancient writers, or of malice. For the contrary is soone proved, that the Empire of *Rome* increased together with our faith. Remember I beseech thee, how about the time of the incarnation of our Saviour *Christ Iesus*, many of the *Macedonians* were by the *Romanes* subdued: *Albania*, *Iberia*, *Colchi*, and the *Arabians*: moreover the *Frenchmen*, the *Germanes*, the *Brittaines*, in the 123. *Olimpiad* after *Caius Caesar* had overcome them with great and grievous battells, and made the five hundred cities which they inhabited, tributaries (as *Historiographers* doe write) unto the Empire of *Rome*. This *Caius* was the first which after the *Consuls* governed the Empire alone: hee made the way sure for the setting up of the glorious *Monarchy*, and in steed of the popular and common regiment, brought into the world that kind of raigne. No doubt it came to passe through the providence of God, because that the *Monarchy* of *Christ* was shortly after to take place. All *Iudea* besides, and the bordering countries were annexed unto the Empire of *Rome*: so that the first taxing, where *Christ* also was to be taxed, then first began, and *Bethleem* likewise laid before their eyes, how that which of old was prophecied of her, was then fulfilled. For thus had the Prophet *Micheas* foretold of her: *And thou Bethleem Iuda, art not the least among the Princes of Iuda, for out of thee there shall come unto mee the Captaine that shall governe my people Israel*. When *Christ* our God was borne into the world, *Egypt* was joyned unto the Empire of *Rome* in the time of *Augustus Caesar*, (for then it was that *Christ* appeared in the flesh) who overcame *Antonius* and *Leopatra*, which afterwards dispatched themselves. After their death, *Cornelius Gallus* was by *Augustus Caesar* made Lieutenant of *Egypt*: and after the *Ptolomees* decayed, he raigned over *Egypt*. What countries were won from the *Persians* by *Ventidius* and *Carbulon* the captaine of *Nero*, by *Severus*, *Traianus*, *Carus*, *Cassius* and *Odanathus* of *Palmyra*, by *Apollonius* and sundry others: how oft *Seleucia* and *Ctesiphon* were taken: how oft *Nisibis* was now the *Romanes*. anon the *Persians*, and after what sort *Armenia* with other bordering Nations became under the Empire of *Rome*, thou thy selfe hast penned it as well as others. And yet I had almost forgotten what thou writest to have been done by *Constantine*, (who by meanes of our religion governed the *Romane* dominions with valiant mind and noble prowesse:) also what befell unto *Julianus*, nouzled up in thy wicked mysteries, what wounds and scars hee left in the common weale. As for the prophecies which concerne the end of the world, or whether it had a beginning, and whether it shall have an ending, it is an higher matter then can sinke into thy braine. Therefore let us see if thou wilt, how the Emperours which were *Ethnickes* and *Panims*, maintainers of *Idolatri* and *Paganisme*, and how of the contrary such as cleaved unto the *Christian* faith, ended their raigne. Was not *Caius Iulius Caesar* the first Emperor slaine by conspiracie? Did not certaine souldiers with naked swords dispatch *Caius* the nephew of *Tiberius*? Was not *Nero* murdered by one of his familiar and deare friends? Had not *Galba* the like end, *Otho* and *Vitellius* who all three raigned only sixteene moneths? What shall I speake of *Titus*, whom *Domitianus* poisoned, although he was his owne brother? What sayst thou of *Commodus*, did not *Narcissus* dispatch him out of the way? What shall I speake of *Pertinax*, and what of *Julian*, enjoyed not both they one kinde of death? What, did not *Antonius* the sonne of *Severus* murder his brother *Geta*? And did not *Martialis* requite him with the like? What shall I say of *Macrinus*? Did not the souldiers use him like a captive about *Byzantium*, and cruelly put him to death? Was not *Aurelius Antonius* of *Emessa* murdered together with his mother? Was not *Alexander* immediatly after him, together with his mother likewise put to death? What shall I say of *Maximinus*, whom his owne army dispatched? or of *Gordianus* who through the treason of *Philip* was in like sort by his owne souldiers put to death? Tell me I pray thee thy selfe, O *Zosimus*, what happened unto *Philip*, and after him unto *Decius*, were they not slaine by the enemy? Take *Gallus* and *Volusianus* with them, were they not murdered by their owne armies? What of *Emilianus*, had not he the like miserable end? What *Valerianus*, was not he taken by the *Persians* in battell, and led about of them in triumph? What *Galiennus*? was he not slaine through treason, and *Carinus* beheaded when *Diocletian* came to be Emperor, whom *Diocletian* cut off lest they should raigne with him? After whom *Herculius Maximianus*, his son *Maxentius*, and *Licinius* died with contumely and shame enough. But since the time the most noble Emperor *Constantine* began to raigne, since he consecrated unto God the City he had built, and called it

The Empire
of *Rome* in-
creased with
the faith.
Macedonians
Albania.
Iberia.
Colchi.
Arabians.
Frenchmen.
Germanes.
Brittaines.
Iudea.

Luke. 2.
Micb. 5.
Mat. 2.
Egypt.

Many coun-
tries of *Persia*.

Seleucia.
Ctesiphon.
Nisibis.
Armenia.

C. Iulius Caesar.
Caius Caligula.
Nero.
Galba.

Otho.
Vitellius.
Titus.
Commodus.
Pertinax.
Didius Iulianus.
Antonius.
Macrinus.
Aurelius.
Antonius.
Alexander.
Maximinus.
Gordianus.
Philip.
Decius.
Gallus.
Volusianus.
Emilianus.
Valerianus.
Galiennus.
Carinus.
Maximianus.
Maxentius.
Licinius.

Julian.

after his owne name, look about I pray thee and speak indifferently, was there any one Emperor in that city (*Julian* a man of thine owne religion and thy Emperor only excepted) that was murdered, either by his owne subject, or by the enemy: or any one tyrant that vanquished the Emperor, *Basiliscus* excepted: who although hee thrust *Zeno* beside the Imperiall Scepter, he was overcome of him againe, and lost his head? As for *Valens* that persecuted the Christians, I will yeeld, take him to thee, thou speakest of none other. Let no man take this our discourse for impertinent to the Ecclesiasticall history, as well because it is profitable to the reader, also for that the heathenish Historiographers of spite and malice, have endeavored to corrupt the true histories. But now let us returne unto the rest of *Anastasius* raigne.

CHAP. XLII.

Of Chrysotelia, a kinde of tribute devised by Anastasius.

EVEN as the acts mentioned before were nobly done of *Anastasius*, and agreeable with the Majesty of an Emperour: so there ensued immediatly after, other doings of his which darkned the commendation and renowne of the former. For he devised the tribute called *Chrysotelia*. He made merchandise of the souldiers stipend and wages, not without great damage unto the common-weale. He tooke away from the courts and places of judgement their tribute and renewes, and appointed throughout every city such as they call Proctors or attorneys, through the procurement, as they say of *Marinus Syrus* the chiefe Magistrate, called President of the Court. Thereof it came to passe, that the greater part of the tribute and renewes was lost, the worship and honour of cities decayed. For unto that time the names of the Senators or Aldermen were matriculated, and every city counted of the benchers as of a Senate.

CHAP. XLIII.

The rebellion and tyranny of Vitalianus.

V*italianus* a Thracian rebelled against *Anastasius*, overran *Thracia* and *Mydia*, as farre as *Odyssus* and *Anchialus*, marched towards *Constantinople* with a great multitude of people, which had no certaine dwelling, but rogued about and lay in the fields: the Emperor sent *Hypatius* to give him battell. But when *Hypatius* being betrayed of his owne souldiers, was taken alive, and ransomed with a great summe of money, *Cyrillus* made expedition against him, fought a dangerous and doubtfull field, so that many began to flie. Againe when *Cyrillus* by pursuing after the enemy, and calling againe his owne souldiers, seemed to have the upper hand, *Vitalianus* turned him unto *Cyrl*, and as the souldiers recoyled of spite, he took him in *Odyssus*. Last of all, he invaded the whole countrey unto *Syca*, destroying with sword & consuming with fire all that lay in his way, purposing fully to take *Constantinople*, and to be crowned Emperor. As he pitched his campe in *Syca*, *Marinus Syrus* (mentioned before) went from the Emperor with a great navie to give him battell. Wherefore when their armies came nigh together, the ones front was towards *Syca*, the others towards *Constantinople*. First, for a while they stirre not, next they skirmish and flourish upon the water, no otherwise then in dalliance: in the end they close their navies, and fought a fore battell about *Bytharia*, where *Vitalianus* having lost the greater part of his power, was altogether discouraged and tooke his flight. Away went his souldiers with all speed, so that the day after there could not one of the souldiers be seene either passing over the seas, or wandering about the city. The report goeth, that *Vitalianus* abode a while in *Anchialus*, and there lived quietly. Furthermore another sort of Barbarians, who likewise lived abroad, cut over the sea and invaded *Pylas* a city in *Cappadocia*. About the same time *Rhodos* on a certaine night now the third time was shaken with a wonderful great earthquake, & in maner all overthrowen.

CHAP. XLIIII.

When Anastasius would have had this clause: who was crucified for our sakes, added to the Hymne called Trisagium, the people were on an uprore, so that hee sent them word hee would be no longer their Emperour, and the people with that were appeased.

Not long after Anastasius died.

ABOUT that time there was among the citizens of *Constantinople* a fore tumult and sedition, because the Emperour had added unto their *Trisagium*, who was crucified for our sakes,

sakes, as if the interlacing of that clause had beene an overthrow unto Christian religion. The captaine and ringleader of this hurlyburly was *Macedonius* with the Priests of his diocesse as *Severus* writing unto *Soterius* doth remember. This *Severus* was not then made Priest, but lived in the Emperors palace, being not expulsed his monastery with the rest, as I said before. I take that *Macedonius* was banished, not onely for the crimes he was falsly charged withall, but also for this present sedition. And when the people were furiously disposed, because of the former clause, not only the nobility were in great danger of their lives, but also many goodly buildings were set on fire. The people in their rage found a certaine Monke a rude and simple fellow, in the house of *Marinus Syrus*, first they strike his head off his shoulders, saying, that through his procurement the aforesaid clause was interlaced: afterwards they tyed him to a long poll, and lifted him on high, with great shouting in derision of him: Here is he that conspired against the Trinity. The flame of sedition did so flash about, and their behaviour was so outrageous, that the Emperor for sorrow wist not what to doe, he threw aside the Imperiall Scepter, came unto the Theater, sent the Bedels about to proclaime that with good will he would be Emperor no longer: that many in no wise were to be preferred to that roome, for the place allowed but of one which was to succeed him in the Empire. The people hearing of this, changed their mindes upon a sudden. requested *Anastasius* to take the crowne, and in so doing they would be quiet. *Anastasius* shortly after this stirre departed this life, when he had bene Emperor of *Rome* twenty seven yeeres, three moneths and so many daies.

Anno Dom.
519.

The end of the third booke of *Evagrius Scholasticus*.



THE FOVRTH BOOK OF THE ECCLESIASTICALL History of *Evagrius Scholasticus*.

CHAP. I.

Of *Justinus* the first Emperour of that name.



When *Anastasius* had changed the worse for the better life (as I said before) *Iustinus* a *Thracian*, the ninth day of the month *Panemus* called of the *Romanes* *Iuly*, the five hundred threescore and sixth yeere after that the City of *Antioch* was so called, tooke the government of the Empire, and was proclaimed Emperor by the Pretorian fouldiers, whose captaine he had bene, what time he was prefect of the Court. He came unlooked for unto this Imperiall dignity: for there lived then many worthy Personages of *Anastasius* alliance, flowing in all wealth and felicity, and of that great power which accustometh to advance and preferre men to that great honour and royalty.

Iustinus was
proclaimed
Emperor,
Anno Dom.
519.

CHAP. II.

Of *Amantius* the Eunuch and *Theocritus*, and how *Iustinus* put them to death.

About that time *Amantius* a man of greater power and chiefe of the Emperors chamber, seeing that no Eunuch could be Emperour, wished that *Theocritus* his sworn brother might attaine unto the Imperiall robe. Wherefore he called *Iustinus*, delivered him a great summe of money, bad him distribute it among such as hee thought could doe most in preferring *Theocritus* to the crowne. But *Iustinus* either by bribing the people in his owne behalfe, or by winning with money the watch, and good will of the

In raigne and
love few fel-
lowes are
faithfull.

guard (both is reported) got to be Emperour himselfe. And immediatly after he executed *Amantius*, *Theocritus*, with many others.

CHAP. III.

How Iustinus through wiles bereaved Vitalianus of his life.

Disimulation.

Blood will be recompenced with blood.

When *Vitalianus* who sometime attempted to vanquish *Anastasius* the Emperour, led his life in *Thracia*, *Iustinus* sent for him to *Constantinople*. For hee feared not onely his power, but also the variable chance of warre, the fame of his person which was rise in every mans mouth, and his aspiring mind unto the Empire. And when he foresaw by conjectures, nay perceived without all doubt, that hee could by no meanes overcome him, unlesse it were under cloake of fained friendship: he put on a dissembling visage, which easily may not be espied, and made him one of the captaines called *Present*. And to the end *Vitalianus* might build the more boldly upon him, and be snared the sooner, he advanced him to be *Consull*. When he was made *Consull*, and had his conversation in the palace, he was by conspiracy slaine in a certaine gate behind the Emperours Court, and suffered this punishment for the haynous offences he had unadvisedly practised against the Empire of *Rome*, but these things were done a good while after.

CHAP. IIII.

After the deprivation of Severus Bishop of Antioch, Paulus succeeded, and after him Euphrasius.

Severus Bishop of Antioch for reviling the Councell of Chalcedon, and railing against magistrates, had his tongue pulled out of his mouth.

Severus Bishop of *Antioch* because he ceased not daily to accurse the councell of *Chalcedon*, specially in his stalling letters (so called of the setting of Bishops in their Episcopall seas) and in other Epistles written in the defence of these, although they were sent unto all Patriarches, yet only *Iohn* Bishop of *Alexandria* the second of that name, *Dioscorus* and *Timothe*, accepted of them (the letters are to be seene in these our daies :) and because that hereupon there arose great schisme and contention in the Church, so that the people were devided into sundry factions: therefore *Severus* was severely punished. For *Iustinus* in the first yeere of his raigne commanded (as some doe write) that his tongue should be pulled out of his mouth, and that *Irenaus* a Magistrate of *Antioch* sitting then upon some matter in commission in the East should see the execution done. *Severus* himselfe doth witnesse in the letters he wrote unto the citizens of *Antioch*, declaring the manner of his flight, that *Irenaus* was authorised to worke the feate, where passing the bounds of modesty hee revileth *Irenaus*, saying that he laid all the wait that could be, to the end hee might not escape his hands. There are which report that *Vitalianus* being then in great favour and credit with *Iustinus*, requested of the Emperour that he would give him *Severus* tongue, because that *Severus* had reviled him out of measure in his sermons. He forooke his Bishopricke and fled away in the moneth *Gorpiens*, called of the *Romanes September*, the five hundred threescore and seventh yeere after the City was called *Antioch*. After him succeeded *Paulus*, who was charged publicly to preach the councell of *Chalcedon*. This *Paulus* voluntarily left *Antioch*, his last houre being come, and went the way of all flesh. His Bishopricke *Euphrasius* one that came from *Ierusalem* tooke and governed.

CHAP. V.

Of the fire and earth-quake at Antioch, and how Euphrasius lost his life in that lamentable calamity,

Anno Dom. 526.

About the same time in the raigne of *Iustinus* there happened in *Antioch* so great and so grievous a fire and burning, as preambles and forewarnings of the dreadfull earthquakes with other lamentable calamities that were to follow after, and to light upon that city. For immediatly, the seventh yeere of *Iustinus*, in the moneth *Artemisius*, called of the *Romanes May*, the nine and twentieth day, being Friday, in the afternoone, there was such a shivering, ratling and shaking of the foundations, which in manner overthrew the whole City, after these came fire againe, joyning as it were in league with the former calamities, and ready to make a hand of all. For whatsoever the earth-quake had not destroyed, that did the fire take hold of, flashed about very horribly to be seene, and burned the whole to ashes. What parts of the city came by this means to utter ruine: how many men perished

(as it is very likely) with fire and falling of houses: what lamentable misfortunes so strange that they cannot sufficiently with any stile be expressed, happened in those dismall daies, *John Rhetor* hath very lamentably bewailed them, so that the reader by perusing of his history, cannot chuse but be moved to shed teares, and with the rehearfall of them he ended his story. Last of all *Euphrasius* (whose departure was a second destruction unto the City was) crushed to death with ruinous building, lest any one might remaine for to oversee the City.

Where *John Rhetor* ended his history. *Euphrasius* Bishop of *Antioch* died in the earth-quake.

CHAP. VI.

Of *Euphræmius*, who succeeded *Euphrasius* in the see of *Antioch*.

THE carefull and loving providence of God towards mankind, which accustometh before the plague lighteth to provide remedy, and to slake the sword of wrath with clemency, and when things grow unto a desperate point, to set wide open the fountains of his mercy, raised up *Euphræmius* Lieutenant of the East countries, to be carefull of the city that she might want no necessities, whom the people of *Antioch* revered highly therefore, and chose to their Bishop. Wherefore in recompence and reward of so great a care over the City, he was presented with the Apostolike see. Again two yeeres and sixe moneths after that city was shaken with an earth-quake, at what time in stead of *Antioch* she was called *Theopolis*, and enriched by the Emperours bountifullnesse with divers great benefits.

Euphræmius.

Antioch by change of the name was called *Theopolis*.

CHAP. VII.

Of *Zosimas* and *John Chuzabites*, who were famous about that time for their life and miracles.

SEeing wee have remembred the aforesaid calamities, now wee thinke best to annex thereunto certaine other things worthy of memory, credibly reported unto vs by such as saw them with their eyes. One *Zosimas* a *Phœnician* borne in *Sinda* a village upon the sea coast of *Phœnicia*, not twenty furlongs of *Tyrus*, leading a monasticall life, had the grace of God so abundantly bestowed upon him, partly by abstinence from meates, and partly by receiving of them, with other vertuous and godly living, that he not only foresaw things to come, but was void of all perturbation. When by chance he was in company at *Cæsarea* in *Palæstina* with a noble Senator and a wise man by name *Arcefilans*, one that was of great honour and renowne, even in that very moment when *Antioch* fell, upon a sudden he began to mourne and lament, to fet sobs and sighes from the heart root: he shed teares so infinitely that the earth was moistened therewith: next he called for a censar and filled the quire where they sate with the savour of the incense: he fell groveling upon the ground seeking to pacifie the wrath of God with earnest and zealous prayer. *Arcefilans* seeing him in this taking, said unto him: What is the matter that makes you so much out of quiet? Oh (saith he) the ratling sound of *Antioch* falling to ruine, hath now pierced mine eares. *Arcefilans* with as many as were present, hearing this, were amazed, wrote the houre he spake it, and found it to be true as *Zosimas* told them. There are many other strange things wrought by him, but the greater part of them I will passe over with silence (for they can hardly be numbred) and some I will lay downe for the knowledge of the posterity. At the very same time when *Zosimas* flourished, there lived one with *Zosimas* of equall vertue and renowne, by name *John* of *Chuzicalaura*, (a place in the further vale upon the North-side of the highway which goeth straight from *Ierusalem* to *Iericho*) one that led a monasticall life, severed from all worldly affaires, and governed the Bishopricke of the aforesaid *Cæsarea*. This *John Chuzabites* hearing that the wife of *Arcefilans* (spoken of before) had one of her eyes stricken out with a weavers shittell, wherewith hee throweth yarne into the web, came immediatly unto her for to see the wound. When he espied that the apple of the eye was fallen, and quite removed out of his seate, he called to one of the Physicians then present for a sponge, bad him put in the fallen eye againe as well as he could, and tye the sponge that was laid thereto. *Arcefilans* was not then at home, for he was with *Zosimas* in his Monastery, standing in *Sinda*, at the furthest five hundred furlongs from *Cæsarea*. There went message in all the hast to *Arcefilans* to certifie him thereof: as the messenger came *Arcefilans* sate with *Zosimas*, and spent the time in communication. Hearing of the circumstance, hee began to lament, to pull the haire off his head, and throw it into the

the ayre. As *Zosimas* demanded of him the cause of his heavinesse, *Arcefilans* with many a sob and shedding of many teares told him the whole. Immediately *Zosimas* left him, got alone with speed into his chamber, where (as it is lawfull for such kind of men) he called unto God very familiarly. In a little while after, he came forth unto *Arcefilans*, pleasantly disposed, with a modest kind of laughter, saying: get thee home merily, go on thy way, the gift is given unto *Chuzubites*, thy wife is healed, she hath both her eyes whole, that misfortune could not sticke by her, seeing it so pleased *Chuzubites*. Both which miracles were wrought at one time by these two just men. Moreover as *Zosimas* on a certain time took his journey towards *Casarea*, driving before him an Asse, with a fardell of necessities upon his backe, there met him a Lyon, which tooke from *Zosimas* his Asse and went his way. *Zosimas* pursued after the Lyon through the midst of the thicket, so long untill the Lyon had eaten his fill of the Asses carcasse, and beholding him with a cheerfull and smiling countenance, he said: O friend thou hast now hindred my journey for altogether, I am heavie and old, not able to beare the burthen laid upon the Asses backe. Wherefore come thy waies contrary to thine owne nature, for of necessity thou must beare me this burthen, if thou wilt have *Zosimas* to goe hence: yet afterwards thou shalt returne againe unto thine old fierce and savage nature. Then the Lyon laying aside his rage and fury, began to fawne, and very gently to come unto *Zosimas*, proffering him his service. *Zosimas* laid the Asses burthen upon the Lyons backe, and led him unto the gates of *Casarea*, to the end he might declare the power and might of God, and that all things were for the use and service of man, so long as we behave our selves after his will, and abuse not the grace and gift hee hath bestowed upon us. But lest I seeme over tedious in rehearsing of these things, I will returne where I left.

CHAP. VIII.

Of the calamities which befell in many places throughout the world.

*Dyrrachium,
Corinth.
Anazarbus.
Edessa.*

WHile as yet *Iustinus* held the Imperiall Scepter, the towne now called *Dyrrachium*, but of old *Epidamnus* was sore shaken with an earthquake. So was *Corinth* in *Greece*, *Anazarbus* an head city in *Cilicia* the lesse, which endured that calamity now the fourth time: but *Iustinus* repaired them not without great summes of money. About the same time *Edessa* that noble and blessed city of the *Osroenians* was overflowne with the streames of the river *Scirtus* which slid by, insomuch that many houses were carried away with the voilence thereof, and infinite multitudes of men were drowned with the water. From that time forth *Edessa* and *Anazarbus* had new names given them by *Iustinus*, for either of them was called *Iustinopolis*.

CHAP. IX.

How Justinus made Justinianus his fellow Emperour.

*Iustinus died,
Anno Dom.
528.*

*Iustinianus suc-
ceeded Iustinus
in the Empire.*

WHen *Iustinus* had reigned eight yeeres, nine moneths and three daies, hee called *Iustinianus* his sisters sonne to be his fellow Emperour, and proclaimed him the first day of the moneth *Panthicus*, after the *Romanes*, *April*, in the five hundred seventy and fift yeere after *Antioch* was so called. This being finished *Iustinus* died, and left the Empire the first day of *Loius* after the *Romanes*, *August*, when he had reigned together with *Iustinianus* foure moneths. *Iustinianus* now being Emperour alone, and the councell of *Chalcedon* preached every where throughout all the most holy Churches (as I said before) by the commandement of *Iustinus*, the Ecclesiasticall affaires in sundry places, specially at *Constantinople* and *Alexandria*, enjoyed not quietnesse. For *Anthimus* was Bishop of *Constantinople*, and *Theodosius* of *Alexandria*, who both maintained that in Christ there was one nature.

CHAP. X.

How Justinianus embraced such as approved the councell of Chalcedon, and Theodora his wife on the contrary detested them.

*Theodora the
wife of Iusti-
nians an Here-
tique.*

EVEN as *Iustinianus* was a great favourer of the *Chalcedon Councell* and the decrees therof: so his wife *Theodora* held with such as affirmed that in Christ there was one nature. Whether they were thoroughly of this opinion (for when the faith is called into contro-

controversie, we see that the father is against the sonne, and the sonne against the father, the wife against her husband, and the husband against his wife) or of set purpose had covenanted among themselves, that he should defend such as said there were two natures in Christ our God after the uniting of the divinity and humanity : and that she should hold with the maintainers of one nature, sure I am of this, that the one would not yeeld unto the other. For hee was very earnest in defence of the *Chalcedon Councell* : and shee of the other side was very carefull for the patrons of one nature, inso much that she lovingly and friendly entertained her owne faction, specially her owne countrey men : and if they were strangers, she sent them presents & gifts, nay, she perswaded *Iustinianus* to call home *Severus* from exile.

CHAP. XI.

Severus the Hereticke corrupted Anthimus Bishop of Constantinople, and Theodosius Bishop of Alexandria, but the Emperor deposed them, and placed others in their roomes.

Here are extant Epistles which *Severus* wrote unto *Iustinianus* the Emperour and *Theodora* his wife, whereby wee may learne how that at the first when he fled from the Bishopricke of *Antioch*, he went not straight to *Constantinople*, but a good while after : that being at *Constantinople* he conferred with *Anthimus*, found him of his owne opinion, and perswaded him to leave his Bishopricke. Hee wrote of the same matter unto *Theodosius* Bishop of *Alexandria*, and gloried (as I said before) that hee had perswaded *Anthimus* to make more account of that opinion then of worldly honour and Bishoplike dignity. There are moreover to be seene touching that matter, the Epistles of *Anthimus* unto *Theodosius*, and of *Theodosius* againe unto *Severus* and *Anthimus*, all which I purposely omit, lest I should seeme to stuffe this present volume with too many such allegations, leaving them for such as are desirous to sift them out themselves. Both these Bishops when they had withstood the Emperours edicts and rejected the Canons of the *Chalcedon Councell*, were deposed of their Bishopricks : in the sea of *Alexandria* *Zoilus* did succeed, and *Epiphanius* in the Bishopricke of *Constantinople*, to the end from thenceforth the councell of *Chalcedon* might openly be preached in all Churches, and that none might be so bold as to accurse it : and if any were found of the contrary opinion, they were by all meanes possible to be perswaded. For *Iustinianus* published an edict wherein he accursed both *Severus* and as many as held with him, and enjoyned great penalties, for such as maintained their opinion, to this end, that from that time forth there might no dissention take roote in any of all the Churches throughout the world, but that the Patriarches of every Province might hold together, and the Bishops of every city obey their Archbishops, and that the foure councells, the first held at *Nice*, the councell of *Constantinople*, the first held at *Ephesus*, and the councell of *Chalcedon*, should be preached in the Churches. There was a fift Councell summoned by the commandement of *Iustinian*, whereof what shall seeme convenient I will declare when occasion shall serve. In the meane space we have severally to discourse of the worthy acts done about those times.

CHAP. XII.

Of Cabades King of Persia, and his sonne Chosroes out of Procopius history.

Procopius Rhetor who penned the life of *Belissarius*, writeth that *Cabades* King of *Persia* purposed to bequeath the Kingdome unto *Chosroes* his youngest sonne, and that hee tooke councell how hee might procure the Emperour of *Rome* to adopt him, hoping by that meanes to assure him of the regall Scepter : but when hee could by no meanes bring his purpose about, *Proclus* one that was alwaies conversant with *Iustinian*, and by office his Treasurer, was the cause that there arose greater enmity betweene the *Romanes* and *Persians* then ever was before. Furthermore the said *Procopius* discourseth at large of the *Romane* and *Persian* affaires, of the bloody battells that were betweene them, when *Belissarius* was captaine of the Easterne power. And first hee reporteth how the *Romanes* had the victory at *Daras* and *Nisibis*, what time *Belissarius* and *Hermogenes* were chiefe over the *Romane* armies. Vnto these hee annexeth the state of *Armenia*, and the mischief which *Alamundarus* Captaine of the Barbarians

Barbarians called *Sceneta*, wrought in the borders of the *Romane* Empire, how they tooke *Timostratus* the brother of *Ruffinus* alive, together with his souldiers, and afterwards tooke for them a great ranfome, and let them goe.

CHAP. XIII.

Of Alamundarus and Azerethus, and the sedition at Constantinople, where the people had this watchword Nica, that is, overcome.

THe aforesaid author handleth very learnedly, how *Alamundarus* (spoken of before) and *Azerethus* invaded the marches of the *Romane* dominions; how as they returned into their countrey, *Belissarius* was compelled of his army to joyne with them a little before Easter day, beside *Euphrates*: how the *Romane* power for not following *Belissarius* counsell, was utterly foyled, and how *Ruffinus* and *Hermogenes* concluded a perpetuall league with the *Persians*, so that he moveth the reader very much. Immediately hee intreateth of the popular sedition raised at *Constantinople*, called *Nica*, by interpretation overcome: for that was the watchword which they had chosen to discern and know their friend from their foe. In which insurrection *Hypatius* and *Pompeius* were of the people constrained to rebell, yet after the rebels were overcome, *Iustinian* commanded they two should be beheaded and throwne into the sea. *Procopius* writeth, that in that skirmish there were slaine thirty thousand persons.

CHAP. XIII.

Of Honorichus King of the Vandals, and of the Christians whose tongues he caused to be pulled out.

Honorichus
King of the
Vandals, was
an *Arian*.

It may seme
strange how
men should
speake with-
out tongues.

AGain the said author committing to letters the history of the *Vandals*, reporteth such stories as are worthy of memory, and the printing in Marble, the which I am now about to declare. *Honorichus* the successor of *Genzerichus* in the Kingdome, being an *Arian* hereticke, raised great persecution against the Christians which inhabited *Libya*. For such as maintained the sound and sincere faith, he compelled to embrace the *Arian* heresie, and such as would not yeeld, he burned to ashes, and executed with sundry kinds of lamentable death, pulling out from some their tongues: of which number, after their flight to *Constantinople*, *Procopius* saith he saw certaine of them with his owne eyes, and that they spake as if they had no such mischance: and though their tongues were pluckt up by the rootes, yet talked they very plaine and distinctly, which was very strange, and in manner incredible. Of these kinde of people there is mention made in the Edict of *Iustinus*: two of them (saith *Procopius*) lost their speech, for immediatly after they went about to talke to women, their voyce was taken from them, and the Martyrs gift remained no longer with them.

CHAP. XV.

Of Cabaon, Captaine of the Maurusians.

AN other miracle (besides the aforesaid) worthy of admiration, is remembred of him to have beene wrought by the power of our Saviour among men, who though they were such men as were not of one opinion with us, yet led they a godly life. Hee saith that *Cabaon* was governour of the *Maurusians*, inhabiting about *Tripolis*. This *Cabaon* (I will use the proper words of *Procopius*, who orderly discoursed hereof) as soone as hee perceived that the *Vandals* tooke armour against him, did as followeth. First, he commanded all the subjects within his dominions, to refraine from all unrighteousnesse, to abstaine from such meates which provoked to sensuality, and especially to forgoe the company of women. Next he made two trenches, pitching in the one his owne tent and pavilion, with all his men: in the other he shut up the women, threatening that whosoever repaired unto the womens trench, should die the death. Afterwards hee sent to *Carthage* a scout-watch, commanding that as soone as the *Vandals* made expedition, and profained any Christian Temple worthy of honour and reverence, they should marke well what was done, and themselves after the *Vandals* departure, purge and rid away the filth with reverence of those Temples. The report is moreover, hee should say, that he knew not the God of the Christians, yet that it was very like, if hee was so mighty as

as fame went of him, hee would be revenged on them that contumeliously dealt with him, and that hee would aid and assist his servants and such as honoured his blessed name. The scout watch coming to *Carthage*, laboured to know throughly the *Vandals* expedition. And when the *Vandals* marched towards *Tripolis*, the spies came dragling after in beggers weed and base attire. The *Vandals* even the first day spoiled the Temples of the Christians: filled them with horses and other beasts: left no beastlinesse or contumely unpractised: tooke their fill of sensuality and intemperancy: laid the Priests in hold, scourged their sides, rent their backs with the lash of the whip, made many of them to serve them, and become their drudges. After their removing, *Cabaons* scout-watch did as they were commanded. For they fell a purging of the Temples, they carried out the dung, they lighted all the tapers they honoured the Priests, they behaved themselves honestly, last of all they gave money unto the poore which fate about those Temples. This being done, they trudged after the *Vandals* in all that voyage, and as the *Vandals* continued in their haynous acts, no lesse did they in their humanity and godly deeds. Comming nigh to *Tripolis*, the spies prevented them with all speed, they tell *Cabaon* what both the *Vandals* and themselves had done as touching the Christians Temples, and that the enemy was at hand. *Cabaon* hearing this, made ready for battell, in the which many of the *Vandals* were slaine, many taken by the enemy, and very few returned backe to bring tidings of the battell. Thus did the *Maurusians* plague *Thrasimundus*, who after he had raigned over the *Vandals* seven and twenty yeeres departed this life.

The cruelty of the Vandals.

The humanity of infidels.

Thrasimundus King of the Vandals.

CHAP. XVI.

How Belissarius made expedition against the Vandals, and overthrew them.

THE same writer declareth that *Iustinianus* had compassion on the Christians that were thus lamentably afflicted in those countries, and proclaimed warres against the *Vandals*, yet changed his minde by the perswasion of *Iohn* prefect of the Courtiers: after this againe that he was admonished by a vision to take that voyage in hand. that by revenging the injuries which the Christians sustained, he should utterly foyle the *Vandals*. Being animated with this vision, the seventh yeere of his raigne, he sent *Belissarius* unto *Carthage* to give the *Vandal* battell. The Admiralls ship appointed for *Belissarius* was brought to shore aver against the palace, about the Calends of *July*: *Epiphanius* Bishop of *Constantinople* prayed as the manner was, baptized certaine of the souldiers, last of all brought them to the Admiralls ship. Moreover, the said author reporteth certaine things touching *Cyprian* the Martyr which necessarily must be interlaced in this our history. hee writeth thus: All the people of *Carthage* every one doe honour the most holy *Cyprian*, and have dedicated unto him a worthy Temple without the walls of the City upon the sea shore, and besides other godly reverence, they yeerely keepe a holy day in remembrance of him, which they call *Cypriana*. And the marriners call the tempest which commonly ariseth about the time when the *Libyans* celebrate this their holiday, *Cyprians* showers. The *Vandals* in the time of *Honorichus* tooke by force this Temple from the Christians, thrust out the Priests very contumeliously, and thenceforth gave it unto the *Arians* to enjoy as their owne. When the *Libyans* conceived no small sorrow, and were in great heavinesse therefore, the report goeth that *Cyprian* appeared unto them in their sleepe, and said: that the Christians ought not to be sorry at all, or pensive therefore: for after a few yeeres he would be revenged of them for that injury. Which prophecy tooke place in the time of *Belissarius*: for the same *Cyprian* and martyr foretold, that after the 95. yeere when *Carthage* was taken and ransacked of the *Vandals*, it should be conquered by *Belissarius* the *Romane* Captaine, the *Vandals* utterly foyled, the *Arian* opinion rooted out of *Libya*, and the Christians restored unto their Temples.

This battell was fought, Anno Dom.

535.

A godly use to baptize Ethnick souldiers, and to pray before the taking in hand of armour.

Procopius *Caesariensis*. Hist.

CHAP. XVII.

Of the spoiles which Belissarius brought out of Aphricke to Constantinople.

Belissarius the valiant Captaine, after his returne to *Constantinople*, and the victory he got of the *Vandals*, led about the City the spoyles and captives: and *Gelimeres* himselfe Captaine of the *Vandals* was led about the Theater in triumph with great admiration. Of these spoiles there were many precious ornaments, to wit, of *Genzerichus*, who had

Ecclesiast. 1.

had rifled (as I said before) the palace of *Rome*, when as *Endoxia* wife to *Valentinianus* Emperor of the *Romanes* inhabiting the West dominions of the world, lost her husband through the treason of *Maximinus*, was her selfe very contumeliously deflowred, sent for *Genzerichus*, and promised to deliver the city into his hands. Then came *Genzerichus*, set *Rome* on fire, and brought *Endoxia* with her daughters into *Vandalia*. At the same time together with other monuments hee tooke away such things as *Titus* the sonne of *Vespasian* after the winning of *Ierusalem* had carried to *Rome*, that is to say, such monuments as *Salomon* had consecrated unto God whom hee honoured greatly. All which *Iustinianus* sent backe againe to *Ierusalem*, for to set forth the service of Christ our God, and therein verily (as it was very meete) hee did God good service, seeing they were consecrated to him before. *Procopius* remembreth that then also *Gelimeres* beholding all that was done, fell prostrate upon the ground before *Iustinianus* the Emperours feet, and repeated in his mother tongue that divine sentence of *Salomon*: *Vanity of vanities, and all is but vanity.*

CHAP. XVIII.

Of the Phœnicians who fled from the face of Josue the sonne of Nave. Of Theodorichus the Gotth, and the things from his raigne at Rome unto the time of Iustinianus, and how Rome was againe recovered by the Romanes.

P*rocopius* writeth of another thing worthy of memory and great admiration, which was not written before his time. He saith, that the *Maurusians* a *Libyan* nation were driven out of *Palastina* and came to *Libya*: that these were the *Gergesits*, *Gebusits* with other nations, whom holy Scripture testifieth to have been overcome by *Iosue* the sonne of *Nave*: that it may be justified for truth by the Epigram he saw with his owne eyes engraven in *Phœnician* letters, hard by a font where there stood two pillars of white stone. The words were these: *Wee are they which fled from the face of Josue the robber, the sonne of Nave.* Thus it came to passe, that these things were forgotten when *Libya* the second time was subdued of the *Romanes*, and payed yeerely tribute, as in times past. It is reported that *Iustinianus* repaired againe a hundred and fifty cities, of which number some had beene utterly destroyed, some other for the most part gone to ruine: that hee set them forth with such majesty, with such ornaments, and with such workmanship both of publique and private building, environing them with strong walls, and other goodly building wherewith cities are adorned, and the divine Godhead honoured in his throne of majesty, last of all with so many conduits partly for profit, and partly for shew, whereof some were then first erected, and some other repaired, that nothing could possibly be done more excellent. Now I come to discourse of the affaires in *Italy*, whereof some part is artificially handled by *Procopius Rhetor*. As soone as *Theodorichus* (mentioned before) tooke *Rome*, vanquished *Odoacer* the tyrant, governed the *Romane* Empire for a while and departed this life, *Amalasuntha* his wife governed the common weale instead of *Astalarichus* her sonne whom *Theodorichus* begate upon her, and so ruled the Empire with such circumspection, that in her doings she seemed rather a man then a woman. She first of all perswaded *Iustinianus* to be so willing to warre with the *Gotths*, and sent Embassadors unto him touching the conspiracy that was wrought against her. But when *Astalarichus*, being of very tender yeeres departed this life, *Theodatus* the kinsman of *Theodorichus* obtained the Westerne Empire. He at the comming of *Belissarius* into the West, delivered up the crowne, for hee had more minde to study then skill to wage battell. At that time also *Vittiges* a valiant man was captaine of the *Romane* power in the West dominions. Yet wee have to learne by the history of *Procopius*, that when *Belissarius* came to *Italy*, *Vittiges* left *Rome*: that *Belissarius* came with his army into the city of *Rome*: that the *Romanes* opened their gates, and received him most willingly, for *Silverius* the Bishop had brought this to passe, and had sent as touching that matter *Fidelius* the Surveyor of *Astalarichus* unto *Belissarius*. Wherefore the City was yeilded unto *Belissarius* without shedding one drop of blood, and *Rome* againe was subdued by the *Romanes* threescore yeeres after the *Gotths* had taken it, the ninth of *Apellans*, after the *Romanes*, December, and the eleventh yeere of *Iustinianus* raigne. *Procopius* writeth moreover, how that after all this, when the *Gotths* besieged *Rome* afresh,

Rome was
recovered and
the Gotths
vanquished,
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afresh, *Belissarius* suspecting *Silverius* the Bishop of treason, banished him into Greece, and placed *Vigilius* in his roome.

Silverius.
Vigilius.

CHAP. XIX.

Of the people Eruli, how they received the Christian faith in the time of Justinian.

ABout the same time (saith *Procopius*) *Eruli* who in the time of *Anastasius* the Emperor passed over the river *Danubius*, being courteously intreated of *Iustinian*, and rewarded with the great summes of money, received every one from the highest to the lowest the Christian religion, and changed their brutish and barbarous trade of life, into modest and civill behaviour.

CHAP. XX.

How the Gothes won Rome, and Belissarius the second time recovered it.

THe aforesaid author declareth, that after the returne of *Belissarius* into *Constantinople*, with *Vitiges* and the spoile he caried out of *Rome*, *Totilas* became Emperor, & the city againe was subdued of the *Goths*: that *Belissarius* the second time came to *Italy*, recovered *Rome*, gave the *Medes* battell, and was sent for by the Emperour to *Constantinople*.

CHAP. XXI.

How the people Abasgi about that time received the faith.

IT is recorded moreover by the same writer, that the people *Abasgi* being brought unto a more civill kind of life, received about that very time the Christian faith: that *Iustinianus* the Emperor sent unto them one *Euphrata* an *Abasgian* borne, & of the court Eunuches, for to charge them that none of all that nation should offer violence to nature and geld himselfe. For the Emperours Chamberlaines, whom commonly we call Eunuches, were oftentimes taken of that nation. Then also *Iustinianus* the Emperour erected a Temple unto the Mother of God among the people *Abasgi*, and ordained them Priests, of whom they were thoroughly instructed in the principles of Christian religion.

CHAP. XXII.

Of the people which inhabit Tanais, how then they became Christians: and of the earthquakes in Greece, Boeotia and Achaia.

THe aforesaid Historiographer hath written, that the nation dwelling about *Tanais*, (the inhabitants of that region do call the river that runneth out of the fenne of *Meotis* into *Pontus Euxinus*, *Tanais*) requested *Iustinianus* to send them a Bishop: and that *Iustinianus* was very carefull of their sute, and sent them a Bishop with heart and good will. He declareth moreover, and that in good order, how the *Goths* in the time of *Iustinian* brake out of the fenne of *Meotis* into the *Romane* dominions: that there happened strange earthquakes in *Greece*, *Boeotia*, *Achaia*, and the countries about *Crisaeus* haven: that many regions were destroyed, and cities overthrowne: and that there happened also opening and gaping of the earth, which in some places closed together againe, and in some other places continued so still.

CHAP. XXIII.

The expedition captaine Narsis made into Italy, and his piety Godwards.

P*rocopius* discourseth how *Iustinian* sent captaine *Narsis* into *Italy*: how he overcame *Totilas*, afterwards *Teias*, and how *Rome* was now taken the fift time. It was reported moreover by such as accompanied *Narsis* in that voyage, how that when he prayed unto God, and offered unto him his bounden duty and service, the Virgin *Mary* the mother of God appeared unto him, prescribed the time when he should deale with the enemy, and that he should not gird himselfe to battell before he had a signe given him from heaven. Many other acts worthy of memory were done by this *Narsis*. For he won *Buselinus* and *Syndunaldus*, and subdued many other countries reaching unto the *Ocean* sea. Which things *Agathias Rhetor* hath written of, and be not as yet come to our hands.

CHAP. XXIIII.

How Chosroes fretting with envy at the prosperous affaires of Justinianus tooke armour against the Romans, destroyed many cities, and among others, great Antioch.

IT is laid downe in writing by the same *Procopius*, that *Chosroes* hearing of the prosperous successes which befell unto the Empire of *Rome* both in *Libya* and *Italy*, fretted within himselfe for envy, and charged the Emperour that he had done certaine things contrary unto the covenants agreed upon betweene them, and therefore that their league was broken: that *Iustinianus* at the first sent Embassadors unto *Chosroes*, intreating him not to breake the perpetuall league that was concluded, neither to dissolve that linke of love & peace that was knit betweene both countries, but if there were any rash enterprise committed, or any quarrellous occasion given, it might friendly and lovingly be put up: that *Chosroes* of spite and malice which boyled within his breast, would by no meanes be brought to any good order, but gathered a great army, and assaulted the marches of the *Romane* dominions in the thirteenth yeare of *Iustinianus* raigne. He writeth moreover how that *Chosroes* took *Surus* a city upon the shore of *Euphrates*, but covenanting with them one way, dealt with them another way, and that most lewdly, for look what he promised that would he never performe: he won that city more with falshood and subtlety then by force of armes. Also he set *Berea* on fire, and came with violence against *Antioch* when *Euphremius* governed the Bishoprick: who left at that time the city, because none of the espies which he had sent forth were returned unto him: whose politick foresight, as report goeth, preserved the Church and all that belonged thereto. For he adorned it with goodly monuments, thereby to redeeme it from the violence of the enemy. The same author declareth with a vehement stile, easie to move any reader, how the said *Chosroes* took *Antioch*, destroyed all with sword and fire, and how afterwards he came to *Seleucia*, then to *Daphne* the suburbs thereof, last of all to *Apamia*, whose Church *Thomas* governed, a man very famous both for life and learning. This *Thomas* sicked not to accompany *Chosroes* unto the Theater, there to behold the running at tilt (though the Canon of the Church forbad it) to the end in so doing he might use all meanes possible to mitigate and assuage his fury. The report goeth, when *Chosroes* demanded of him: Would ye see me in your city? That he answered: I speake unfainedly and as I beare faith unto God, I would not gladly see you there. *Chosroes* marvelled at his liberty of speech, and revered the man highly, as he deserved, for the truths sake.

CHAP. XXV.

Of the miracle wrought at Apamia by the vertue of the reverend crosse.

SEing that by discourse of our History we are fallen to intreate of this matter, it shal not be amisse here to remember a certaine miracle worthy the noting, and wrought at *Apamia*. As soone as the Citizens of *Apamia* heard say that *Antioch* was set on fire, they requested *Thomas* (spoken of before) to bring forth (although it were contrary unto order and custome) the wholesome & lively Crosse, and to set it before them all, to the end they might behold and embrace it when their last houre came, for therein the only health of man consisted: and now taking their voyage into another world, they might have the reverend Crosse for their wayfare to safe conduct them into a better soyle. Wherefore *Thomas* did as they requested him, and after the limitation of some certaine time for the preparation thereof, he brought forth the lively Tree of the Crosse, that al the neighbours might come together and participate of the health that proceeded thereof. Thither went my parents together with others, and took me in their hand being a child, and then going to schoole. After we were licenced to honour and embrace the reverend Crosse, *Thomas* lifted up his hands, and let all see the wood of the Crosse, whereby the old curse of sin was wiped away, and compassed the Sanctuary, as the use was upon high and solemne feasts. But as *Thomas* passed from place to place, there followed him a great flame, not of burning, but of shining fire, in so much that

The sight of the Crosse in that lamentable plight served them as a remembrance to trust onely in him that died thereon.

to

to mens seeming all the place where he stood and shewed unto people the reverend crosse, was inflamed. This was done not once nor twise, but oftener, when *Thomas* went about, and the people gathering together, requested him so to do. Which sight foreshewed unto the citizens of *Apamia*, the health and safeguard that was to ensue after. Wherefore there was a picture set in the roofe of the Sanctuary, at the foot wherof this miracle was written for such as were ignorant thereof. This picture was preserved untill that *Adaarmanes*, and the *Persians* invaded that countrey, and burned both Church and city. Thus ended all that circumstance. *Chosroes* in that voyage of his, having prophaned the holy league, committed at his pleasure other hainous acts agreeable with his light and unconstant behaviour, yet not decent for a man endued with reason, much lesse fit for a Prince, which hath regard of his word and promise.

This miracle was not by vertue of the crosse, but by the providence of God to comfort his people, who were not ashamed of him that died on the crosse.

CHAP. XXVI.

The expedition of Chosroes made against Edessa.

Furthermore the same *Procopius* hath laid downe in writing the things which of old were remembred, touching *Edessa* and *Agbarus*, and how Christ wrote an Epistle unto *Agbarus*: againe how *Chosroes* made another invasion, and determined to besiege *Edessa*, hoping to disprove the report and fame that was spred farre and nigh of that city, to wit, that no enemy would ever be able to subdue *Edessa*. Which thing is not mentioned at all in the Epistle which Christ our God wrote unto *Agbarus* (as it is to be seene in the History of *Eusebius Pamphilus*, where the Epistle is laid downe word by word) yet it is not only noysed, but beleevd of the faithfull, and the event falling out confirmed the report to be true. For when *Chosroes* went about to take the city, although he made many an assault, and raised a wonderfull great countremure, so that he might easily scale the wals of the city with sundry other engines, yet went he away and could not prevaile. And how it so fell out I will declare. *Chosroes* first commanded his souldiers to carie thither a great pile of timber, howsoever they were for to besiege the city, which was in manner as soone done as spoken. The timber being framed round, and earth heaped in the midst, it was set right over against the walles, and raised by litle and litle, with timber and other filling stuffe, untill it came to a great height, that the top thereof was higher then the wals of the city: from whence they shot at the city, and at such as hazarded their lives in defence of the wals. The citizens seeing this countremure much like an high mountaine to draw nigh their city, and that by all likelihood the enemy would come in on foot, they got them very early, and made a ditch over against their hillock, threw fire therein, that the flame might take hold of their timber, and make their countremure even with the ground. This being done and fire cast in, it fell not out as they wished, because the fire could not breake out, and take into the aire for to consume the pile of timber. Last of all when as they seemed now to yeeld, despairing of their safety, they bring forth an Image which God himselfe, and not the hands of man, had shaped, the which Christ had sent unto *Agbarus*, when *Agbarus* desired to see him. This holy picture they drew through the ditch they had made, and conveyed in water: of this water they threw upon the pile and heape of timber, so that by the providence of God aiding and assisting the faith of such as practised the circumstances, that which they could not bring to passe before, is now easily compassed. For immediatly the undermost wood took fire, and was quickly burned into coales, the flame flashed upwards, and set the whole pile on fire. The *Edessians* being besieged, and espying at length that both smoke and flame broke out, devised this sleight which followeth for to deceive the enemy. They called for litle flagons, filled them full of tow, hards, brimstone, with other kind of stuffe that easily would take fire, and threw them upon the enemies pile or countremure. The flagons being violently throwne and chafed, yeelded forth such clouds of smoke, as darkened altogether the smoke and flame that rose of the enemies pile, so that as many as were ignorant of the policie, thought verily there was no other smoke save that which proceeded from the flagons. But the third day after, the flames were espied to flash out of the earth, and then the *Persians* which fought on the countremure, perceived the danger they stood in. Notwithstanding all this, *Chosroes* going about to withstand the might and power of God, brought the conduits which were without the wals of the city, unto the pile, hoping thereby to quench the fire. But the fire received the water as if it had beene oyle, brimstone, or some

All that was done here is referred unto the providence of God, and the faith of the *Edessians*, not to the picture.

other such like thing, raged out of measure, burned all to ashes, and brought the pile even with the ground. In the end *Chosroes* despairing altogether of his purpose, perceiving what reproch and infamy he had incurred because he determined to conquer the God whom we honour and worship, returned home with shame inough.

CHAP. XXVII.

Of the strange vision that was seene at Sergiopolis.

ANother thing yet done by *Chosroes* at another time at *Sergiopolis*, I think best to lay here downe in writing, which is both worthy the penning, and the knowledge of the posterity. *Chosroes* made preparation to assault this city also, and to besiege it. Being come to the walles, the citizens within & the enemy without fell to parlie, & concluded that the city was to be redeemed with the holy treasure and monuments, among which one was the crosse sent thither by *Iustinian* and *Theodorus*. When these things were brought unto *Chosroes*, he demanded of the priest and *Persians* which were sent for that purpose, whether there were any more left behind? To whom, one whose lips were not acquainted with the truth, made answer, that there remained certaine other munuments, which a few citizens concealed. Yet the messengers that brought away the treasure with other jewels, had left behind nothing that was of gold or silver, but of some other stuff that was farre more precious, and consecrated unto God, namely the holy reliques of *Sergius* the valiant martyr of Christ, which lay in a long chest that was overlaid with silver. Wherefore *Chosroes* being perswaded with the aforesaid words, let his host go to besiege the city and to win it. But they espied upon a sodaine a great multitude of men upon the walls, fenced with shields, and ready to fight for the city: they were amazed, and wondering at the multitude and armour, they went back unto *Chosroes*, and told him the whole. When he was againe given to understand that there were but very few left in the city, and that they were either spent with age or of tender yeares (for all that were of ripe yeares and mans state, had beene rooted out) he took that of a surety to be a miracle wrought by the holy martyr: he was stricken with feare, and had the Christian faith in admiration: he returned home, and (as report goeth) was baptized in his latter daies.

When a man is either pricked in conscience or otherwise fearfull, any falshood will seeme true, and a mouse is then as big as a beare.

CHAP. XXVIII.

Of a pestilent disease which continued two and fifty yeares.

NOW I am about to declare a certaine History which was not penned unto this day: it is of a certaine pestilent disease, which plagued mankind the space of two and fifty yeares, and prevailed so much, that it destroyed in manner the whole world. For it is reported that this contagious disease lighted upon *Antioch*, two yeares after the *Persians* had taken the city: in some part much like that which *Thucydides* hath described, in other respects farre unlike: it began in *Ethiopia*, even as that which *Thucydides* wrote of, and spread it selfe afterwards throughout the whole world, neither was there almost any one that escaped the infection thereof. It raged so vehemently in some cities, that all the inhabitants thereof were dispatched: with other townes it dealt more gently and mildly. Neither began it at any one certaine time of the yeare, neither did it cease and relent after one manner and order: for in some places it entred with winter, in some other places about the end of the spring, in certaine countries about the mids of sommer, in certaine others in Autumne. In some regions when it had infected some part of one city or other, it left the rest untouched. Then might a man have seene very oft where this malady rained, certaine families wholly dispatched, at another time one or two rooted out, and all the cities besides not once visited. Moreover (as we have marked diligently) the families which escaped this yeare, were alone and none others dispatched the next yeare. And that which is most of all to be marvelled at, if any which inhabited the infected cities fled into other countries where the sicknesse was not, they onely were visited, although they removed (hoping that way to save their lives) out of the contagious into the cleare. This calamity during the terme and compasse of these yeares which they call revolutions, passed through both towne and countrey, but the greatest mortality of all fell upon mankind the second yeare of the revolution which comprised the terme of fifteene yeares: so that I my selfe which write this History (for it will not be amisse to enterlace this, that the consequents may agree with the premises) while as yet I frequented the schooles, was then troubled with

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an impostume or swelling about the privy members, or secret parts of the body. Moreover in proceſſe of time when this ſickneſſe waxed hot, and diſpatched diverſly and ſundry kinds of waies, it fell out to my grieve and ſorrow, that God took from me many of my children, my wife alſo, with divers of my kinsfolks, whereof ſome dwelled in the city, and ſome in the country. Such were my adventures, and ſuch were the calamities which the courſe of thoſe lamentable times diſtributed unto me. When I wrote this I was 58. yeares old. Not two yeares before, this ſickneſſe had beene foure times in *Antioch*, and when as at length the fourth revolution and compaſſe was paſt, beſides my aforeſaid children, God took away from me a daughter and a nephew of mine. This diſeaſe was compound and mixt with many other maladies. It took ſome men firſt in the head, made their eyes as red as blood, and puſt up their cheeks: afterwards it fell into their throte, and whomſoever it took it diſpatched him out of the way. It began in ſome with a ſixe, and voiding of all that was within them, in ſome other with ſwelling about the ſecret parts of the body, and thereof aroſe burning fevers, ſo that they died thereof within two or three daies at the furtheſt, in ſuch fort and of ſo perfect a remembrance, as if they had not beene ſick at all. Others died mad, and carbuncles that aroſe of the fleſh killed many. It fell out oftentimes that they which had this diſeaſe and eſcaped the firſt and the ſecond time, died therof afterwards. The order and manner that men came by this diſeaſe, was ſo divers that it can not with pen be expreſſed. Some had it by keeping of company and lying together: ſome other only by touching and frequenting the infected houſes: ſome againe took it in the market. Many of them which fled out of the contagious cities, and were not viſited themſelves, infected where they came. Others which kept company with the ſick, and touched not only the ſick but the dead alſo, were not ſick at all. Other ſome, who gladly would have died for the ſorrow they conceived becauſe their children and deare friends were departed, and therefore thruſt themſelves among the ſick, could not have their wiſe, the ſickneſſe did as it were flie away from them. This peſtilent diſeaſe as I ſaid before, raigned throughout the whole world the ſpace of two and fifty yeares, and exceeded all the diſeaſes that ever had beene before. *Philoftratus* wondred at the plague which was in his time, becauſe it continued fifteene yeares. But the things that are to come, are uncertaine and unknowne unto men, and they tend to the end which God hath appointed, who knoweth both their cauſes, and what ſhall become of them. Now let us returne where we left, and proſecute the reſt of *Iuſtinianus* raigne.

Evagrius is viſited with his family. *Bovē* is both the ſecret part of the body, & the diſeaſe. The age of *Evagrius* when he wrote this Hiſtory.

CHAP. XXIX.

The unſatiable deſire and greedineſſe of Juſtinian in getting of money.

I*uſtinianus* had ſo unſatiable a deſire of money, and ſo ſhamefull a mind towards other mens poſſeſſions, that for love of gold he made ſale of his ſubjects goods, unto the Magiſtrates, unto the tribute gatherers, and unto ſuch as miſchieved others upon no occaſion. He deprived many, nay an innumerable ſort of people, which enjoyed great poſſeſſions, upon falſe and fained cauſes, of all that they had. If any harlot bore mind unto any mans wealth, and fained that ſhe had company and familiarity with him, immediatly all that belonged to law and juſtice (ſo that ſhe made *Iuſtinianus* partaker of her ſhamefull booty) was of no force, and all his goods, whom ſhe had faſhly accuſed, was brought into her houſe. Furthermore he was ſo liberall and bountifull, that he builded many holy and gorgeous Churches, that he erected many other houſes, where both men and women, old and young, and ſuch as were viſited with ſundry diſeaſes, might be diligently looked unto: and to bring theſe things about, he layed aſide great ſummes of money. He wrought many other good deeds, no doubt very holy and acceptable unto God, if that either he, or others whoſoever that bring ſuch things to paſſe, cauſed or do procure them to be done of their own proper goods, and offered unto God for ſacrifice their lives and converſation void of ſpot and blemiſh.

CHAP. XXX.

The deſcription of the Church of Wiſedome in Conſtantinople, and of the holy Apoſtles.

THe aforeſaid *Iuſtinianus*, beſides ſundry other holy churches of goodly workmanſhip, erected to God and his Saints, founded in *Conſtantinople* the notable and worthy building, I meane the gorgeous Church of *Wiſedome*, ſuch a one as the like whereof hath

not beene scene heretofore, the which so passed for beauty and ornature, as may not for the worthinesse thereof sufficiently be expressed. Yet will I do mine endeavour to describe the same. The rooffe of the sanctuary being lifted up on high with foure arches, was of such height, that they which stood beneath on the ground and looked upwards, could hardly see the ridge & the top of the valted circle: againe they that were above, were they never so courageous, durst not look downe, neither once behold the foundations. The arches from ground to the rooffe (so farre do they reach) are wide open, and empty. On the right side of the temple, and the left hand as ye go in, there are goodly pillars set in order, and made of stones that were brought out of *Thessalia*. There are also high lofts underfet and staid up with other such like pillars, where they that are disposed may see and heare the mysteries handled. There the Empresse useth to sit upon the holydaies, when the blessed Communion is celebrated. These pillars though they reach up both on the East and West side of the temple, hinder not at all the sight of so worthy a building, and unto these sollars there are porches of pillars, whose tops are likewise wrought and turned with little arches. But to the end I may lively paint forth the portraiture of this worthy building, I thinke best here to lay downe how many foot it was in length, how many in breadth, and how many in height: in like sort of the arches, how many foot they were in compasse, and how many in height. The manner was as followeth. The length from the dore over against the holy * cup, in the which the unbloody sacrifice is offered: unto this cup and holy vessell was one hundred and fifty foot. The breadth from North to Northeast was an hundred and fifteene foot. The height from the top of the circle in the rooffe, unto the pavement on the ground, was a hundred and fourescore foot. The breadth of every arch was threescore and sixe foot. The length of the whole Temple from East to West was two hundred and threescore foot. The breadth over the arches in the light and open body of the Church was threescore and fifteen foot. There are two other goodly porches to the West set up very strongly of either side with a wide entry in the midst. Further more the same *Iustinian* builded the Temple of the holy *Apostles*, interior to none other, where both Emperours and priests most commonly are buried. But of these things thus much shall suffice.

* *κύπελλον* signifieth any vessell that is hollow on the top, and so consequently here to be taken for a cup.

CHAP. XXXI.

Of the folly rather than the friendship of Justinian, in favouring too much seditious persons and robbers.

Behold the properties of this *Justinian* whom the *Civilians* do so honour and reverence. Yet if any good thing be found in him, it deserveth commendation.

AS yet I have more to say of *Iustinian* besides the aforesaid, and whether it may be referred unto the naughtinesse of his nature, or the fearefullnesse of his faint courage, I am not able to say: yet was it such a thing as passed all brutish and savage cruelty, and sure I am it began of that popular sedition, whose watch word was *Nica*, by interpretation *overcome*. It pleased *Iustinian* so earnestly to hold with the faction of them which were called *Prasini*, that it was lawfull for them without correction, at nooneday, and in the midst of the city to slay their adversaries, and they not onely stood in awe of no punishment, but also were thought worthy of great honour, so that in the end it fell out that there were many homicides. It was lawfull for them to rush into other mens houses, to spoile them of their proper treasure, and to sell men leases of their own lives. And what Magistrate soever went about to restraine them, he did nought else save heape coales on his own head. Whereupon a certaine Magistrate of the East, going about to chastise these rebels, clapped gives on their feet for to bridle their violence, and was led himselfe through the mids of the city and grievously tormented with fetters. *Callinicus* also Lieutenant of *Cilicia*, when two *Cilicians*, *Paulus* and *Faustinus* both murderers rebelled against him, and conspired his death, because he put in ure the penalty which the law had ordained for such malefactors, was himselfe hanged on the gallows, and endured this punishment for his good conscience and execution of the lawes. Hereupon it fell out that such as were of the other faction, being driven to leave their dwelling places, and could no where be lodged, but were tossed hither and thither as shamefull miscreants, fell to assault travellers, to rob and to steale, and to murder every one that met them; untill it grew unto such outragiousnesse, that all places sounded of untimely slaughter, of spoiling and other such like hainous offences. Yet at length some good mood was found in him that made him to change his mind, and to execute such kind of men, suffering

ring the law to take place against them, whom he permitted aforetime to rage throughout the cities, like barbarians and bloudfickers. But to discourse of these things sufficiently, time will not serve, neither will my pen be able to paint them accordingly. By these few ye may conjecture of the other horrible acts which *Iustinian* committed.

CHAP. XXXII.

Of Barfanuphius the Monke.

Here lived about that time very godly men, who in many places wrought great miracles, so that their fame was every where spread abroad. Of which number one was *Barfanuphius* an *Egyptian* borne. This man led his life in a monastery hard by *Gaza*: and though he were in the flesh, yet bridled he the motions thereof, in so much that he did many notable miracles. It is thought that he shut up himselfe in a certaine cabin; and since the time he went in, for the space of fifty yeares and more, that he was never seene of any, never tooke sustenance or any other thing on earth. When *Eustochius* Bishop of *Ierusalem* would not beleieve it to be true, but took it for a fable, he went and digged up the cabin where this holy man had pend himselfe; and as report goeth, there arose out thence fire, which almost burned such as came thither with him.

Beleeve it whe will, there is none I trow that wil blame *Eustochius*, for counting it a tale of a tubbe. If he was not seene in al that space, how was it knowne that he did not eate

CHAP. XXXIII.

Of Simeon the Monke, who fained himselfe to be a foole for Christs sake.

Here was at *Emesa* a man whose name was *Simeon*, who laying aside all desire of vaine glory, although he was wise in every respect, and replenished with the grace of God, yet seemed he unto such as knew him not, as if he had beene a starke foole. He lived for the most part a solitary life, neither did he make any man privy either when, or what he prayed unto God, neither at what time he alone fasted or refreshed nature by taking of sustenance: sometime when he walked in the open streete or market place, he seemed farre from the common trade of living, nay, he shewed himselfe as though he had neither wit nor understanding. Againe, if hunger drave him into a taverne, he would feed upon pottage, meate, and whatsoever first came to his hand. If in case any did him obeyfance, and saluted him with the bowing of the head, he would straight be angry and get him thence with speed, fearing least the common people would espie his vertue. Thus was *Simeon* wont to do at his being in the market. Yet there were some with whom he made himselfe familiar, and that unfainedly. Of which number one had a maid that was ravished and gotten with child, and being compelled by her master and mistresse openly to reveale the father, and him that plaid so lewd a part: made answer that *Simeon* had secretly layen with her, and that she had conceived of him, and that she would not onely sweare it to be true, but also if need were, prove it with plaine evidence. *Simeon* hearing of this, said it was so indeed, that he was a man as other men were, and that the flesh was a fraile thing. When the rumour thereof was noised abroad, and *Simeon* therefore, as it was very likely, defamed for ever; he got him out of sight, and made them beleieve he was ashamed. When the houre came that she should be delivered, as the manner is, she lay in: her labour was so grievous, so great, and the paine so intollerable, that the poore silly wretch was ready to yeeld up the ghost, yet was she not rid of her burthen. Wherefore when *Simeon* (who of set purpose came thither) was intreated to pray unto God for her, his answer was: that the woman was not like to be delivered, before she confessed truly who was the father of the child. When she had so done, and named them the true father, immediatly the child came sprauling out of the wombe, and truth played the office of the midwife. The same *Simeon* was seene on a certaine time to go into an harlots house, who shut the dore after him, and taried there a long while, when none was within but they two. Againe he was seene to unlocke the doore, and to put out his head, looking about whether he could see any, the which verily caused great suspicion, in so much that such as beheld him, called the harlot unto them, demanded of her what businesse *Simeon* had in her house? Which swore unto them, that for want she had not tasted of any thing in three daies before, save onely water: that *Simeon*

It is meere folly, and a dishonour unto God, for a man to slander himselfe.

The simplicity of old time deceived many a godly man: if the like were done in these daies, there were no cloke for it.

had brought her victuals and a bowle of wines: that he had shut the dore and covered the table: that he had commanded her to sit downe and to eate her fill, and that she was sufficiently chastised and brought low enough with abstinence. When she had made this protestation, she shewed them the fragments which remained of *Simeons* victuals. Furthermore the selfe same *Simeon* a little before the earthquake which shook in peeces *Phoenicia* on the sea shore (at what time *Berytus*, *Biblum* and *Tripolis* were lamentably turned to the ground) took a whip in his hand, and beate many of the pillars which stood in the market place, crying these words: *Stand fast, be sure of your footing, ye are like to dance shortly.* Wherefore because he was wont to doe nothing unadvisedly, they that were then present and beheld the circumstance, noted diligently what pillars he overskipped without stripes, which verily not long after were overthrowne with the violence of the earthquake. Many other things are remembered to have beene done by him, which require a peculiar volume, if they be sufficiently handled.

CHAP. XXXIIII.

Of Thomas the monke which played the foole in like sort as Simeon did before.

ABout that time *Thomas* who had led a very austere life in *Cælosyria*, came to *Antioch* for the reliefe which was yearely given thence unto his monastery. This *Thomas* had been in times past made priest in that Church. *Anastasius* Bishop of that sea, because *Thomas* had at sundry times wrought him great displeasure and vexation, boxed this monk about the eares. When they that were then present were sorry to see this combat, *Thomas* said unto them: that he would take that no more at *Anastasius* hands, and that *Anastasius* should never offer it him again. Both which fell out to be true. For *Anastasius* within one day after departed this world: and *Thomas* as he went home from *Antioch* left this world, and posted to immortall blisse, at the hospitall in the suburbs of *Daphne*, and was buried in the sepulcher that was provided for strangers. When they had buried one or two other dead carcases in the same sepulcher with him (God after his death wrought a great miracle) his corps was cast uppermost, and the other carcases were severed and pushed farre asunder: the men seeing this, had the Saint in admiration, and revealed the whole unto *Euphremius*. Wherefore his most holy corps was caried to *Antioch* with great pompe and solemnity, & there was buried in the Church-yard, by occasion wherof it came to passe that the plague which then raigned in the city, ceased. In honour of whom the people of *Antioch* have yearely kept an holy day unto this our time. But now let us returne unto our History.

Dead carcases
doe common-
ly rather bring
a plague then
take it away.

CHAP. XXXV.

Of Menas the Patriarch, and the miracle then wrought in the Hebrew boy.

WHen *Anthimus* Bishop of *Constantinople* was deposed (as I said before) *Epiphanius* tooke his roome: after the decease of *Epiphanius*, *Menas* (in whose time a worthy miracle was wrought) succeeded him in the Bishoprick. There was an old custome at *Constantinople*, that if there remained many portions of the pure and immaculate body of Christ our God, yong children which went to schoole should be called to eate them. When it was done, a certaine mans child, in religion an *Hebrew* or *Iewe*, in trade of life a glasier, kept company with the other children: who after that his parents demanded the cause that made him tarie so long behind, told them plainly the matter as it was, and how that he eate for company with the other boyes. The *Hebrew* hearing this, boyled within for anger, was all set on rage and furie: he tooke and threw him into the fire fornaice, where he used to make his glasse. The mother missing the child, sought him out, yet could not find him: she went throughout the city, and to every street, calling upon God with deepe sighes and lamentable teares. The third day after, as she sate at the doore of her husbands shop, being now pitifully wasted with weeping, she gave out sighes, and withall called the boy by his name. The child knowing the mothers voice, answered her out of the fornaice. The mother burst open the dores, and in she went; she was no sooner in, but she espied her child in the mids of the hot burning coales, yet preserved that the fire touched him not. The child being asked whether he felt not great heate, and

A strange mi-
racle if it be
true. How soe-
ver it be, we
are to take it,
as cheape as
we find it.

and how it came to passe that he was not burned to ashes, made answer saying: A woman clad in purple came very oft unto me, reached me water to quench the fire flames which compassed my body, and lastly gave me meate as oft as I was hungry. *Iustinian* hearing of this, thought good that the boy with his mother should be baptized, and that the father which refused to become a Christian, should be hanged on the gallows, at a place called *Syca*. And so an end of that.

CHAP. XXXVI.

The Bishops of the famous cities about that time living.

When *Menas* had run the race of his mortall life, *Eutychius* succeeded him in the Bishoprick of *Constantinople*: after *Martyrius* Bishop of *Ierusalem* came *Salustius*, and him succeeded *Helias*: *Peter* followed *Helias*, and after *Peter*, *Macarius* crept into the Bishoprick, when as yet the Emperor had not given him his consent. He was afterwards deposed: for the report went of him that he defended the opinions of *Origen*. In the sea of *Alexandria* when *Theodosius* (as I said before) was deposed, *Zoilus* governed the Bishoprick, and after his decease *Apolinarius*.

Menas.
Martyrius.
Salustius.
Helias.
Peter.
Macarius.
Theodosius.
Zoilus.
Apolinarius.

CHAP. XXXVII.

Of the fift holy and generall Councell, and wherefore it was summoned.

After the decease of *Euphremius*, *Dominus* was chosen Bishop of *Antioch*. Now therefore when *Vigilius* was Bishop of old *Rome*, *Menas* at the first Bishop of new *Rome*, whom *Eutychius* succeeded: *Apolinarius* Bishop of *Alexandria*, *Dominus* Bishop of *Antioch*: and *Eustochius* was Bishop of *Ierusalem*: *Iustinianus* summoned the fift Councell upon such an occasion as followeth. When the patrons of *Origen*s opinions prevailed in many places, but specially at *New Laura* (so did they call it) *Eustochius* employed his whole care and industry to the banishing of them. He made a voyage into *New Laura*, drove them all out of that coast, and in so doing, he seemed to put to flight the common plague and destruction of them all. They being scattered abroad into sundry countries, perswaded many to embrace their opinions. There favoured them *Theodorus* surnamed *Ascidas*, Bishop of *Cæsarea* the head city in *Cappadocia*, who was continually with *Iustinian*, as one both faithful and necessary. When this *Theodorus* incensed the Emperors court and pallace against *Eustochius*, making relation unto them as of an hainous and horrible matter: *Eustochius* sent *Rufus* Abbot of *Theodosius* Monastery, and *Conon* Abbot of *Saba* to *Constantinople*: both which, partly for their vertue and excellency, and partly also for the bignesse of their Monasteries, were counted chiefe and principall of the Monkes which inhabited the deserts. There accompanied them also other religious men, not much inferiour unto them for worthinesse. These men as their special drift, called into controversie the opinions of *Origen*, the behaviour of *Evagrius* and *Didymus*. But *Theodorus* Bishop of *Cæsarea* in *Cappadocia*, being desirous to bring them from that argument, proposed the cause of *Theodorus* Bishop of *Mopsovestia*, *Theodoritus* and *Ibas*: neither did he this without the providence of Almighty God, who disposed all the circumstances so notably, to the end every prophane and wicked opinion, of whether side so ever it were, might be rooted out. First of all when the question was propounded whether it were lawfull to accurse the dead or no, *Eutychius* then present, a man very well seene in holy Scripture, yet none of the famous personages, or of great authority (for *Menas* was yet alive, whom he succeeded in the Bishoprick) who at that time sate to answer for the Bishop of *Amasia*: when he perceived that the Councell went not right, but rather the wrong way, he told them plainly there was nothing to be doubted in that question, neither any thing that required deliberation at all. That King *Iosias* not onely executed the Idol Priests then alive, but caused also the tombes of such as were lately deceased to be digged up. These words of *Eutychius* being so well applyed, pleased them all, and satisfied them fully. *Iustinianus* also hearing of this grave censure of his, preferred him to the Bishopricke of *Constantinople* immediatly after the death of *Menas*. *Vigilius* sent his consent in writing unto the Councell, but came not thither himselfe. When *Iustinianus* demanded of the Councell what they thought of *Theodorus*, what they said to the things which *Theodoritus* had written against *Cyril*, and to his twelve points of the faith: last of all what their opinion was of the Epistle which *Ibas* wrote unto

Anno Dom.
555.

Eutychius.

Vigilius Bishop of *Rome*.

Marias

The sentence
of the fift ge-
nerall coun-
cell held at
Constaantino-
ple.

A peece of the
councils Epi-
stle unto Iusti-
nianus.

Maris the Persian: when they had read many peeces of *Theodorus* and *Theodorus* works, and proved manifestly that *Theodorus* had beene lately condemned, and his name wiped cleane out of the holy catalogue or registry: when they had concluded also that heretickes were to be condemned after their decease, and with generall consent to accurse not onely *Theodorus*, but also the words of *Theodorus* against the twelve points of the faith laid down by *Cyrl*, and against the true and right faith, together with the Epistle of *Ibas* unto *Maris* the *Persian*, they laid downe their censure in such order as followeth: Seeing our great God and Saviour *Christ Iesus* hath spoken as it is in the parable of the Gospell, &c. And a little after. We condemne and accurse not onely all other hereticks heretofore condemned by the foure holy Councils above mentioned, and by the holy Catholicke Church, but also *Theodorus Bishop of Mopsovestia* with his wicked bookes, together with the ungodly workes of *Theodorus*, impugning partly the true faith, with the twelve points of most holy *Cyrl* concerning the faith, and partly also the holy Council of *Ephesus*, and what other things soever the same *Theodorus* hath published in defence of *Theodorus* and *Nestorius*. Moreover we condemne the wicked Epistle which *Ibas* wrote unto *Maris the Persian*. When they had enterlaced certaine other things, they laid downe foureene points or articles of the true and sincere faith. Thus have we learned that these things were handled. When bills were exhibited unto the Council by *Eulogius*, *Conon*, *Cyriacus* and *Pancratius* the Monks, against the doctrine of *Origen*, *Adamantius*, and such as embraced his errors, *Iustinianus* asked of the Council what they minded to do as touching these things? He annexed also unto the foresaid, the copy of one certaine bill together with the letters of *Vigilius* written in that behalfe. Whereby we may learne how *Origen* endeavoured to stuffe the plaine and simple doctrine of the Apostles with the tares of *Gentiles* and *Manichees*. To be short when they had cried against *Origen*, and against all them that wallowed in the like error with him, the controversie was referred unto *Iustinianus* by an Epistle, whereof some part was as followeth: Thou most Christian Emperour, that retainest the vertuous mind, agreeable with ancient nobility. And a little after: We abhorre and detest this doctrine, we acknowledge not the voices of strangers and aliens unto the Church: nay rather if there be any one such found, we bind him sure with the bond of excommunication as a thiefe or robber, and banish the Church of God. Againe after a few lines: Your majesty may soon understand all that hitherto we have decided, by the view and reading of these our Acts. Unto these their letters they annexed the articles which the Patrons of *Origen*'s errors had learned, wherein they revealed not onely their consent, but also their dissention and manifold absurdities. Of which articles the fift contained the blasphemy of certaine monks inhabiting the Monastery of *New Laura*, laid downe in these words: *Theodorus* called *Ascidas* Bishop of *Casarea* said: If the Apostles and Martyrs which now worke miracles, and enjoy so great an honour, be not made equall with *Christ* at the generall resurrection, what are they restored unto? Sundry other blasphemies of *Didymus*, *Evagrius* and *Theodorus* were rehearsed by them that diligently collected these things. Within a little after the Council was dissolved *Euthymius* Bishop of *Constantinople* was deposed, and *John* of *Sirimis* a village of *Cynegia* bordering upon *Antioch*, succeeded him in the Bishoprick.

CHAP. XXXVIII.

How Justinianus falling from the right faith, affirmed that the body of Christ was in every respect void of corruption.

* The heresie
of *Iustinianus*
the Emperour.
Christ wept
over *Jerusalem*,
hungred,
slept, sweat
blood, and
died upon the
crosse: was
there herein
no change?

AT the selfe same time *Iustinianus* treading out of the way of true doctrine, and lighting on such a path as neither the Apostles nor the Fathers ever led him unto, fell among briars and brambles, with the which he purposed to stuffe the Church of God: yet brought he not his will about, for the Lord had fortified the high way with such strong hedges that murderers could not leape over, as if (according unto the prophecy) the wall had beene throwne downe and the hedge broken. Wherefore the same time when *John* surnamed *Caseline* was Bishop of *Old Rome* after the death of *Vigilius*, *John Sirimis* of *Constantinople*, *Apolinarius* of *Alexandria*, *Anastasius* after *Domnius* of *Theopolis* other wise called *Antioch*, and *Macarius* now restored unto his proper see of *Ierusalem*, when the Council after the deprivation of *Euthymius* condemned *Origen*, *Didymus* and *Evagrius*, * *Iustinianus* wrote an edict,

edict, wherein he affirmed that the body of the Lord was not subject to death or corruption: that it was void of such affections, as nature ingrafted and were unblameable: that the Lord ate before his passion in such sort as hee did after his resurrection: that his most holy body was nothing altered nor changed, either in the framing thereof in the matrix, or in the voluntary and naturall motions, no not after his resurrection: unto which opinions he purposed to compell both priests and Bishops to subscribe. But all they making answer, that they expected the opinion of *Anastasius* Bishop of *Antioch*, postponed him off for the first time.

CHAP. XXXIX.

Of Anastasius Archbishop of Antioch.

A *Nastasius* was a man of such profound skill in holy Scripture, and so wary in all his doings throughout his whole life time, that he weyed greatly of small and light matters, and would in no wise be changed or altered in them, much lesse in matters of great weight and importance, and especially which concerned God himselfe. And furthermore he so governed his nature, that neither for his softnes he would easily yeeld unto such things as were unreasonable, neither againe for his bluntnes and austerity would he withstand where right and reason did not so require. He gave diligent care to the recitall of grave matters, and as he flowed in speech, so was he acute and quick witted in dissolving of doubts and questions. He would not once so much as vouchsafe the hearing of vaine and idle matters: but as for his tongue he so bridled it, that he moderated his talke with reason, and held his peace where it so behoved him. *Iustinianus* took him in hand with all policy, as if he had beene to batter a well fortified hold, perswading himselfe verily if he might win him, that he might easily take the whole city, yoke the true faith as it were in servitude, and last of all leade the sheepe of Christ captives out of the Church. But *Anastasius* was of so divine a courage (for he stood upon the sure rock of the faith) that he wrote letters freely against *Iustinianus* the Emperour, proving both plainly and wisely, that the blessed Apostles and holy Fathers confessed and delivered unto them, the body of the Lord to be subject unto death, and partaker of the unblameable affections naturally impressed in the mind. In like sort he answered the Monks of the greater and lesse *Syria* which reasoned with him as touching this matter: and confirmed the minds of all men to fight in defence of the truth. To be short, he read daily in the Church that sentence of *Paul* the elect vessell of God: *If any preach unto you any other Gospell besides that which ye have received, yea if he be an Angell from heaven, let him be held for accursed.* Whereunto al (few only excepted) gave their consents, and signified their endeavour and study in defence of the faith. Moreover the said *Anastasius* understanding that the Emperour would banish him, wrote an exhortation unto the people of *Antioch*, to confirme their minds in the faith: the which partly for the fine stile and flowing sentences, and partly also for the infinite testimonies alledged out of holy Scripture, and the History therein fitly applied, is highly to be esteemed.

The body of
Christ was
like unto ours
in all things,
sin only excepted.
Gal. i.

CHAP. XL.

Of the death of Justinian.

B Ut the edict of *Iustinian* by the providence of God, which provided farre better for us, was not published. For *Iustinian* who threatned exile unto *Anastasius* and his Clergy, was suddenly taken himselfe, and when he had raigned thirty eight yeares full, and eight monethes, he departed this life.

Anno Domini
566.

The end of the fourth Book of *Evagrius Scholasticus*.



THE FIFTH BOOKE OF THE ECCLESIASTICALL History of *Evagrius Scholasticus*.

CHAP. I.

*The creation of Justinus the second Emperour of that name,
and of his life.*

Justinianus
went to hell
as *Evagrius*
thinketh.
Justinus 2. was
proclaimed
Emperour.
Anno Dom.
566.

The sensuality
and covetous-
nesse of *Justi-
nus*.

Abari a Scythi-
an nation were
driven out of
their countrey
by the *Turks*.

Contention
about the Em-
pire betweene
Justinus the
Uncle and *Ju-
stinus* the Ne-
phew.

Justinianus therefore when he had set the whole world on tumults, and sedition, and in his later daies received that which was due for such lewd practises, departed into endlesse torment appointed for him by the just judgement of God. *Justinus* then, his sisters son, President of the pallace, was invested and clad in the Imperiall robe, when as none (his own friends only excepted) knew either of *Justinianus* death, or of *Justinus* that he was proclaimed Emperour, untill that both he himselfe and others also celebrated in *Circus* the wonted solemnity of the Empire. After the finishing of the spectacles when as none rose to take armour or to rebell against him, he returned unto the pallace. And first of all he gave out a commandement that all the Bishops and Priests which were gathered together at *Constantinople*, out of all countries should depart every man to his own home, there to serve God in holinesse, and not to practise any novelty as touching the faith. That act of his is worthy of commendation, but as for his life and trade of living, he swam in sensuality, he wallowed in filthy pleasure, and was so greedy of other mens goods, that he sold every thing for lewd gaine, and set benefices themselves (without any feare of God) to open sale. Moreover being entangled with two contrary vices, foolehardinesse and faint courage, first he commanded *Justinus* his kinsman to come unto him, a man of great honour and estimation, both for his prowesse in martiall affaires, and for other rare ornaments of his person, who then made his abode about the river *Danubius* to withstand the people *Abari*, lest they should cut over that river and invade the *Romane* dominions. These *Abari* be a people of *Scythia* called *Hamaxobij* inhabiting the regions beyond *Caucasus*. Who being driven out of their countrey by the *Turks* their neighbours, and diversly grieved by them, came first to *Bosphorus*, thence forsaking the banks of *Pontus Euxinus* (where there dwelled many barbarian nations, but the cities and holds were kept of the *Romans*, where againe there came both souldiers that were discharged of the warres and rid of attendance, and also such inhabitants as the Emperours had sent thither) they went straight on their voyage, and vanquished all the barbarians afore them, untill they came unto the shore of *Danubius*, whence they sent Embassadors unto *Justinian* the Emperour. From thence it was that *Justinus* was called home as it was told him, for to participate the benefit of the covenants drawne betweene him and the Emperour *Justinus*. For when as both of them seemed to be of equall fame, and the Empire like to fall unto either of them, after great reasoning and long disputation had about the Imperiall scepter, they covenanted betweene themselves, that whether soever of them were crowned Emperour, should make the other the second person in honour: yet in such sort, that though he were second in respect of the Emperour, yet he should be first in respect of all others.

CHAP. II.

How Justinus the Emperour procured the death of his cousin Justinus.

Wherfore *Justinus* the Emperour favouring the other *Justinus* but from the teeth out-ward, forged hainous crimes against him, by litle and litle took from him his guard, the pretorian souldiers also, and his traine, commanded him to keepe his house (so that he was not seene abroad) and in the end gave charge he should be conveyed to *Alexandria*.

In

In which city about midnight as he sate in his bed he was murdered after a lamentable sort, and this was his recompence for the good will he bare unto the Common wealth, and the notable service he did in the wars. Neither was the Emperours, nor the Empresses fury and rage mitigated, before they saw with their own eyes his head taken off from his shoulders, and scornfully tumbled it with their feet.

CHAP. III.

Of wicked Addaus and Etherius.

Shortly after, *Iustinus* arraigned *Etherius* and *Addaus*, who were both Senators, and of a long time in chiefe authority with *Iustinian*, for an hainous offence which they had committed. One of them, *Etherius* by name, confessed after examination, that he sought to poyson the Emperor, and that *Addaus* was of his counsell, and of his mind in all he went about. But *Addaus* protested with solemne and dreadfull oathes, that he knew not of it: yet both of them were beheaded. *Addaus* as his head went to the blocke spake boldly, though he were innocent as touching that crime, yet that he had deserved that punishment by the just judgement of God, who is the beholder and revenger of hainous offences. He confessed that he had dispatched *Theodorus* president of the pallace by enchantments. But whether these things be true or no, I am not able to say. Neverthelesse sure I am that both these were wicked persons, for *Addaus* burned with sodomiticall lust, and *Ethereus* left no mischief unpractised: he spoiled both the living and the dead, in the raigne of *Iustinian*, under colour of the Emperours house whereof he was President, calling for the Emperour, for the Emperours house. And so an end of them.

Though God do winke for a while, he payeth home in the end.

CHAP. IIII.

The edict of the faith which Iustinus caused to be published in writing unto all Christians wheresoever.

Furthermore *Iustinus* wrote an edict, & sent it abroad unto the Christians every where, containing such a forme as followeth: *In the name of the Lord Iesus Christ our God, the Emperor Caesar, Flavius Iustinus, faithfull in Christ, Mecke, Chiefe Lord, Bountifull, Lord of Almaine, Lord of Gotland, Lord of Germany, Lord of Antin, Lord of Francia, Lord of the people Eruli, Lord of the nation Gepidi, Pious, Fortunate, Glorious, Victorious, Triumphant, All noble, Perpetuall Augustus. My peace (saith the Lord Christ, who is our true God) I give unto you: my peace (saith the same Lord unto the whole world) I leave unto you: Which is no otherwise to be taken then that such as beleve in him should repaire unto one & the same Church: that they should be at unity among themselves, in the true and sincere faith of Christ, and detest from the heart-root such as gaine say, or uphold the contrary opiniō. The chiefe point that appertaineth unto mans salvation, is the free acknowledging and protesting of the true faith. Wherefore as we are commanded by the Evangelists, and as the sacred Creed, to wit, the doctrine of the holy Fathers hath taught us, we exhort all men to embrace one and the same Church and discipline, believing in the Father, and in the Sonne, and in the Holy Ghost: glorifying the coessentiall Trinity, the one Godhead, to wit, nature and substance, one both in word and deed, one might, power and authority in the three persons, in whom we were baptized, in whom we beleve, and by whom we are coupled together in one. We worship the Trinity in Unity, and the Unity in Trinity, having both a division and a conjunction, so wonderfull that they cannot be expressed: the Unity, we meane according unto substance, to wit, the Godhead: the Trinity according unto the proprieties that is in the persons: the division we understand to be undevied, and the conjunction devied. For the divinity is one in the three persons, and the three in whom the divinity lieth, or as I may better say, which are the divinity it selfe, are one, God the Father, God the Sonne, God the Holy Ghost: because that every person is taken by himselfe, the mind separateth the things which are unseparable, to wit, God to be three persons, which are understood to be joyned together in one, as I may so terme it, in identity of motion and nature. For it behoveth us to say there is one God, and acknowledge three persons or proprieties. We confesse moreover that the onely begotten Sonne of God, God the Word begotten of the Father before all worlds, and from everlasting, not made, that for*

The edict of *Iustinus* the Emperor of that name, wherein the Creed or Christian faith is profoundly laid downe: and strange it may seeme that so vicious a man could indite so virtuous and so godly a stile. John 14. Faith chiefly required of Christians. Of the Unity and Trinity. How the natures in Christ are both devied and coupled.

Christ willingly suffered death for the salvation of mankind.

us for our salvation he came downe from heaven in the later daies, and was incarnate by the Holy Ghost of our Lady Mary the holy and glorious mother of God, and perpetuall Virgin, and borne of her: that he is equall to the Father, and to the Holy Ghost. For the blessed Trinity alloweth not of any fourth person, as if God the Word incarnate were so, who is one person of the Trinity, one and the same our Lord Iesus Christ, of one substance with the Father according unto his divinity, of one substance with us according unto his humanity, patible as touching the flesh, but impatible touching the God-head. We say not that God the Word which wrought miracles was one, and he which suffered was another: but confesse that one and the same our Lord Iesus Christ the Word of God was incarnate and truly made man, that both the miracles he wrought, and the afflictions he voluntarily endured in the flesh for our salvation, appertained to one and the selfe same person. For it was no man that gave himselfe for us, but it was even very God the Word, who was man without alteration of the Godhead, and of his owne accord both suffered and died for us. Wherefore in acknowledging that he is God, we say not but that he is man, and in confessing his man-hood, we deny not his God-head. Againe while we affirme that the one our Lord Iesus Christ consisteth of both natures, divinity and humanity, we confound not the persons in the unity: though he was made man according to our nature, yet is he God notwithstanding: neither because he is God after his owne nature, and hath a likenesse not capable of our similitude, doth he cease to be man, but continueth as God in humanity, so no lesse man in the excellency of divinity. Therefore both the aforesaid is in one, and the same one is both God and man, who is Emmanuel. Further when we grant that the same one is both perfect God and perfect man, of which two things he consisteth, we sever not the conjunction and unity of his person, but declare the difference of the natures which is not taken away notwithstanding the coupling & knitting together of them. For neither is the divine nature changed into the humane nor the humane converted into the divine nature: but because both of them is better understood, and sooner appeareth in the perfect description and order of the proper natures, therefore say we that the conjunction was made in the person. The conjunction which is in the person, sheweth that God the Word, to wit, one of the three persons in divinity, was coupled not to man that was before, but in the wombe of Mary, our Lady, the holy and glorious mother of God, and perpetuall Virgin, and framed unto himselfe of her in his proper person, a body of one substance with ours, subject to like affections with us (sin only excepted) and endued with a reasonable soule and understanding, he had a being of himselfe, and was made man, and is one and the same our Lord Iesus Christ of equall glory with the Father and the Holy Ghost. And while we imagine or conceive his unspeakable copulation, we acknowledge unfainedly that the one nature of God the Word was incarnate, and tooke flesh endued with a reasonable and intellectuall soule. Againe when we thinke upon the difference of natures, we affirme there are two natures, and yet deuide them not all, for both the natures are in him, and therefore we confesse one and the same Christ, one Sonne, one person, or one propriety of the divine essence, both God and man. Wherefore as many as held contrary opinions unto this, or presently to beleve otherwise, we pronounce them to be held for accursed, and judge them to be farre estranged from the holy, Catholicke, and Apostolicke Church of God. And seeing the true and sincere doctrine delivered unto us by the holy Fathers, hath pierced our eares, and is now as it were imprinted in our breasts, we exhort you all, nay rather we beseech you in the bowels of Christ Iesus, to become one-fold to be of one and the same Catholicke and Apostolicke Church. For we thinke it no impairing of our honour, though we are clad in this purple robe, and crowned with the Imperiall scepter, to use such phrases for the concord and unity of all Christian congregations, to the end all with one voice may sound out the praise and glory of Almighty God, and our Saviour Iesus Christ, that none henceforth contend about any question, or reason of the persons of the Trinity, or of any sillable comprised therein; insomuch as the sillables do leade us unto one sincere faith and opinion, and that one custome and order in the holy Catholicke, and Apostolicke Church of God, hath hitherto firmly bene retained without change or alteration, and is like hereafter to continue alwaies. Although all agreed unto this Edict, and confessed the same to be no otherwise then the true faith did leade them unto: yet the members of the church which varied in opinion, were not reconciled, because the Edict signified in plaine words, that the Churches from the beginning had retained one custome without change or alteration unto that time, and that there was hope they would so continue unto the end.

CHAP. V.

Why Anastasius the godly Bishop of Theopolis otherwise called Antioch was deposed.

Iustinus moreover laid to Anastasius charge, that he lavished and consumed the holy treasure, not turning it to any necessary use: next that he had uttered of him very contumelious languages, (for Anastasius being asked what made him so prodigally to waite the holy treasure, as report goeth, should freely answer againe, lest that Iustinus the monster of the world should spoile them of it:) and banished him the Bishoprick of Antioch. Furthermore the voice goeth, that Iustinus was greatly displeased with Anastasius, because when he required money of him for his admission into the Bishoprick, Anastasius would not give him a penny. Other crimes I am sure were laid to his charge, by such as were the Emperors instruments, and could do nought else save forge and flatter.

An old custome to take money for Bishopricks, and benefices: it is as ancient as the divell is.

CHAP. VI.

Of Gregorius who succeeded Anastasius in the see of Antioch.

Gregorius after the deprivation of Anastasius, was preferred to the holy Bishoprick of Antioch, a man of great fame for his gift in poetry. He led a monasticall life of a child, behaved himselfe therein so uprightly and so stoutly, that he was no sooner come to mans estate, but he attained unto the highest and most perfect degree and was made governor of the monastery in Constantinople, where he led a poore and an austere life. After that againe by the commandement of Iustinus, he was appointed chiefe of the monastery in mount Sina, where he stood in great perill, by reason the barbarians Sceneta, a nation of Arabia, besieged that place. And when as by his meanes peace was there concluded, he was called from thence to be a Bishop. He was a man that excelled & passed others both for wisdom and vertue: what thing soever he took in hand, that would he do with great diligence: and as no feare could dismay him, so could no other meanes allure him to contrary his owne saying, no not the threats and authority of the higher power. Furthermore he was wont to distribute such large sums of money (for his liberality and bountifullnesse extended unto every man) that whither soever he went, a marvellous great multitude besides his ordinary traine followed after him, and they that either heard or saw he would go to any place, came flocking after. This one thing againe may be added as a second ornament unto his dignity and calling, that the people were oftentimes very desirous of themselves, either to behold his goodly person, or to heare the notable grace he had of utterance and pronounciation. He was of all others the man that soonest could bring men in love with him, reasoned they with him of what matter soever they would: he had an amiable and gracious face, his talke very gentle and pleasant. And as he was quick witted to perceive any matter, were it never so profound, so passed he in wise counsell and grave judgement, belonged it either to himselfe or to others. And thereof it came to passe, that he compassed so many noble acts: he was the man that would post over no businesse unto the next day. He made not onely the Emperors of Rome, but also the Kings of Persia to have him in great admiration: because he knew how to use all men, as both necessity constrained, and occasion which he never omitted, did require. All his rare and singular acts can testifie this which I say to be no lesse then true. He was very severe, and sometimes angry: and againe sometimes very gentle and meek, so that the witty saying of Gregory the divine was lively expressed in him, to wit, Severity was so tempered with shamefastnesse that nothing could take hurt by reason of either of them: but both, being joyntly linked together, purchased great commendation.

CHAP. VII.

How the nation called Persarmenia being persecuted of the Persians for their faith in Christ, yeelded themselves unto the Empire of Rome.

IN the first yeare that Gregory was Bishop, the nation inhabiting the greater Armenia, of old so called, but afterwards Persarmenia, which sometime was under the Romans, and delivered by Philip the successor of Gordianus unto Sapor: but as Armenia the lesse was subject unto the Empire of Rome, so all the rest was held of the Persians: the nation I say inhabi-

No Christians
may murder
their Prince,
what religion
soever he be
of. If he be
godly, God lo-
veth his peo-
ple: if wicked,
let them take
him as a
scourge, yet
for their king.

ting *Armenia* the great, professing the Christian faith, were grievously afflicted by the *Persians*, specially for their religion and conscience. Wherefore they sent Embassadors secretly unto *Iustinus*, requesting they might become subjects unto the Empire of *Rome*, that thenceforth they might freely serve God without let or hinderance. When *Iustinus* had entertained and accepted of the Embassy, certaine articles being explicated in the letters he sent backe unto them, and when the league was solemnly concluded, the *Armenians* slue their owne princes, and yelded themselves with all they had unto the Empire of *Rome*. Not only they, but the bordering countrey, inhabited partly of that nation, and partly of forreiners with their captaine *Vardan*, (who both for his noble parentage, and prowesse in martiall affaires, was honoured of them for their Prince) offered their service and loyalty unto the Imperial scepter. When *Chosroes* King of *Persia* charged the Emperor with these injurious dealings, *Iustinus* put him off with this answer, saying: that the date of the league was expired, and that it was not for the professors of the Christian faith, to leave succourlesse such Christians as fled unto them for aide in time of wars, but to relieve and cherish them. Although *Iustinus* gave *Chosroes* this answer, yet made he no preparation for battell, but wallowed himselfe in his wonted sensuality, and preferred pleasure before all.

CHAP. VIII.

Of Captaine *Martianus*, and the siege of *Nisibis*.

IN the meane while he sent captaine *Martianus* his kinsman into the East, not furnishing him with souldiers and armour, and other necessary provision to give the enemy battell: so that he came into *Mesopotamia*, not without plaine danger and wrecke to the state, having with him a few naked souldiers, of which number some were tributary ditchers and carters. He gave certaine *Persians* a very slender battell (God wot) about *Nisibis*, while as yet the other *Persians* were not in armour, and by chance getting the upper hand, he besieged the city. But the *Persians* thought good not to shut their gates at all, they reviled very contumeliously the *Roman* host, and made no account of them, as if they had beene set there to keepe sheepe. For all this there were many strange monsters seene about that time, which prognosticated the calamities that were shortly to ensue, and among others a calfe newly calved, was seene to have two heads, yet but one neck.

CHAP. IX.

How *Chosroes* when he had sent captaine *Adaarmanes* against the *Romans* who vexed them above all measure, went himselfe to *Nisibis*.

Chosroes being now furnished to battell, brought *Adaarmanes* on his way as far as the other side of *Euphrates*, which was within his own dominions, sent him with an army into the marches of the Empire of *Rome*, & commanded him to break into the towne *Circesium*. *Circesium* is a towne very commodious for the *Romans*, situated in the furthest parts of the *Roman* dominions, not only fortified with strong wals, raised up to a marvelous great height, but also environed with two rivers, *Euphrates* and *Aboras*, and become by reason of them as it were an Isle. Then he himselfe went with his power over the river *Tigris*, and got him straight to *Nisibis*. But the *Romans* of a long time understood not of these voyages, so that *Iustinus* gave credit to a false report that was blazed abroad, how *Chosroes* was either dead, or at the point of death. They say againe, that he was sore displeased, because the siege of *Nisibis* was lingered, and that he sent certaine men for to egge *Martianus* forwards, and with all speed to bring the keyes of the city. When their affaires tooke no prosperous successe, but *Iustinus* bore away great shame and reproch, because he would seeme to attempt that which was impossible for him to do, that is, to besiege so great and so wide a city, specially with so simple an army: first of all *Gregory* Bishop of *Antioch*, was certified of the whole. For the Bishop of *Nisibis* was his deare friend, and liberally rewarded of him, & therefore being very sorry that the Christians sustained such losses and such vexations of the *Persians*, being also desirous that the city whereof he was Bishop, were part of the *Roman* dominions, signified unto him al that was done about *Nisibis*, without the bounds of the Empire of *Rome*. *Gregorius* wrote immediatly of these tydings unto *Iustinus*, and told him with all speed how *Chosroes* invaded the countries. But he wallowing still in the filth of his wonted voluptuousnesse, neither gave care unto *Gregories* letters, nor beleaved them, but thought

thought that only to be true, which his own sick braine had conceived. For he imitated the manner of intemperate and riotous persons, who as they are lither and retchlesse, so they build too much upon prosperous successe and fortune: and if any thing happen contrary to their mind, they will in no wise be brought to beleve it for true. Wherefore he wrote back againe unto *Gregory*, rejecting his letters for false reports. If they were true, that the *Persians* should not win the city and raise the siege before his power came: or if they won it before, they should be met withall ere they left the countrey. Afterwards he sent *Acacius* a proud man, of a disdainfull condition unto *Martianus*, with this commandement, that if *Martianus* had before put one foot into the city, he should put him beside his honour and dignity. The which he did in all the hast to the great hurt of the Common-weale, thereby to satisfie the Emperors will. For he went into the *Roman* campe, and took *Martianus* being out of the Empire, and deprived him of all martiall dignity unknowing unto the army. The captaines of the bands, and Centurions, after their watch was ended, understanding that their captaine was put out of office, shook off their armour, stole away privily, scattered themselves here and there in their flight, and left the siege, to the great laughter of all men. *Adaarmanes* therefore who had a mighty army of the *Persians* and barbarians called *Sceneta*, passing by *Circesium*, destroyed all the *Roman* countreys before him with fire, sword, and every other sort of lamentable invasion, shewing no mercy at all, neither in word nor in deed. He took castles and many villages, and no man withstood him: first, because the *Roman* host wanted a head or captaine: next for that *Chosroes* had beset all the souldiers about *Daras*, and therefore the countrey was overrun and destroyed freely without any feare at all. Furthermore *Chosroes* invaded *Antioch* by his souldiers only (for he himselfe was absent) who were repulsed beyond all expectation, when as very few remained in the city, when as also the Bishop fled away, and conveyed with him the holy treasure of the Church, because the greater part of the wall lay on the ground, and the people as it falleth out at such times, were up all on rebellion: and when they were gon, the city was left desolate, neither was there any one that devised engines to repell the violence of the adversary, or that was disposed to resist the enemy any kind of way.

CHAP. X.

The winning of Apamia and Daras.

After that the assault of *Adaarmanes* took no prosperous successe at *Antioch*, and the city *Heraclea*, afterwards called *Gagastica*, was by him set on fire, he made his voyage straight into *Apamia*, the which *Seleucus*, the son of *Nicanor* builded, a city sometime flourishing, yet by long tract of time falne to great decay and ruine. And when he had gotten the city upon covenants concluded betweene them, (for the citizens could not resist, their wals being so old that they fell to the ground) he burned the city, bereaved them of all their substance, destroyed all, contrary unto the covenants drawne betweene them, subdued not only the city, but the countrey about, went his way and took with him not only the Bishop, but also the Lieutenant of the city. Again in his journey homewards he wrought great mischief without let or resistance, a few souldiers only accepted, whom *Iustinus* had sent thither, whose captaine was *Magnus*, master sometime of the exchange at *Constantinople*, and afterward by the commandement of *Iustinus*, put in trust with one of the Emperors places, the which souldiers were so discomfited, that they fled away and were almost taken. These things being brought to this passe, *Adaarmanes* returned unto *Chosroes*, who as yet had not taken the city which he besieged. As they joyned powers together their army became very strong, the souldiers were animated, and last of all, the enemy terrified and altogether dismayed. He found the city trenched about, with a great contremure raised nigh the wals. all warlike engines prepared for the winning of the city, as the great hollow catapelts, which shoote the darts from aloft, commonly called brakes or slings. *Chosroes* with these helpes won the city by force in the winter season, when as *John* the Maior of the towne tooke no thought at all how he might repell the violence of the enemy, nay rather he betrayed the city, for both is reported. *Chosroes* had besieged the city above five moneths, and in all that while there was not one that withstood him, last of all when they had ransacked the city of all that was in it, and slaine many after a lamentable fort, and taken many also alive, he fortified the city, lying very commodiously both for him and his subjects, and so returned home.

καταπαλτεῖ
λιθόβολοι.The winning
of Daras.

CHAP. XI.

Justinus the Emperour fell into frensie, and Tiberius tooke the government of the whole Empire.

Iustinus understanding that his dominions were invaded in such sort as we have declared before, by reason of his overmuch insolency and pride, banished wit, removed reason out of her seat, took his infortunate successe farre more grievous then the common course of nature could beare, and fell into frensie and madnesse, so that he had no sence or understanding of any thing that was done. Wherefore *Tiberius* a *Thracian* borne, one that was of chiefest authority and estimation with *Iustinus*, took in hand the government of the Empire. This man had lately been sent by *Iustinus*, with great power to give battel unto the people *Abari*: who when as his souldiers could not find in their hearts to behold the barbarians in the face, had without all peradventure beene taken, had not the divine providence of God beyond all mans expectation saved and restored him alive into the *Roman* dominions. For by following the rash and heady advisement of *Iustinus*, he together with the whole Commonweale of *Rome*, was in great danger of utter foile, and of loosing unto the barbarians the great renowne of the *Roman* Empire.

CHAP. XII.

How Trajanus went in Embassie unto Chosroes king of Persia, and concluded a league betweene the Romans and the Persians.

Wherfore speedy counsell was taken, such as was meete and convenient for the *Roman* affaires, to the end that which they had lost with rashnesse, might be recovered with reason and sobriety. They sent unto *Chosroes* king of *Persia*, *Trajanus* a man of great renowne, by office a Senator, of great honour & estimation with all men, partly for his hore haire, and partly also for his great wifdome. His Embassie was not in the person of the Emperour, or in the name of the *Roman* Commonweale, but only a message from *Sophia* the Empreffe. For she wrote letters unto *Chosroes*, wherein she lamented the wofull plight her husband stood in, and the lamentable state of the Commonweale wanting a head, that it stood not with his honour to triumph over a silly widow, to insult over an Emperour that was sick and bedred, and to invade a Commonweale that was destitute of aid and succour. That he of old being diseased had not only the like humanity shewed unto him, but also of the best Physitions sent unto him from the Empire of *Rome*, which might ease him of his griefe. *Chosroes* being perswaded with these circumstances, although he had determined immediatly to overrun the *Roman* dominions, yet confirmed he a league for three yeares space concerning the East countreys, and decreed withall that *Armenia* should enjoy the like benefit, that no battell should be fought there, and that none throughout the East countreys should be molested at all. While the affaires of the East stood in this sort, *Serminum*, was taken of the barbarians, a city of old inhabited of the people *Gepadi*, and afterwards by them delivered unto *Iustinus*.

CHAP. XIII.

Of Tiberius who was made fellow Emperour, and his disposition.

IN the meane while *Iustinus* through the counsel of *Sophia* the Empreffe, proclaimed *Tiberius* *Caesar*, and uttered such lamentable words at his coronation, as no history either ancient or otherwise howsoever hath recorded unto this day, God no noubt of his mercy granting unto him so much time and space as might suffice him both to confesse his own sins, and also to pronounce such things as were for the profit & commodity of the Commonwealth. For when *Iohn* the Bishop together with his company, the Princes and Magistrates, last of all the pretorian souldiers were assembled in the open hall, where of old such solemnities were usually celebrated: *Iustinus* clad *Tiberius* in the Imperiall robe, and compassed him with the souldiers cloake, saying aloud as followeth: *Let not the glory of this garment lead thee into error, neither be thou deceived with the glorious show of such things as are subject unto the senses, wherewith I my selfe now (alas) being snared, have brought my selfe foolishly into these grievous torments. Wherefore in governing the Empire with great moderation and mildnesse of spirit, redresse what is amisse, and correct what I have lewdly committed.* And pointing at the Magistrates

Iustinus the Emperour being fallen into frensie and madnesse, counselleth *Tiberius* his successor in these words.

Magistrates with his finger: *Thou must in no wise* (saith he) *be ruled by these men, for these be they which brought me into this lamentable plight, and the misery thou seest me in.* These with other sorrowfull words he uttered with many sobs and sighes: which made all that were present wonderfull pensive, and the teares to trickle downe their cheeks. This *Tiberius* was a godly tall man & well set; one that excelled in the opinion of all men for comely proportion, so that he passed not only Kings & Emperors, but also al other sorts of men: And first of all as touching the manner of his person, it became very well the majesty of the Imperiall scepter, and as for his mind it was adorned with modesty, gentleness, and curtesie. His gracious favour was such, that it allured all men at the first sight to love him. He supposed that to be riches which sufficed every man, to give not only for necessity, but also for plenty and abundance. For he was of opinion, that not they only were, to receive benefits which wanted, but that it became the Emperor of *Rome* to be bountifull, and liberally to give. He took that gold to be counterfeit, which was gathered with the teares of the communalty. He was so moved with these circumstances, that he forgave unto them that were tributaries unto the Empire one whole yeares tribute. Againe such manors and farmes as *Adarmanes* had in manner brought to decay, by seising them at grievous tribute, he restored unto their former liberty, and not only considered their losse, but recompenced them over and besides. He forgave the injurious exactiōs and pensions, for the which other Emperours accustomed to deliver and in manner to sell the subjects to be abused of the Magistrates at their pleasure, and made a law there should no such thing afterwards be committed.

If *Tiberius* were now alive, to execute for such counterfeit coyne, no doubt he would hang a great many, and perhaps a few Lawyers.

CHAP. XIII.

Tiberius the Emperor sent Justinianus with a great army against Chosroes, and drove him out of the Romane dominions.

THe aforesaid *Tiberius* having set in order, as right and reason did require, such sums of money as his predeceffor had both wickedly and injuriously appointed to be gathered, made ready for battell, gathered together a great army of valiant souldiers and noble persons beyond the *Alpes* about *Rhene*, & on this side of the *Alpes*, of the nation called *Masageta* with other *Scythian* nations, out of *Paonia*, *Myfia*, *Illyria* & *Isauria*, so that he had well nigh a hundred & fifty troopes of chosen horsemen ready & wel appointed, by means whereof he gave the utter foile unto *Chosroes*, who immediatly after the winning of *Daras*, had in the summer time overrun *Armenia*, and thence marched for wards towards *Casarea* the head city of *Cappadocia*. This *Chosroes* behaved himselfe so insolently towards the Empire of *Rome*, that when the Emperor sent Legats unto him, he would not once vouchsafe to give them the hearing, but very disdainfully bad them follow him to *Casarea*, and that there he would sit and heare what they had to say. When he saw the *Roman* host (whose captaine was *Justinianus* the brother of *Iustinus*, that was piteously murdered at *Alexandria*) al in armour comming of the contrary to meet him, the trumpets found to battell, the armies ready to joyne together, the clamour of the souldiers piercing the clouds in the skie, orderly placed in the front in battell aray, foming out with great fury present death. Last of all, when he espied so great & so goodly a troupe of horsemen, as none of the Emperors before ever thought of, he was greatly astonied, and by reason it so fell out unlooked for & upon a sodaine, he sighed heavily & would not give the onset. As he deferred the battell, lingered still, spent time idly, & craftily went about to deceive them, *Curs* a *Scythian* captaine of the right wing of the battell set upon him, and when the *Persians* could not withstand his violence, but quite forsook the front of the host, *Curs* made a great slaughter of the enemies. Last of all he pursued the souldiers at their backs, where the artillery and preparation of *Chosroes*, and of his whole army lay. He tooke all the kings treasure and Iewels, all his ordinance for war, yea when *Chosroes* both saw and suffered it, thinking that to be far better, then that *Curs* should set on him. *Curs* with his souldiers got great spoile and sums of money, and took away their beasts laden with fardels and packs, where also the fire lay which *Chosroes* king of *Persia* worshipped for his god. Thus having foiled the *Persian* army, and singing a hymne to the praise of God, he returned in the evening about candlelight unto his company, who by that time had left the aray they were set in. *Chosroes* all this while stirred not, neither as yet was the battell begun, but only light skirmishes, one while of this side, another while of that side, as the manner is. *Chosroes* set a mighty beacon on fire in the night & purposed then to give the ene-

* *lan*, in *Laine* *turma*, a troupe, as *Varro* thinketh, *quasi* *terdena* thirty, their captaine is called *decurio*, some take the troupe to be 32. horsemen, some other 64. horsemen.

Curs a *Scythian*.

A wife god, that could be taken in wars.

my battell: the *Romans* having two armies, he set about midnight on that host which lay in campe of the Northside: they being sodainly taken and unprovided, recoiled and gave back: he went forwards, took *Meletina* a city not far of, that was destitute of a garrison and citizens to repell his violence, set all on fire, and sought to cut over the river *Euphrates*. When the *Roman* armies joyned together and pursued after him, he fearing himselfe, got upon an Elephant, and passed over *Euphrates*: but the greater part of his army in swimming and conveying themselves over, were drowned in the depth of the water. He understanding of this misfortune, got him away with all speed. Wherefore *Chosroes* in the end being thus plagued and recompenced for his insolency and disdain towards the *Romans*, returned into the East with as many as were left him alive. There the league was of force, that none should assault him. *Iustinianus* after all, overrun the marches of the *Persian* dominions, continued there all winter long, without let or annoiance. About the eight Kalends of *Iuly* he returned back without the losse of any one part of his host, and spent all summer with the prosperous successe and joy of Martiall prowesse about the bounds where the *Roman* and *Persian* dominions do part asunder.

CHAP. XV.

How Chosroes after great sorrow that he was foiled in battell, died, and bequeathed the kingdome of Persia to his sonne Hormisdas.

Chosroes being on every side beset with misery, all dismaied and discouraged, languishing for sorrow, and pining away with care & pensiveness, and as it were swallowed up in the gulphs of his deepe sighes and heavy sobs, died after a lamentable sort: leaving behind him a law the which he made that the king of *Persia* should never after that day take armour against the *Romans*, as an everlasting memoriall of his sight and utter foile. After his decease, his son *Hormisdas* was crowned with the royall scepter, of whom I will presently say no more, for the Ecclesiasticall affaires do call me away, and look that now I should thitherwards direct my pen.

Hormisdas king
of *Persia*.

CHAP. XVI.

Of the chiefe Bishops, which flourished about that time.

This *Bonofus*,
is of other
Writers called
Benedictus.

When *John* otherwise named *Cateline* departed this life, *Bonofus* became Bishop of *Rome*, whom another *John* succeeded, and after him *Pelagius*. In the sea of *Constantinople*, after *John* came *Eutyches*, who had been Bishop there before. The citizens of *Alexandria* after the death of *Apollinaris*, had *John* to their Bishop, whom *Eulogius* succeeded. The Bishoprick of *Ierusalem*, when *Macarius* had finished his mortall race, was governed by *John*, who sometime led a very poore and austere life in the monastery of the vigilant Monks, during whose time the Church continued at one stay, without change or alteration.

CHAP. XVII.

Of the earthquake at Antioch, in the raigne of Tiberius.

Anno Dom.
580.

IN the third yeare of *Tiberius Casars* raigne, there arose about noone day so great an earthquake at *Antioch* and *Daphne* adjoyning thereunto, that all *Daphne*, with the force and violence thereof fell to the ground, and many both publike and private buildings within the city of *Antioch*, were unjoynted and broken asunder, yet not so much that they fell to the ground. There happened both at *Antioch* and at *Constantinople*, other calamities which require a long discourse, and vexed out of measure either of the cities with great tumults and fedition, yet as they arose upon a godly zeale, so ended they very strangely. But of them afterwards.

CHAP. XVIII.

Of the tumults at Antioch and Constantinople, about wicked Anatolius.

Anatolius one sometime that was but a light and a common fellow, yet afterwards crept through wiles, I wot not how, to be a Magistrat & to beare office in the Comon-weale. He lived at *Antioch*, where with great diligēce he went about such affaires as he had in hand, there he grew into great familiarity with *Gregory* bishop of that city, & had oft recourse unto him, partly to confer about his busines, and partly by frequenting thither, to purchase unto him

himselfe greater authority and estimation. It fell out that this *Anatolius* was found to have sacrificed to Idols, and being examined, he was manifestly proved a wicked man, an enchanter, and entangled with divers other enormities. Yet this Magistrate together with his companions (for he had others that held with him, and were convinced of Idolatricall sacrifice) had almost escaped without punishment; had not the people made an insurrection, and set all on tumults, that the hearing and examination of their impiety would by that meanes have beene quite omitted. Moreover, they exclaimed at *Gregory* the Bishop, and said openly that he was altogether of *Anatolius* counsell. For the cursed divell, disquieter of mankind, perswaded many of the citizens to accompany *Anatolius* in his abominable sacrifice. Hereupon it arose that *Gregory* was in great suspicion: that the people were so earnestly bent against him: and hereupon he was so vehemently suspected, that the Emperor *Tiberius* himselfe laboured to sift out the truth of *Anatolius* owne mouth. Wherefore he gave out commandement, that both *Anatolius* and his company should with all speed be brought to *Constantinople*. * *Anatolius* hearing of this, ran unto the picture of *Mary* the mother of God that hong aloft in the prison by a cord, set his hands behind him, made supplication and praid unto it. The image detested him as a wicked person and one that God abhorred, and turned it self from him, a spectacle very strange, and worthy of everlasting memory. The gailer and keepers with the souldiers of the garrison saw it and reported it to others. The holy Virgin appeared unto divers of the faithfull, and set them against wicked *Anatolius*, saying that he had reviled her Son. *Anatolius* being brought to *Constantinople*, and there chastized very extremely, could not charge the Bishop with any thing, but together with his company, was an occasion that the city was on far greater sedition and uprore. For when some of these idolatricall sacrificers were condemned, not to die, but to perpetuall banishment: the people of a godly zeale boiled with anger, and would not suffer them to be banished, but took them in a fisherbote where they were set, and with uniforme consent of all the people they were burned quick. They cried out also against the Emperour and *Eutychius* their Bishop, as traitors to the faith. For without doubt they had dispatched both *Eutychius* and such as were in commission to arraigne *Anatolius* and his company (for they sought them in every place, and beset them on every side) had not the providence of God which preserveth his people, taken them out of their enemies clawes, and appeased by litle and litle, the rage of so furious a multitude. So it came to passe, that they committed no horrible act: that *Anatolius* was first throwne to the ravenous beasts in compasse of the theater, of them to be torne in peeces, next hanged on the gallows. Neither ended he his life with those punishments, but the wolves came, pulled his carcasie to the earth (which was never seene before) and cruelly rent it in peeces with great ravening. There was a Christian that said before these things came to passe, that in his sleepe he saw the people pronounce the sentence against *Anatolius*. And againe, a noble man president of the Emperours pallace, one that made great friends for *Anatolius*, said he saw *Mary* the mother of God, and that she spake unto him in this sort: How long doest thou take part with *Anatolius*, who dealt contumeliously, not only with me, but with my son also? But this much of these things shall suffice.

Anatolius
an Ethnick.

* In this story concerning the picture and appearance of the Virgin Mary, Evagrius sheweth himselfe to be much addicted to superstition. Here you may see that *Anatolius* an Enchanter and sacrificer to Idols, prayed to pictures which God detested. The execution of *Anatolius*, that sacrificed to Idols. Here we may see how superstition crept in about Evagrius time, and so by litle and litle increased unto this day.

CHAP. XIX.

Of *Mauricius* the valiant Captaine, and his vertues.

Tiberius being clad with the Imperial robe, after the decease of *Iustinus*, deposed *Iustinianus* of his dignity, because his later enterprises against the barbarians took not such prosperous successe as afore time, and appointed *Mauricius* Captaine of the Easterne power, who by birth and by name was of old *Rome*, yet because of his ancestors and parents, he took *Arabissus* a city of *Cappadocia* for his countrey. He was a politicke and wise man, very diligent and carefull in all his affaires, of a firme and constant mind, of good government in life and conversation, and well disposed. He so bridled fleshly desires, and feeding of the panch, that he obtained not only from necessaries, and such things as might easily be gotten, but also from other things whatsoever provoked to intemperate lust and sensuality. He would not give the common sort of men the hearing, neither hearkned he to every mans tale. For he knew that the one bred contempt, and the other brought nothing but flattery. He would very seldome grant his presence unto any, yea and that to, when he was earnestly besought unto: he stopped his eares from hearing of idle talke, not with waxe (as the Poet counselleth)

The vertues of
Mauricius.

A man in office is soone espied.

felleth) but with wisdom and reason, which was unto him in steed of a key, both to open & to shut them as time and occasion did require. Ignorance the mother of boldnes (for none is more bold then blind bayard) & faint courage her next neighbour, he so banished from him, that he thought verily in rashnes there was perill, and in pausing great security. For wisdom and fortitude which were resiant in his brest, so ruled his affaires as time and occasion required, without giving appetite the bridle, that measure and moderation both set them up and pulled them downe. But of this more at large hereafter. Rule and government do most commonly declare how excellent a man is, and what his nature and manners be: and this onely thing plainly sheweth what mans is: for when life hath liberty and power to do what her list, then revealeth she the secret closets of her mind, and sets them wide open to the face of the whole world. This *Mauricius* waging battell in forreine cuntries, took both cities and castles that lay most commodious for the *Persians*, and carried thence so great a prey, that he filled with the captives he had brought with him, Isles, townes and countreys, that lay a long time desolate and not inhabited: the land also that was unmanured, he caused to be tilled and made arable soile: of these men he had to serve his turne great armies, which both valiantly and couragiously fought against other nations, and last of all he stored every family of servants, for then there were captives great store, and cheape enough.

CHAP. XX.

Mauricius foiled both Chosroes and Adaarmanes, which led the Persian armies.

Furthermore, the same *Mauricius* waged battell with the head and chiefest of all *Persia*, namely, *Tamochosroes* and *Adaarmanes*, which led great armies to the field. But after what sort, when, and how prosperously his enterprises went forwards, either we give other men leave to commit them to letters, or peradventure we our selves (seeing that in this present volume we have promised to discourse of other matters) will intreate of them in another severall work. Yet thus much will I now say, that *Tamochosroes* was overthrowne in the front of the host, not with the fortitude of the *Roman* army, but with the only piety of the Captaine, and his faith in God: that *Adaarmanes* was foiled with plaine force of armes, and after great losse of his power, put to flight, yea and that not onely when *Alamundarus* captaine of the barbarian nation called *Sceneta*, betrayed *Mauricius*, in that he would not come over the river *Euphrates*, and aide him against *Sceneta*, which fought against him (these *Sceneta* are so swift on horseback that they can hardly be taken, yea though their passage be stopt: but when it stands them upon, they far outrun the enemy) but also when *Theodorichus* Captaine of the *Seythians* durst not tarie within their reach, but shewed them immediatly a faire paire of heeles together with his souldiers.

CHAP. XXI.

Of the signes prognosticating the raigne of Mauricius.

There were signes which went before, & foreshewed that *Mauricius* should be crowned Emperor. As he offered frankincense very late in the night, within the chancell of *S. Maries* church, which the people of *Antioch* do call the temple of *Iustinian*, the curtein or canopie was all set on fire, and therewith he fell into such a dumpe, that he feared the vision exceedingly. *Gregory* Bishop of that city standing by, said that without all peradventure the vision was sent from above, and foreshewed the brightnes of glory, & the great renown that was to befall him. Christ moreover appeared towards the East, seeking revengement & vengeance on the enemies. In that vision also was the raigne of *Mauricius* plainly prognosticated. For of whom (I pray you) sought he that, unlesse it were of the Emperor, and of such a man as served him in holinesse? As I searched out the truth and certainty of these things, his parents told me other things worthy of memory and the knowledge of posterity in time to come. His father remembred that what time *Mauricius* was conceived, he saw in his sleep a mighty Vine to burgeine out of his chamber, and that there hung thereon infinite clusters of ripe grapes. His mother told that when she was delivered, the earth breathed up of her selfe a redolent favor, that was strange, and varied it selfe by turnes. Also that a grievely ghost commonly called a Goblin, or a Hegge, tombled the infant from place to place, as though he would devour him, yet had no power to hurt him. *Simeon* likewise that dwelt in a pillar not farre

The dreame of Mauricius father.

Apocryphal, that is, a Goblin.

farre from *Antioch*, a man of great wisdom and experience, sufficiently adorned with all divine gifts, gave forth many tokens both in word and deed, which plainly declared that *Mauricius* should be crowned Emperor. Concerning which *Simeon*, if ought seeme expedient to be written, the next book shall performe it.

CHAP. XXII.

Of the coronation of Mauricius and Augusta.

When *Tiberius* was ready to yeeld up the ghost, and now come unto deaths doore, he gave unto *Mauricius* who then was proclaimed Emperour, his daughter *Augusta* in marriage, and the Empire for dowry: who though the terme of his raigne was prolonged but for a short space, yet because of his noble acts (which conveniently may not presently be committed to writing) he left unto the Common-weale both an immortall memory of his name, and a passing inheritance, to wit, *Mauricius* whom he proclaimed Emperor: neither onely this, but he gave them also his owne title; for he called *Mauricius*, *Tiberius*, and *Augusta*, *Constantia*. But what famous acts they did, the next book God willing shall declare.

Mauricius was crowned Emperour, Anno Dom. 582.

CHAP. XXIII.

A supputation of the times from Justinus the second Emperour of that name, unto Mauricius.

TO the end we may diligently note the succession of times, we have to learne that *Justinus* the yonger reigned by himselfe alone twelve yeares, ten moneths and odd daies: together with *Tiberius*, three yeares and eleven moneths: so that his whole raigne comes to sixteene yeares, nine moneths and odd daies. *Tiberius* was Emperour by himselfe alone foure yeares, with *Justinus* three yeares and eleven moneths: so that if we number the yeares from *Romulus* unto the raigne of *Mauricius*, they will appeare just according unto the supputation which went before, and this present rehearse.

From the building of Rome and the kingdom of *Romulus*, unto the raigne of *Mauricius*, there are 148 yeares. Evag. lib. 3. cap. 29.

CHAP. XXIIII.

A recitall of such as continued their Histories one after another from the beginning unto this time.

AS touching the order and continuance of times agreeable unto the Ecclesiasticall History, it is come to passe by the goodnesse of God, that we have it at this day compendiously delivered unto us by the works of such famous Historiographers as have written the said History unto the posterity following. For *Eusebius Pamphilus* hath written from the birth of Christ unto the raigne of *Constantinus Magnus*: *Socrates*, *Theodoret* and *Sozomen* have continued the times from *Constantine*, unto *Theodosius Junior*, of which Emperours doings, this worke also of ours hath somewhat discoursed. As for the divine and prophane histories from the beginning of the world unto this day, they are orderly continued by painefull writers. And first of all *Moses* began to write (as it is declared of them which compiled these things together) of the things that were done from the creation of the world, even as he had truly learned of God in mount *Sina*. Again others followed him, shewed the ready way to attaine unto our religion, and committed to writing the acts done since his time. Moreover *Iosephus* wrote a very large story, full of every kind of good matter. What fabulous things soever are reported to have beene done either by the Grecians or barbarians of old time, who either were at civill warres within themselves, or waged battell with forreine enemies, or if any other thing can be remembered since the first mold of man was cast, all I say beside sundry other writers is laid downe by *Characes*, *Theopompus* and *Ephorus*. As for the *Romane* History, comprising in manner the acts of the whole world, or if any other thing fell out by reason of their civill discord or of quarrels risen betweene them and forreine nations, it is exquisitely handled by *Dionysius Halicarnassensis*, who began his story from the time of the people called *Aborigenes*, and continued it unto the raigne of *Pyrrhus* King of *Epirus*. From thence unto the overthrow of *Carthage*, *Polybius Megapolitanus* hath excellently discoursed: all which Treatises though occasioned

Eusebius.
Socrates.
Theodoret.
Sozomenus.
Evagrius.

Moses.

Esdas and the
Prophets.
Iosephus.

Characes.
Theopompus.
Ephorus.
Dionysius.
Halicarnassensis.

Polybius.

at

Appianus.

Diodorus Siculus.

Dion Cassius.

Herodian.

Nicostratus.

Dexippus.

Eusebius.

Arianus.

Afinius.

Zosimus.

Priscus Rhetor.

Eustathius.

Epiph.

Procopius.

Rhetor.

Agathius.

John.

at divers and sundry times, *Appianus* with grave judgement hath contrived into order and compacted together, adding thereunto of his own, such things as were worthy of memory after their daies unto his time. *Diodorus Siculus* wrote unto the time of *Julius Caesar*, *Dion Cassius* likewise continued his story unto the raigne of *Antoninus* of *Emesa*. The like matter and order hath *Herodian* in manner followed, ending with the death of *Maximus*. *Nicostratus* also a Rhetorician of *Trapezus*, began with the raigne of *Philip* the succesor of *Gordianus*, and wrote unto *Odenatus* of *Palmyra*, and the ignominious expedition of *Valerianus* against the *Persians*. Of the same thing intreated *Dexippus* at large, beginning with the raigne of the *Macedonians*, and ending with the Imperie of *Claudius*, the succesor of *Gallienus*. The said author laid downe the warres of the *Carpians*, and of other barbarians in *Helladra*, *Thracia* and *Ionis*. *Eusebius* continued his story from *Octavianus* the Emperours raigne, unto the time of *Traian*, *Marcus*, and the death of *Carus*. *Arianus* and *Afinius Quadratus*, wrote somewhat also of those times. The times following, reaching unto the raigne of *Arcadius* and *Honorius* the Emperours, *Zosimus* hath prosecuted: and of the things which happened since their times, *Priscus Rhetor* with others hath discoursed. All which Histories *Eustathius* of *Epiphania* hath briefly run over, but very excellently, and devided the whole into two volumes: the first containeth the acts from the beginning of the world unto the destruction of *Troy*, and the pallace of *Priamus*: the second continueth the story from that time unto the twelfth yeare of *Anastasius* the Emperours raigne. There began *Procopius Rhetor*, and ended with the daies of *Iustinian*. What happened since unto these our daies, although *Agathius Rhetor*, and *John* both my fellow citizens and kinsmen, have orderly written of, unto the time when *Chosroes* the yonger both fled unto the *Romans*, and also was restored unto his kingdome by *Mauricius*, (who went not therein faintly to worke, but couragiously as it became an Emperour, and brought *Chosroes* into his kingdome with great treasure and armed souldiers,) yet have they not as yet published their Histories. Of whom hereafter by the grace of God we minde to speake as occasion shall serve.

The end of the fifth Book of *Evagrius Scholasticus*.



THE SIXTH BOOKE OF THE ECCLESIASTICALL History of *Evagrius Scholasticus*.

CHAP. I.

The solemne marriage of *Mauricius* and *Augusta*.

Sophia the
wife of *Tiberius*.

M*auricius* being crowned Emperour, first of all made preparation for the solemnity of his mariage: next celebrated such rites as became the Imperiall scepter, and coupled unto him in mariage *Augusta* other wise called *Constantia*, with great pompe and royalty: last of al he made sumptuous feasts and costly bankets, with great glory and renowne. *Theosebia* and the Empresse came to this solemne mariage with a portly traine and rich presents. The one brought with her not onely the father and the mother of *Mauricius* (which was never scene to have happened to any Emperour before) for to honour the mariage with their comely horenesse & reverend wrinkles, but also his brethren of goodly stature and proportion, to set forth that royal solemnity: the other presented a garment al of cloth of gold, garnished with purple, & pearls of *India*: she brought also crownes covered with gold and precious stones of divers sorts and sundry colours, together with all the nobility, as well such as were renowned for Martiall prowesse,

as they that were made of, for their honorable order of the hall and pallace. All they bare in their hands burning torches, stood very maiestically in the sight of all men, vpholding the glory of that gorgeous spectacle, so that there was never seene among men a more excellent and a more royall shew. *Plutarchus Charoneus* (saith *Damophilus a Romane historiographer*) said very well, that the puissance and prosperous successe, the fauour and fortune of *Rome* ioyned hands together; but I had rather say, that true pietie and felicitie so met together in *Mauricius* alone, that true pietie forced felicity to be present, and would in no wise suffer her to be foyled and overthrowne. These things being finished, *Mauricius* covered not onely his head with the crowne, and clad not onely his body in purple, but also his mind with precious ornaments. For in manner he alone of all the Emperours fell a governing of his one person, and so became an Emperour indeed: first he drove from his mind the popular state of affections, next placing the order of his peeres and nobilitie in the seate of reason, he made himselfe a lively patterne of vertue for his subiects to imitate and follow. Neither do I report this of him, to the end I might sooth him with faire words and flattery (for to what purpose I beseech you should I do so, seeing he knoweth not of the things which I do write?) but because the gifts which God hath so bountifully bestowed upon him, and the affaires, which at sundrie times enjoyed such prosperous successes, do manifestly prove it to be most true. All which will we nill we, we must confesse and acknowledge to be the goodnesse of God.

CHAP. II.

Of Alamundarus the Saracen and his sonne Naamanes.

THis Emperour aboue all other men was carefull over such as had beene attainted of high treason, that none of them should be executed, & therfore he beheaded not *Alamundarus* captaine of the *Sceneta* in *Arabia*, who (as I mentioned before) had betrayed him, but was driven out of one onely Isle with his wife and certaine children, and banished for punishment into *Sicilia*. And moreover *Naamanes* his sonne, who wrought infinite mischiefes against the common weale, who had destroyed the two *Phœnicias* and *Palestina*, who last of all subdued the same regions with the help of the Barbarians round about him, yea at what time his father *Alamundarus* was taken, when all men craved his head, he kept him onely in free ward, and enioyned him no other punishment. The like clemencie he shewed to infinite other persons, the which severally shall be spoken of when fit accasion is ministred.

CHAP. III.

Of Iohn and Philippicus Romane captaines, and their doings.

Iohn a *Thracian* borne, was sent by *Mauricius* to guide the Easterne army, who prevailing but ill-fauouredly in some battailes, in some others againe patching that which was a discredit vnto him before, did (as truth is) nothing that deserved any great commendation. Next after him *Philippicus*, one that was allied vnto the Emperour (for he had married one of his sisters) made a voyage into forraine countries, destroyed all that lay before him, tooke great spoile, and slew many of the nobles and peeres of *Nisibis*, and of others on this side of the river *Tygris*. He fought hand to hand with the *Persians*, and giving them a wonderful fore battell, he overthrew many that were of the chieftest of *Persia*, and tooke many alive. A band also of spearmen which fled to an hill, lying very commodious for them, he tooke not, but let them go untouched, which promised him they would send to their king with all speede to perswade him to peace. Other noble acts did he while he led the *Roman* power, he brought the souldiers from riot and pleasure, and acquainted them with temperancie and diligent service. All which circumstances, we giue other men leave (if they please) who either haue written, or are about to write, so far to wade into, as they haue learned by hearesay, or conceived by selfe opinion; who most commonly by reason of ignorance are deceived and so halt, or through too much partiality are negligent, or by occasion of spite and hatred are so blinded that they cannot vtter the truth.

CHAP. IIII.

Of captaine Priscus, and the insurrection of the souldiers against him,

Prisclus succeeded *Philippicus* in the roome of a captaine, and was so stately that none could speake with him unlesse it were about weightie and great matters. For he was of the opinion, that if he used little familiaritie, he might doe what himselfe listed, and that his souldiers underneath him would stand in awe of him, and the sooner obey his commandement. But comming on a certaine time unto his armie with high lookes, and haughty disdain, with his whole body set upon too arrogant gestures, he made them an oration of souldiers patience in perill of warres, of fine and picked harnesses, and last of all, of the rewards they were to reape of the commonweale for their travell and service. They knowing these things as well as he, began openly to reveale their wrath and conceived displeasure against him, and rushing in thither, where he had pitched his tent, as if they had bene Barbarians, they spoiled him of all his sumptuous store and precious treasure: and not onely this, but without doubt they had also dispatched him, had he not with all speed taken horse and fled unto *Edeffa*. Yet they besieged this city, and commanded that *Priscus* should be delivered unto them.

CHAP. V.

Of Germanus whom the souldiers made Emperour against his will.

When the citizens of *Edeffa* would not bring forth *Priscus*, the souldiers left him, and by force tooke *Germanus* captaine of the souldiers in *Phinicia* of *Labanefia*, and proclaimed him their captaine and Emperour. While hee refused the office, and they urged it upon him, there arose great contention on either side, for he would not be constrained, and they would needs compell him: they threatned to execute him unlesse he would willingly accept of the dignitie, he on the contrary protested openly he was neither afraid, neither would yeeld one iote. At length they went about to lash him with whips, and to maim the members of his body: which torments they perswaded themselves verily he would not endure, supposing there was in him no more hardnesse to beare stripes, then nature and his yeares afforded him. They tooke him in hand, and knowing what he was able to suffer, dealt very circumspectly, a caution being given lest they should wound him fore, untill in the end they forced him to condescend, and with an oath to promise them his faith and fidelitie. Wherefore thus they compelled him whom they had ruled to rule, and whom they had governed to governe, and whom they had led captive to become their captaine. Furthermore they displaced all other officers, as captaines, tribunes, centurions, decurions, and placed in their roomes whom pleased them best, and reviled the Empire with rayling speeches. And though they bare themselves towards such as were tributarie milder then the common use and manner is of Barbarians, yet were they altogether alienated from their companions, and members with them of one common weale. For they tooke not their way-faring victuals by weight and measure, neither were they pleased with such lodging as was appointed for them, but tooke their owne lust for lawes, and pleasure for prescribed order.

CHAP. VI.

The Emperour sent Philippicus againe among the souldiers, but the armie refused him.

VWhen the Emperour sent *Philippicus* to redresse the aforesaid enormities, the souldiers not onely reiected him, but menaced and conspired the deaths of such as seemed to take his part.

CHAP. VII.

Of Gregorie Bishop of Antioch, how he proved the report that was raised of him to be a meere slander.

THe affaires of the common-weale being at this point, *Gregorie* bishop of *Antioch* returned from *Constantinople*, after the ending of a bitter conflict, the which I am now about to declare. When *Asterius* was Lieutenant of the East, and contention risen betweene him and *Gregorie*, first, all the head citizens tooke part with *Asterius*, next the artificers stucke unto him, saying that *Gregorie* had iniured them euery one, last of all it was permitted for the common

common people all to revile *Gregorie*. Both high and low conspired together, and ceased not either in the street or on the Theater to raile very contumeliously at Bishop *Gregory*, neither was their scaffold and interludes without scoffes. Therefore *Asterius* was deposed of his Lieutenantship, and *Iohn* elected to succeed him, whom the Emperor charged diligently to examine the circumstances of that seditious controversie. This *Iohn* was a man unfit for the hearing of trifling causes, much more for the examining of so weighty a matter, and the executing of so worthy a function. Wherefore when he had set the whole city on tumults, and published an edict, whereby it was lawfull for him that could say any thing to come forth and accuse the Bishop: a certaine exchanger accused him that he had companied with his owne sister, whom he married unto another. Againe others of that kind of people charged him that he had disturbed the quiet and good estate of the City, and that not once, but very oft. But *Gregory* purged himselfe of that slander, and appealed unto the Emperor and to a Councell for the hearing of other matters. I was my selfe in his company, and present when he purged him of these crimes at *Constantinople*. And when as all the Patriarches either by themselves, or by their substitutes were at the hearing of *Gregories* purgation, and the cause heard of the holy Senate and of many holy Bishops, after great stirre and much adoe, the sentence went with *Gregory*, that his accuser should be racked, carted about the city, and banished the countrey. After all this *Gregorie* returned unto his Bishopricke againe: and in the meane while the souldiers ceased not from raising of sedition, for *Philippicus* the Captaine made then his abode about *Berea* and the city of *Chalcis*.

Gregory Bishop of Antioch is falsely accused of incest.

The punishment of one that accused *Gregory* Bishop of Antioch of incest.

CHAP. VIIII.

How Theopolis otherwise called Antioch, was againe tossed with earth-quakes.

FOURE moneths after the returne of *Gregory* from *Constantinople* in the six hundred thirty and seventh yeere after *Antioch* was so called, and the threescore and first yeere after the earth-quake which went next before, when as I my selfe the last day of *September* had taken to my wife a virgine of tender yeeres, and the City therefore kept holy day and flocked with great pompe and solemnity to my wedding chamber and feasting house, about the third houre of the night, there arose such an earth-quake, that with the violence thereof it shooke together the whole city. It so tossed the foundations, that all the buildings about the most holy Church were turned downe to the ground, except only the Hemisphericall rooffe that *Euphrasius* had made of bay trees, which also was sore hurt of the earth-quake in the time of *Iustinus*, and so tossed by other earthquakes after that again, that it leaned very much into the North, and thrust out of their place the mighty wooden beames which fell with marvellous great cracking, and immediatly the Hemisphericall rooffe shrinked to his owne place, and stood perpendicular wise, as it did before without bowing to either side. Many places of *Ostracina* and *Psephium* mentioned before, all the parts called *Brisia*, and moreover the buildings of *S. Maries* Church were quite overthrowne save one middle porch that was marvellously saved. All the turrets that stood on the plaine ground came tumbling downe, when as the rest of the building (the battlements of the wall excepted) stood still. Yet the stones of the battlements were driven backe and not throwne downe. Other temples moreover, and both the publike baths that were used at severall times, were also partakers of that calamity, and came to ruine. The people perished confusedly one with another (as it was conjectured by the bread which was spent in that citie) about threescore thousand persons. But the Bishop escaped very strangely when the whole lodging he sate in came to ruine, and all that were about him were onely saved, otherwise none, for they lifted him up with all speed, when the earth-quake the second time shooke the place, and as it were opened the lodging, so that they let him downe by a rope, and delivered him out of danger. In that unfortunate successe, there fell out one thing most profitable for the city. For it came to passe by the goodnesse of our mercifull God, mitigating his fury, and correcting with the rod of pity and mercy the sinnes of his people, that no fire followed after, when as great flames flashed up out of herthes and lights both publike and private, out of kitchins, bathes, and infinite other such like places in compasse of the whole city. There died in this earth-quake many noble and famous personages, and so did *Asterius*. But the Emperor repaired with money this lamentable ruine of the City.

60000. persons were slain with the ruine of buildings in the earthquake at Antioch.

CHAP. IX.

The Barbarians seeing the Romane army falling to rebellion, set up themselves, but they were foyled by Germanes.

AS touching the army spoken of before, it stood in manner at the same stay that the Barbarians perswaded themselves verily, none would withstand them, but that after their wonted manner they might destroy and invade the *Romane* dominions. But *Germanus* met them with his power, and so foyled them by force of armes, that there was not one left to bring the *Persians* tidings of their slaughter.

CHAP. X.

The Emperors clemency towards the souldiers which rebelled and forsooke their captaine.

THE Emperor gave money unto the army, but *Germanus* and others he arraigned, and although they were all condemned to die, yet would not he have them executed, neither otherwise punished, but gave them rewards. When these things went in this sort, the people *Abari* came twice as farre as the *Long-wall*, invaded the countrey before them subdued *Singedon*, *Anchialus*, all *Hellada*, with other cities and castles: destroyed all with fire and sword, yea, although the *Romanes* had a great army in the East: wherefore the Emperor sent *Andreas* captaine of his guard, to perswade the army to take againe such officers and captaines as they had over them before.

CHAP. XI.

Gregory Bishop of Antioch is sent to reconcile the army that refused their Captaine, and of the Oration hee made unto them.

The Oration
of Gregory,
B. of Antioch
unto the sould-
iers which re-
belled and
shook off their
captaine and
Emperor.

VW Hen the souldiers would not give care unto *Andreas* exhortation, the commission was directed unto *Gregory*, not only because he was the man that could bring weighty matters about, but also that the army of right and duty owed him great honour, for he had liberally bestowed upon divers of the souldiers great summes of money, upon others apparell, relieved other some with food, when they were admitted by him and matriculated in the catalogue of souldiers. Wherefore he sent posts into every place, and warned all the chiefe of the army to meet him at *Litarbis*, out of *Antioch* about three hundred furlongs: when he came unto them, downe he fell upon his knees, and made them this Oration. *I haue determined with my selfe now a good while agone (O ye valiant Romanes which worthily deserve this name) to make a voyage unto you, partly to conferre of present affaires, and partly also to consult together with you, bringing you in remembrance (that you need not suspect my dealing) how of mine owne free accord, and hearty good will, the which I am sure you are fully perswaded of, I found you commodious reliefe and necessary provision, when you fought by sea, and were driven by tempest here and there to shift for your selues. But hitherto my coming hath beene deferred, peradventure by the providence of God which permitted me no licence, that both the Persians may have sufficient triall of the Romane power and fortitude, which foiled them, yea without a captaine and guide, and your sincere and faithfull mind also borne unto the common-weale, may in time be thoroughly knowne, by your deeds be approved and confirmed in all respects. For you have made manifest this one thing unto the whole world, though you were offended and conceived high displeasure against your captaines, yet esteemed you nothing more then the good estate of the common-weale. And seeing it goes so happily with us, let us now consider what it stands us upon to doe. The Emperor greets you well, and gladly would see your reconciliation, he promiseth to forget all that is amiss: and now past: hee thinketh the good will you owe unto your countrey, the valiant courage and noble mindes yee have in waging of battell, to be spokesmen good enough for your pardon. And all these sure and certaine tokens layeth hee wide open before you, that yee may assure your selues of forgiveness at his hands, and of his lawfull favour. Hee saith againe, I will use his owne words: If God esteemed so highly of the love you beare unto the Empire of Rome, and therefore brought to passe that after the remitting of your faults there rained in you no lesse fortitude and courage then was scene in times past (which verily is an evident argument that all old injury is forgotten) how can wee possibly chuse but yeeld unto that*

which

which the holy spirit leadeth us unto. Wherefore (O yee Romanes) condescend with all speed unto my friendly advice, let us not lose the present occasion that is offered unto us, let not this opportunity through our negligence slip out of our hands. For when shee passeth by, shee detesteth delay, and being offended that we tooke her not up as she came by, shee puts us ever after without hope of obtaining her againe. Wherefore succeed your fathers and ancestors in obedience, take possession of the loyall patrimony they bequeathed unto you, let me (your poore Bishop) obtaine this at your hands, as you are valiant, and shew your selves in all respects no lesse then Romanes indeed, that no backbiter may have occasion to blemish your fame and renowne, saying you are bastards, and a brood that degenerateth from their noble linage. For your fathers and ancestors being governed by Consuls and Emperors, have through obedience and noble prowesse, brought the whole world subject unto them. What should I bring you in remembrance of Manlius Torquatus, who executed his owne sonne, (although hee had done many feats and noble acts) for disobedience and rebellion? For, notable and worthy deeds are most commonly wrought by the wise counsell of politicke captaines, and willing obedience of souldiers. But when either of these two faileth, the counsell halteth, the enterprize falleth unto the ground and hath illfavoured successe: and no marvell at all, specially when two things which should be linked together, are loosed and parted asunder. Let there be no delay in you, (I crave it upon my knees) yeeld unto mee forthwith, let a Bishop this once plead and prevaile betweene the Emperor and his armie, let all the world understand, that in you there is no signe of rebellion, but that you had good cause for a time to be displeased with your captaines which offended you. If it so fall out that yee embrace not in time this wholesome counsell, yet will I take upon mee the person of love owed unto the Empire of Rome, and of friendship and hearty good will borne unto you, and marke well what I have to say unto you. Do yee see what ends tyrants and rebells most commonly have? Ponder I pray you with your selves how yee can compass such things as yee goe about, seeing (in my opinion) it is unpossibile for you to continue all together. For how can either the foules of the ayre, or fish, with other food which the sea bringeth to land be transported unto you, unlesse yee will shed the blood of Christians in battell and your selves be staine too, which is both a great shame and reproch? And what I pray yee will become of you? Verily you will be scattered here and there, and constrained to leade miserable lives. Immediately after, vengeance will ensue, so that yee shall never be pardoned. Wherefore give mee your hands, and let us lovingly consult together what shall be expedient for our selves, and for the profit of the common-weale, specially seeing wee have the feast of our Saviours passion and Christs most holy resurrection, as it were in manner assisting and alluring us to reconciliation.

Occasion a
n ppery thing.

Manlius Tor-
quatus.

CHAP. XII.

The souldiers after the Oration of Gregory Bishop of Antioch changed their minde, and tooke againe Philippicus to their generall Captaine.

VW Hen Gregory had pronounced his oration and shed infinite teares, all their minds upon a sudden were turned by divine power and inspiration, inso much as they craved licence to depart out of the assembly severally to deliberate with themselves, what was best for them to doe. This being done, not long after they come againe, saying they would yeeld unto the Bishops sute and request. And when Gregory nominated Philippicus, whom he was desirous they should crave to their captaine, their answer was, that both they and the whole army had solemnly made an oath, they would never doe that. Then said he immediatly, the Priest hath power and authority to bind and to loose in heaven and in earth, and rehearsed unto them the saying of Christ in the Gospel. When they replied, that herein also they would yeeld unto him, he fell a pacifying of God with prayers and supplications. He distributed unto them the immaculate body of Christ: it was upon maundy Thursday: the number of them was about two thousand: he entertained them all that night, made them couches in the greene grasse, returned home the next day after, and decreed they should assemble together where it pleased them. Wherefore he sent for Philippicus, who then abode at Tarsus in Cilicia, that with all speed he should repaire to Constantinople. Hee made the Emperor also privie unto these circumstances, and laid downe in his letters the request and demands of the army as concerning Philippicus. When Philippicus shortly after came to Antioch, the souldiers met him, they intreated the Christians to be a meane unto him

Matth. 16. 18.
John 20.

for them, and they fell at *Philippicus* feete. Hee gave them the right hand, told them all old injury was forgotten, and immediatly they follow him in warfare. Thus was that broyle taken up.

CHAP. XIII.

The winning of Martyropolis.

SItas one of the Senators of *Martyropolis*, bearing spite and hatred unto one of the captaines betrayed the City, and tooke opportunity to worke this feat when the garrison was absent. Wherefore under colour of the *Romanes* the *Persians* were brought in, and tooke the city, which lay wonderfull commodious for the *Romanes*: many women that were in the prime of their flourishing yeeres they kept within the city, all others (a few fervants only excepted) they drove out. Immediatly upon this, *Philippicus* came thither, and besieged the city: and although he wanted necessaries for the siege, yet he encountred with them with such things as he had. He cast up certaine ditches, and overthrew one of their turrets, yet could he not take the city, because the *Persians* watched all night, and repaired againe such places as were battered to the ground. When the *Romanes* made many an assault and had the repulse (for the darts were cast at them with great diligence from high turrets, and they themselves had more harme, then they could worke unto the enemy within) they raised their siege, removed a little off, and there pitched their campe, taking diligent heed only to this, that no other *Persians* joyned with them that were in the City. Neverthelesse *Gregory* by the commandement of *Mauricius* the Emperour, went to the campe, and perswaded them to returne to besiege the City. But they could not prevaile, because they wanted engines of warre for the winning of cities. Therefore the army was sent abroad to winter, leaving many garrisons in the castles about, lest the *Persians* should come on a sudden and step into the city. The next Summer following there was great power gathered together, and a fore battell fought with the *Persians* about *Martyropolis*. And although *Philippicus* had the upper hand in that field, and many of the *Persians* together with one of their captaines overthrowne, yet there escaped too many of them into *Martyropolis*, for that was one of their principall drifts, to be sure of taking that city upon them. From that time the *Romanes* desparing of winning the city by siege (for it was not possible to overcome it by force) they went seven furlongs off, and built another City over against it upon the top of an hill, well fortified of it selfe, there to invent engines, and to assault *Martyropolis*. This they did in summer, but in winter they dissolved the army.

CHAP. XIII.

Of Captaine Comentiolus and the winning of Ocbas.

Comentiolus borne in *Toracia* was sent into the East to be a captaine of the army in the roome of *Philippicus*: who though he had prosperous successe against the *Persians*, yet had hee beene overthrowne horse and ail, had not one of his guard got upon a packe-horse and carried him away out of the field. The *Persians* which were left alive, having lost all their captaines, ranne away, and tooke *Nisibis* upon them. And because they feared to returne unto their King (for hee had told them they should lose their heads unlesse they brought their captaines safe and sound againe) they fell a conspiring against *Hormisdas*. *Baranes* also a *Persian* captaine who was newly come with his army from the warre against the *Turkes*, perswaded them to doe no lesse. In the meane while *Comentiolus* besieging *Martyropolis*, left there the greater part of his power, and went himselfe with certaine chosen souldiers to take *Ocbas*, a strong castle upon the further banke over against *Martyropolis*, lying upon a steep rocke, where he might view the whole city of *Martyropolis*. The which castle he besieged, left nothing unattempted that might seeme availeable for the winning of it, battered downe certaine peeces of the walls with *Catapults* or brakes, entred in that way, and tooke it by force. Whereupon the *Persians* despaired thenceforth of keeping *Martyropolis* any longer.

CHAP.

CHAP. XV.

The murdering of Hormisdas King of Persia.

WHile the aforesaid stirre was in handling, the *Persians* tooke *Hormisdas* the most wicked and unjust King, and slew him, because hee had plagued his subjects not onely with extortion, but also with sundry kinds of death.

CHAP. XVI.

The flight of Chosroes the younger unto the Empire of Rome.

After the death of *Hormisdas* the *Persians* crowned *Chosroes* his sonne to raigne over them, against whom *Baranes* tooke armour with his whole power. *Chosroes* went forth to meete him with no great army, and perceiving that his souldiers left him and dropped away, hee fled straight way (as he reported himselfe after hee had called upon the God of the Christians, that his horse should beare him where hee purposed to goe) unto *Circesium*. When he came thither together with his wife, two young children, and certaine of the nobles of *Persia* which accompanied him of their owne accord, hee sent Embassadours unto *Mauricius* the Emperor. Hee after deliberation and advise-ment taken in that matter, pondering with himselfe the mutable race and variable course of mans life, the sudden change and alteration not only of his state, but of other things in like sort, accepted of his sute and Embassage, and made *Chosroes* in steed of a banished man his guest, in steed of a sorrowfull fugitive, his loving sonne, and gave him royall presents for to allure him to roote his love in his brest. Neither did *Mauricius* only send him such bountifull gifts, but the Empresse also unto the wives of *Chosroes*, and the sonnes of *Mauricius* shewed the like humanity unto his sonnes.

CHAP. XVII.

The Emperor sent Gregory and Domitianus to meete Chosroes, and to give him entertainment.

Furthermore *Mauricius* sent all his guard, and the whole hoast of the *Romanes* with a Captaine to meet *Chosroes*, and to conduct him whither soever it pleased him to goe. And to the end he might doe him the more honour, hee sent also *Domitianus* his kinsman that was Bishop of *Melitina*, a man that excelled for wisdome and policy, very fit both in word and deed to handle grave matters, and to heare weighty causes. Hee sent againe *Gregory*, which made *Chosroes* to have him in admiration for the wise conference hee had with him touching all other matters, for his bountifull presents, and the grave counsell hee gave him concerning his trouble and molestation.

CHAP. XVIII.

Chosroes recovered againe the Kingdome of Persia by the meanes of the Empire of Rome.

C*hosroes* comming to *Hieropolis* the head city of *Euphratesia* returned homewards. *Mauricius* understanding thereof, weighing more the furtherance of *Chosroes* then his owne fame and renowne, helped him to a great summe of money, which was not seene before, made him an army of *Persians* upon his owne cost and charges, furnished *Chosroes* both with *Romanes* and *Persians*, and safe conducted him out of the *Romane* dominions as farre as *Martyropolis*. And first of all, *Sittas* the traitour was delivered unto him, next the people of *Martyropolis* stoned him, and last of all, they hanged him on the Gallowes. The city of *Daras* was also given up unto him, after that the *Persians* had privily stolne away, and after that the *Romanes* alone had spoiled *Baranes* in one battell, and he fled away alone with great ignominy, *Chosroes* was restored unto his kingdome.

CHAP. XIX.

The holy Martyr Golauduch lived about this time.

ABout this time lived *Golauduch* among us, who suffered great torment, and was pitcously handled by the *Magicians* of *Persia*, and at the last crowned with Martyrdom after shee had wrought many miracles. *Steven* the first of that name Bishop of *Hierapolis* wrote her life.

CHAP. XX.

Of the presents which Chosroes King of Persia, being an heathen, sent unto Sergius the Martyr.

In these words of *Chosroes*, if ought favor of Idolatry remember that a Pagan hath written them,

Happy is hee that hath his name written in the booke of life, but it is enough for a Pagan to have his name written in a platter. This king was foully deceived in the Martyr: for it is not with the Christians as with the Magicians in Persia, which at their night sacrifice could make his wife quickly to conceive.
* Statér is a coyne valuing 4. groats.

Chosroes being now restored unto his Kingdome, sent unto *Gregory* a crosse curiously wrought of gold and precious stone, wherewith he would have the honour of *Sergius* the renowned Martyr set forth and extolled. *Theodora* the wife of *Iustinian* had first dedicated this crosse unto him, after that, *Chosroes* the elder had taken it thence away (as I have remembred before) together with sundry other monuments. He sent another crosse where he caused these words to be engraven in Greeke letters. *I Chosroes King of Kings, the sonne of Hormisdá, have sent this crosse. For when we were constrained to flie unto the dominions of the Empire of Rome, through the diuelish procurement and false treachery of the most unfortunate Barames and his armed horsemen, and by reason of Zadespram the traitor his comming with an army to Nisibis, for to pull backe the horsemen which tooke part with the citizens of Nisibis: we sent horsemen with a captaine as farre as Charchas to withstand Zadespram, and to abate his courage, trusting in holy Sergius, the most honourable and renowned Martyr: for we heard in the first yeere of our raigue that he was wont to grant such petitions as were made unto him. The seventh day of Ianuary we cried unto him for help, and made a vow, that if our horsemen either slew Zadespram, or tooke him captive, we would send unto his temple a golden crosse garnished with pearles for to set forth his reverend name, and to be short, about the beginning of February next following, the head of Zadespram was brought unto us. Wherefore having obtained our request (that no man need to doubt of the circumstance) we have sent to holy Sergius temple for to honour his reverend name, this crosse, which we made our selves, together with the crosse which Justinian late Emperor of Rome, had sent to the same temple, yet was taken away and brought hither by Chosroes, king of kings, the sonne of Cabades our great grandfather, at what time the Romanes and Persians were at great variance. We found this in our treasury, and sent it to holy Sergius his temple. Gregory receiving these crosses with the consent of *Mauricius* the Emperor carried them with great solemnity into the Martyrs Temple, and there laid them up. Shortly after *Chosroes* sent other gifts unto this holy temple, namely among others, a dish made of gold, wherein these words were written. *I Chosroes King of kings, the sonne of Hormisdá caused these things to be written in this dish, not for men to gaze at, neither that the worthinesse of thy reverend name should be knowne by my words: but partly for the truth therein contained, and partly for the manifold benefits and liberality I received at thy hand. For I thinke my selfe happy that my name is ingraven in thy holy vessells. At my being in Beramias I made humble sute unto the holy Sergius, that thou wouldst come and help me, and that Sira my wife might conceive. And though Sira were a Christian and I a Pagan, and our law forbad us to take a Christian to our wife, yet for the singular love I bare unto thee, the law in this woman tooke no place, and I have not ceased, neither doe I cease day and night to love her entirely among the rest of my wives. Wherefore, O holy Sergius, I thought good to beseech thy goodnesse, that she might be with childe. And moreover I made thee a vow, and promised if Sira did concieve, I would send the crosse which shee weareth unto thy holy temple. Therefore I verily and Sira pondering this with our selves, and purposing to keepe this crosse for a memoriall of thy name, O holy Sergius, I have thought good in steed of the crosse to send the price thereof, and because it exceedeth not foure thousand and foure hundred * staters, we have augmented it and made it up five thousand. And from the time we made this petitions and determined this with our selves, unto our comming to Rhoson Chosron, there were not expired past fourtene daies: at what time, O holy Sergius, not that I my selfe was worthy, but of thine owne goodnesse, thou didst appeare unto me in my sleepe, and toldest mee the third time that Sira had conceived. And I also in the same vision answered thee plainly the third time, that*
which*

which was convenient and became my person. Wherefore because thou grantest such petitions as are made unto thee, from that day forth Sira felt not the common disease of women. I of mine owne part, although I cast doubts with my selfe, whether I were best to credit thy words or no, although thou art a granter of requests: yet seeing that Sira had not the womans disease, then was I sure of the vision, and that thy words were true. Wherefore without any more adoe I sent this crosse together with the price thereof unto thy most holy temple, and commanded that with the price one dish and one cup should be provided for the celebration of the divine Mysteries: yet againe there should a crosse be made and a censar, both of gold to serve the holy Table, and an Unicorn open of either side and guilded over: last of all, that the rest of the summe which remained should be put up to minister necessities for thy holy house, that thou, O holy Sergius, wilt help both me and Sira, not onely in other things, but specially in this request, and that which happened unto us through thy intercession, by thy mercy and goodnesse may take prosperous successe, and fall both unto mee and to Sira as we wish our selves. To the end both I and Sira, and all others throughout the world may * put their trust in thy power, and beleeve in thee. These presents of Chosroes seeme to utter such things as are agreeable with the prephcie of Balaam, which no doubt came to passe by the providence of God, that Pagans should pronounce godly sentences.

CAAP. XXI.
Of Naamanes the Saracen.

ABout that time Naamanes Tribune of the people Sceneta, so wicked a person that he slew men with his owne hands for sacrifice to Divells, came to be baptized, caused the golden picture of Venus to be melted with fire, and turned to the use of the poore: he became so zealous, that he perswaded as many as belonged unto him, to embrace the Christian faith. Gregory after the crosses were given by Chosroes, was commanded of the Emperor to visit all the Monasteries called Limeta throughout the wildernesse, but specially where the wicked doctrine of Severus raigned: so that he expounded unto them the sincere and true faith, and converted many Townes, Villages, Monasteries, and whole nations unto the Church of God.

CHAP. XXII.
The death of holy Symeon that dwelt in a pillar.

IN the meane space when most holy Symeon was so dangerously sicke, that there remained for him no hope of longer life. Gregory being by me certified thereof, made all the speed he could to be present when Symeon gave up the Ghost. But he had not his desire. For this Symeon in rare gifts and excellent vertues passed all the men of his time: he led in a pillar a severe life even from his tender youth, insomuch that he changed his teeth in that mansion. He was perswaded to live in a pillar upon such an occasion as followeth. Being of tender yeeres, playing, leaping and skipping to and fro about the tops of hills and greens, as the manner is of children, he lighted by chance upon a Lybard, tooke his girdle, and tied him about the neck, led the beast which now had put off his fierce nature by the girdle, as if it had been a bridle, and brought him home to his Monastery. His Master who led his life in a pillar, seeing this, inquired of him what he had in his girdle: the boy answered it was a cat. His Master gathering hereby, that he would prove hereafter a worthy man, trained him up to lead his life in a pillar. In which pillar, together with another also standing upon the top of an hill, he lived threescore and eight yeeres, replenished with all graces from above: he cast out Divells: he cured every disease and infirmity: he saw things to come, as if they had beene present: he foretold Gregory that he should not be present at his death. and that he knew full little of the things which were like to ensue after his death. And when as I also mused with my selfe after the losse of my children, and examined what the cause was, why the Gentiles which had children at will were not visited in like sort, Symeon although I uttered my secrets to no man, wrote unto me that I should refraine from such cogitations, in as much as they offended God. Furthermore, when the wife of my Clerke had her milke after she was delivered so stopped in her breasts, that there would not a drop come forth, and therefore the infant was like to die, Symeon tooke her husband by the hand, bade him goe and lay it on his wives brest. This being done, immediatly the milke came running

* They that like of this doctrine, let them note that Evagrius calleth the author thereof Balaam, and for company take Caiphas, hee was also such a Prophet.

running out as if it had beene a streame, and wet all the womans garments. Vnto these that went before we may adde this also, how certaine travellers, in whose company *Symeon* was, left behind them a childe about midnight: a Lyon came and tooke up the child on his backe, and brought him to *Symeons* Monastery. *Symeon* bad the servants goe forth, and take in the child which the Lyon had carried thither. He did many other notable acts, which have need of an eloquent tongue, leasure convenient, and a peculiar volume, all which are well knowne, and rise in every mans mouth. There resorted unto him of all nations, not onely *Romanes*, but also Barbarians, and obtained their sutes. This *Symeon* in steed of meate and drinke, fed upon certaine branches of shrubs that grew in the mountaine hard by him.

CHAP. XXIII.

The death of Gregory Bishop of Antioch.

Shortly after *Gregory* Bishop of *Antioch* being sore pained with the gout, tooke a certaine medicine made of *Hermodytylus* (for so was it called) the which a certaine Physician ministred unto him, and after the drinking thereof died immediatly. He departed this world when *Gregory* the successor of *Pelagius* was Bishop of old *Rome*, *Iohn* of *Constantinople*, *Eulogius* of *Alexandria*, and *Anastasius* of *Antioch*, who after twenty and three yeeres was restored unto his Bishoprick, and also when *Iohn* was Bishop of *Ierusalem*, which died shortly after, and as yet there was none chosen in his roome.

Evagrius endeth his history,
Anno Dom.
595.

Here doe I mind to cut off and make an end of writing, to wit, in the twelfth yeere of the raigne of *Mauricius Tiberius* Emperor of *Rome*, leaving such things as follow after for them that are disposed to penne them for the posterity in time to come. If I have omitted ought through negligence, or lightly run over any matter, let no man blame me therefore: remembring with himselfe that I gathered and collected together a scattered and dispersed history, to the end I might profit the Reader, for whose sake I tooke in hand so great and so wearisome a labour. I have finished another worke, comprising Reports, Epistles, Decrees, Orations, Disputations, with sundry other matters. But the relations therein contained are for the most part of the person of *Gregory* Bishop of *Antioch*. For which I was preferred unto two honourable offices: *Tiberius Constantinus* made me *Treasurer*, and I was preferred to be Master of the Rolls, where the Lieutenants and Magistrates with their monuments are registred, by *Mauricius Tiberius*: during whose raigne I compiled the reports, at what time he brought to light *Theodosius*, who was both unto him and to the common-weale a preamble or entrance to all kind of felicity.

The end of the sixt booke of the Ecclesiasticall history
of *Evagrius Scholasticus*.



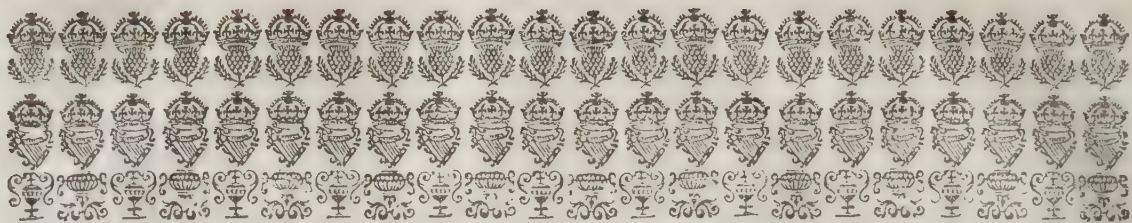
THE LIVES,
THE ENDS, AND THE
MARTYRDOMES OF THE PRO-
PHETS, APOSTLES, AND SEVENTIE
DISCIPLES OF OUR
SAVIOR.

Written in Greeke by *Dorotheus* Bishop of *Tyrus*
above a thousand yeares ago,

And now translated by M.H.



LONDON,
Printed by *George Miller*. 1636.



THE LIFE OF DOROTHEUS, Gathered by the Translator.



Euseb. Eccles.
hist. lib. 7. c. 31.

Democh. In-
stit. Christ. re-
lig.

Petr. de natali-
bus. lib. 6. de
Sanctis.

Dorotheus was a rare and singular man, well seene in the Latine, Greeke, and Hebrew tongues. He flourished in the time of Diocletian, Constantinus Magnus, Constantius, and Julian the Apostata. Eusebius Pamphilus, one that knew him very well, and heard his gift of utterance, writeth thus of him: Dorotheus Minister of the Church of Antioch, was a very eloquent and singular man. He applied holy Scripture diligently: he studied the Hebrew tongue, so that he read with great skill the holy Scriptures in Hebrew. This man came of a noble race. He was expert in the chiefe discipline of the Grecians, by nature an Eunuch, so disposed from his nativity. For which cause the Emperour for rarenesse thereof appropriated him, placing and preferring him to be Magistrate in the city Tyrus, and to oversee the dying of purple. We heard him our selves expounding holy Scripture with great commendation in the Church of God. So farre Eusebius. Antonius Demochares saith of him, that he was exiled in the persecution under Diocletian, and that he returned from banishment after the death of Diocletian and Licinius, and recovered his Bishopricke againe, where he continued untill the raigne of Julian, about the yeare of our Lord 365. And because Julian persecuted not the Christians openly himselfe, but secretly by his governours and Magistrates, Dorotheus was faine againe to flie unto the citie of Odisus, where (as Petrus de natalibus writeth) the officers of Julian apprehended him, and tormented him to death for his testimonie of Christ Iesus. There he died and was crowned Martyr, being an hundred and seven yeares old, Anno Dom. 366. Of his workes there is none extant, save this Treatise, containing the lives and ends of the Prophets, Apostles, and severtie Disciples of our Saviour mentioned in the Gospell after Luke, the which he intituled Συνοψις, by translation a Compendium, or briefe tract.



The Translator unto the Reader, touching *Dorotheus*, and the Lives he wrote of,

BY this short Treatise of *Dorotheus* (Christian Reader) we may take occasion to behold the providence of God over his Church, scattered farre and nigh over the face of the earth, and praise him therefore: infomuch that of his great care and entire love, the inheritors of the kingdome of heaven, his chosen people, the Saints of God, whose names were written in the book of life, were never left desolate without guides and teachers. *Adam* in paradise heard the voice of God himself, there followed him such as called upon the name of God, erected divine worship, and taught their posterity the same, namely *Abel*, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Iered*, *Enoch*, *Methusalem*, *Lamech* and *Noe*, whom *Peter* calleth the eight person after *Seth* the sonne of *Adam*, and a Preacher of righteousness. When as the old world and the first age numbred from *Adam* to *Noe*, (I meane as many as lived in his time) were drowned for the finnes and iniquities of the whole world, yet saved he eight persons to reveale his will unto all nations, to uphold his Church, to multiply and increase the world. In the second age of the world after *Noe* there lived *Sem*, *Arphaxad*, *Sale*, *Heber*, *Pelcg*, *Ren*, *Serug*, *Nachor*, *Terah* and *Abraham*, unto whom God reckoned faith (as *S. Paul* saith) for righteousness. In the third age of the world after *Abraham* lived *Isaac*, *Iacob*, otherwise called *Israel*, with the twelve Patriarchs, *Reuben*, *Simeon*, *Levi*, *Iuda*, *Zabulon*, *Issachar*, *Dan*, *Gad*, *Aser*, *Nephtali*, *Ioseph* and *Benjamin*. Threescore and five yeares after the death of *Ioseph*, *Moses* was born: he governed *Israel*, he guided the people: God gave him three signes from heaven to confirme his doctrine, and to assure him of his vocation. He received the ten commandments and the law of God in Mount Sina, and delivered it unto the people. *Ioshua* succeeded him: after *Ioshua* Captaines and Judges, namely, *Othniel*, *Aod*, *Debora* and *Baruch*; *Gedeon*, *Abimelech*, *Thola*, *Iair*, *Iepthe*, *Abeson*, *Aelon*, *Abdon*, *Samson*; *Heli* the Priest and *Samuel* the Prophet judged *Israel*. After these came in the Kings, good and bad, *Saul*, *David*, &c. In the fourth age of the world there reigned after King *David*, *Salomon* over *Israel*, over *Juda* *Roboam*, *Abia*, *Asa*, *Iosaphat*, *Ioram*, *Ochozias*, *Athalia*, *Ioas*, *Amasias*, *Asarias*, *Ioathan*, *Achaz*, *Ezechias*, *Manasses*, *Amon*, *Iosias*, *Ioachaz*, *Ioachim*, *Iechonias*, *Sedechias*, under whom the Captivity befell, both City and Temple were destroyed, and the people led into *Babylon*: yet during the seventy yeares of their captivity, there wanted not such as taught them, such as prophesied unto them of their deliverance, * and comforted them in their miserie. In the fift age of the world after the captivity the *Israelites* were governed by *Zorobabel*, *Resa*, *Ioanna*, *Iudas*, *Iosephus*, *Abner*, *Semei*, *Mattathias*, *Aser*, *Maath*, *Nagid*, *Arphaxad*, *Agar*, *Heli*, *Masbot*, *Naum*, *Amos*, *Sirach*, *Mattathias*, *Siloa*, *Ioseph*, *Arses*, *Ianneus*, *Hircanus*, *Iudas Machabeus*, *Ionathas*, *Simon*, *Ionathas*, *Iohannes*, *Hircanus*, *Aristobulus*, *Alexander*, *Hircanus*, *Antigonus*, *Aristobulus*, and *Herod* the Alien, in whose time *Christ Jesus* was born in the flesh. These are the successions of the Magistrates and Governours of all sorts, as well of the wicked to chastise, as of the godly to cherish, whom God appointed to governe his people, to uphold the truth, to extoll vertue, to root out vice, and to praise his holy Name. From *Aaron* unto the birth of *Christ*

Gen. 3.

Gen. 4. 5.

2 Pet. 2.

Gen. 7.

1 Pet. 3.

Gen. 11.

Rom. 4.

Gen. 21. 25, 35

47.

Exod. 4.

Exod. 20.

Judic. 3. 8, 9, 10

12, 16.

Acts 1. 3.

3 Reg. 2. 11, 16,

14, 12, 20.

4 Reg. 8. 11, 12

14, 15, 16, 18,

21, 22, 23, 24.

* 1 Efd. 5.

1 Efd. 2.

Niceph. Eccl.
hist. lib. 1.

Joseph. Antiq.
Iud. lib. 1. c. 4.
Iude Epist.

Gen. 48. 49.

Gen. 50.

Acts 3.

Anton. Chro-
nic. part. 1. tit. 3
cap. 4.

there were Priests ordained to offer sacrifice unto God, to pray for the finnes of the people, and to preach the Word of truth: whose names (as I read in the Ecclesiasticall history of *Nicephorus*) are these, *Aaron*, *Eleazar*, *Phinees*, *Eliezer*, *Bochchi*, *Ozi*, *Heli*, *Achitob*, *Abimelech*, *Abiathar*, *Sadoc*, *Achimaas*, *Azarias*, *Ioram*, *Iodas*, *Axioram*, *Sadæus*, *Phadæus*, *Iculus*, *Ioatham*, *Vrias*, *Neri*, *Ioas*, *Selam*, *Helchias*, *Sareas*, *Iosedech*, *Iesus*, *Ioachim*, *Eliasib*, *Ioachaz*, *Ioannes*, *Iaddæus*, *Onias*, *Simon*, *Eleazar*, *Manasses*, *Onias*, *Simon*, *Onias*, *Iesus*, *Onias*, *Alcimus*, *Onias* the son of *Onias*, *Iudas Machabæus*, *Ionathas* his brother, *Simon* his brother, *Iohannes Hircanus*, *Aristobulus*, *Ianneas*, *Alexander*, *Hircanus*, *Antigonus*, *Anaelus*, *Aristobulus*, *Anaelus*, *Iesus*, and *Simon*, in whose time Christ Jesus was born. From the birth of Christ (as it is to be seen in the Chronographie following) untill the destruction of Jerusalem under *Titus*, there were these highpriests, *Matthias*, *Iosephus*, *Ioazarus*, *Eleazar*, *Iesus Sea*, *Ananus*, otherwise *Annas*, *Ismael*, *Eleazar*, *Simon*, *Caiaphas*, *Ionathas*, *Theophilus*, *Simon*, *Ionathas*, *Matthias*, *Elioneus*, *Ioseph*, *Ananias*, *Ionathas*, *Ismael*, *Iosephus*, *Ananus*, *Iesus*, *Dannæus*, *Iesus* the son of *Gamaliel*, *Matthias*, and *Phanes*, in whose time the city of Jerusalem was taken, the Temple set on fire, and the high-priests ceased. There was also from the beginning of the world unto the birth of Christ, Prophets fore-shewing (as *Dorotheus* writeth) the promises of God made unto the fathers, wherein he promised to blesse all nations in the seed of *Abraham*, through the salvation that was to come by our Saviour Jesus Christ. *Iosephus* in his Judaicall Antiquities writeth, that *Adam* prophesied and fore-told his sonnes the world should be twice destroyed, first by water, afterwards with fire. *Iude* in his Epistle speaketh of *Enoch* the seventh from *Adam*, that he prophesied, saying: Behold the Lord shall come with thousands of Saints, to give judgement against all men, and to rebuke all that are ungodly among them of all their ungodly deeds which they have lewdly committed, and of all their cruell speakings which ungodly sinners have spoken against him. *Iacob* prophesied that his posterity should be delivered out of *Ægypt*: of the coming of Christ: that the Scepter should not depart from *Juda*, and a law-giver from between his feet, untill *Siloh*, that is, the *Messias*, came. *Ioseph* foretold likewise the children of *Israel* of their deliverance out of *Ægypt*: saying, I die, and God will surely visit you, and bring you out of this land unto the land which he sware unto *Abraham*, *Isaac*, and *Iacob*: God will not faile but visit you, and ye shall carie my bones hence. *Moses* the great worshipper of the high God, prophesied of the creation of the world, and of such things as were done unto his time, the space of two thousand yeares before he was borne: againe, of Christ he said, as *Peter* hath alledged him in the Acts of the Apostles: A Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye heare in all things whatsoever he shall say unto you. *Samuel* was both a Judge over *Israel*, a Priest and a Prophet. *David* and *Salomon* also is said to have been indued with the spirit of Prophecie, though *Dorotheus* be of the contrary opinion: both old and late writers do think no lesse than that he was a Prophet. *Antoninus* hath a tract, intituled, *de Prophetijs David & Salomonis*, of the prophecies of *David* and *Salomon*. There prophesied moreover, as we find in holy Scripture, *Nathan*, *Gad*, *Abias*, *Asaph*, *Idithum*, *Addo*, *Semeia*, *Ioath*, *Oded*, *Azarias*, *Hanani*, *Iehu*, *Iehaziel*, *Eliezer*, *Elias*, *Zacharias*, *Elisæus*, *Osee*, *Abdias*, *Michæas*, *Amos*, *Esaias*, *Ioel*, *Ionas*, *Sophonias*, *Jeremie*, *Hulda*, *Naum*, *Abakuk*, *Ezekiel*, *Daniel*, *Baruch*, *Vrias*, *Aggæus*, *Zacharias*, *Malachias*, and *Iohn* the Baptist. Whose lives this Author hath briefly run over. These Prophets in some places of holy Scripture are termed Seers, in some other places

places the men of God, againe in other places the servants of the most high God. In the time of King *Achab*, *Obadias* the governour of his house, one that feared God, hid an hundred Prophets in caves, yet their names are not known. Of all the Prophets generally, *Peter* the Apostle writeth in this sort: It is of the salvation of your soules that the Prophets have enquired and searched, which prophesied of the grace that should come unto you, searching when or at what time the spirit of Christ which was in them should signifie; which spirit testified before, the passions that should happen unto Christ, and the glory that should follow after: unto which Prophets it was also declared, that not unto themselves, but unto us they should minister the things which are now shewed unto you of them. Such was the goodnesse of God towards mankind; that in times past (as *S. Paul* saith) he spake at sundry times, and in diverse sorts unto the fathers by Prophets; also by the ministry of Angels, sent forth for their sakes which shall be heires of salvation. In these latter daies being the sixt age of the world, beginning at Christ, and continuing unto the day of judgement, that is, unto the seventh age, and the Sabbath of rest, we have had the twelve Apostles, *Peter*, *Andrew*, *James*, *Iohn*, *Philip*, *Bartholomew*, *Matthew*, *Thomas*, *James* the sonne of *Alpheus*, *Jude*, *Simon*, and *Matthias*, which was chosen in the roome of *Judas* the traytor. *Paul* is termed also an Apostle, and called to the function by our Saviour himself, crying unto him from heaven after his ascension. We have also the foure Evangelists, *Matthew*, *Marke*, *Luke* and *Iohn*. We have moreover here laid downe by *Dorotheus* the catalogue of the seventy Disciples, which our Saviour ordained in the Gospell, and appointed to go by two and two into every city and place where he himselfe should come. The first, after *Dorotheus*, is *James* the brother of the Lord called *Iustus*, and the first Bishop of Jerusalem: yet *Petrus de natalibus*, *Volateran* and *Demochares*, all which three wrote the catalogue of these Disciples, do name no such one: *Eusebius*, *Clemens Alexandrinus* and *Paul* himselfe do call him an Apostle and no Disciple. The second is *Timothie*, whom the three aforesaid Writers do not number. The third *Titus*. The fourth *Barnabas*; so doth *Clemens Alexandrinus* and *Eusebius* call him: this is that *Barnabas* which in the Acts of the Apostles (as *Antoninus* writeth) was otherwise called *Ioses*, and having land, sold it, and laid the price down at the Apostles feet. The fift *Ananias*. The sixt *Steven*. The seventh *Philip* Bishop of Tralleis in Asia: *Volateran* saith, hee was Bishop in Thracia: *Demochares* and *Petrus de natalibus* doe say he was Bishop in Thracia, afterwards in Scythia: *Antoninus* saith he died at Cæsarea. The eight *Prochorus*, whom *Volateran* calleth *Proculus*. The ninth *Nicanor*. The tenth *Simon* Bishop of Bosra in Arabia: *Demochares*, *Volateran*, and *Petrus de natalibus* do say he was Bishop of Tyre and Sidon. The 11. *Nicolas* Bishop of Sappria, yet the aforesaid three authors say it was in Samaria. The 12. *Parmenas*. The 13. *Cleopas*. The 14. *Silas*. The 15. *Silvanus*. The 16. *Crescens* Bishop of Chalcedonia in France: *Volateran* calleth him *Criscus*, Bishop of Chalcedonia: *Demochares* and *Petrus de natalibus* do call him *Chrysches* Bishop of Chalcedonia: *S. Paul* saith he sent this *Crescens* into Galatia: *Eusebius* saith, the Apostle sent him into France; whereby it appeareth by some mens conjectures, that the Epistle unto the Galathians was written by *S. Paul* unto the Frenchmen. The 17. *Eppenetus*, yet *Volateran* hath none such. The 18. *Andronicus*. The 19. *Amplias* Bishop of Odissa: *Demochares* and *Petrus de natalibus* do call him *Ampliatus* and Bishop of Edissa, *Volateran* saith of Edeffa. The 20. *Vrbanus*. The 21. *Stachys*, the aforesaid authors do call him *Statius*. The 22. *Apelles* Bishop of Smyrna,

3 Reg. 18.

1 Pet. 2.

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Heb. 1.

Mat. 10.

Acts 1.

Acts 9.

Pet. de natal.

lib. 6. cap. 100.

Demochares

Christ. Relig.

Institut. tom.

2. cap. 13.

Volater. lib. 19

Anthrop.

Euseb. Eccles.

hist. l. 2. c. 1.

Anton. Chron.

nic. part. 1. tit. 5

cap. 18.

Part. 1. Tit. 6.

cap. 11.

Euseb. lib. 3.

cap. 4.

Amb. in Ep. ad
Rom.
Origen in Ep.
ad Rom.

Acts 13. 15, 18
19, 20, 21.
1 Cor. 16.
Philip. 4.
Col. 1. 4.
1 Tim. 1.
2 Tim. 4.
Ep. ad Philem.

1 Cor. 15.

Volateran saith of *Heraclea*, *Demochares* and *Petrus de natalibus* do say it was of *Eradia*. The 23. *Aristobulus* Bishop of *Brettania*, *Volateran* saith, *Betania*, *Demochares* and *Petrus de natalibus* do say it was *Bethania*. The 24. *Narcissus* Bishop of *Patrae*: *Demochares* and *Petrus de natalibus* do call him *Tarcissus* Bishop of *Athens*, and *Volateran* saith, he was Bishop of *Athens*. The 25. *Herodion*, *Volateran* hath none such. The 26. *Rufus*. The 27. *Asyncritus*. The 28. *Plegon*. The 29. *Hermes* Bishop of *Dalmatia*, *Volateran*, *Demochares*, and *Petrus de natalibus* do say he was Bishop of *Philipolis*. The 30. *Hermas*, but the other writers have none such. The 31. *Patrobas* Bishop of *Nepotiopolis*, *Demochares* and *Petrus de natalibus* do say, of the nation *Peli*. The 32. *Agabus*. The 33. *Linus*. The 34. *Gaius* Bishop of *Ephesus* after *Timothie*, yet *Origen* saith he was Bishop of *Thessalonica*. The 35. *Philologus*. The 36. *Olympas*, the aforesaid three authors have none such: *Ambrose* taketh this *Olympas* for the sister of *Nereus*, but *Origen* doth not so. The 37. *Rodion*, the other writers remember none of that name. The 38. *Iason*. The 39. *Sosipater* Bishop of *Iconium*, *Origen* taketh him to be that *Sopater* of *Beroea*, mentioned in the *Acts* of the *Apostles*. The 40. *Lucius*, whom *Origen* taketh to be *Luke*. The 41. *Tertius* Bishop of *Iconium*, yet *Demochares* and *Petrus de natalibus* do say he was Bishop of *Meiadum*, *Volateran* hath none such. The 42. *Erastus* Bishop of *Paneas*, whom *Volateran* calleth *Erastes* Bishop of *Meiadum*, but *Demochares* and *Petrus de natalibus* have none such. The 43. *Phigellus*, whom *Volateran* calleth *Philetus* and *Philegus*. The 44. *Hermogenes*. The 45. *Demas*. The 46. *Quartus*. The 47. *Apollos* Bishop of *Caesarea*. Yet *Petrus de natalibus* saith it was of *Connia*. The 48. *Cephas*, who, as *Dorotheus* guesseth, was he whom *Paul* reprehended at *Antioch*, but it is a fable, as it is to be seen in the censure laid down in *Eusebius*, pag. 15, 16. The aforesaid Latine Writers have none such among the *Disciples*. The 49. *Sosthenes*. The 50. *Epaphroditus* Bishop of *Adriana*, as *Demochares* saith of *Andriaca*. The 51. *Cesar*. The 52. *Marcus* the cosin of *Barnabas*. The 53. *Ioseph*. The 54. *Artemas*, whom *Volateran* calleth *Antomas*. The 55. *Clemens*. The 56. *Onesiphorus* or *Onesimus*; yet by the words of *Paul* they should not be one. The 57. *Tychicus* Bishop of *Chalcedon* in *Bithynia*, or, as the former authors do write, of *Colophonia*. The 58. *Carpus* Bishop of *Berhoea*, *Petrus de natalibus* saith, of *Beronia*, and *Volateran* saith, of *Cheronea*. The 59. *Evodius*. The 60. *Philemon*. The 61. *Zenas*. The 62. *Aquila*, the aforesaid Latine Writers do remember none such, The 63. *Priscas*, whom the Latines do call *Priscus*. The 64. *Iunias*, *Origen* and *Ambrose* do call him *Iulias*. The 65. *Marcus*, otherwise called *Iohn*. The 66. *Aristarchus*. The 67. *Pudas* or *Pudens*. The 68. *Trophimus*. The 69. *Mark* the Evangelist: and the 70. *Luke* the Evangelist. Besides these 70. I find others also in holy Scripture worthy the noting, namely, *Simeon Niger*, *Manahen*, *Iude*, otherwise called *Barsabas*, *Crispus*, *Alexander*, one that behaved himselfe very stoutly at *Ephesus*. *Secundus*, *Mnason* of *Cyprus* an old *Disciple*, *Mercureus*, *Nereus*, *Fortunatus*, *Achaius*, *Syntiches*, *Epaphras*, *Nymphas*, *Archippus*, *Eubolus* the Eunuch baptized of *Philip* in the *Acts*, whom *Eusebius* calleth a *Disciple*, with others. Other Writers, as *Vincentius* and *Antoninus* have found out more: namely *Savinianus*, *Potentianus*, *Altinus*, *Cis*, *Maximinus*, *Iohannes Senior*, *Aristion*, *Zozimus*, *Euphrates*, *Martialis*, *Sidonius*, *Lazarus*, *Vrsinus*, *Iulianus*; and no marvell; for *S. Paul* witnesseth that *Christ* was seene after his resurrection of moe than five hundred brethren. These be they whom *God* raised up to plant the principles of his Gospell, and the sound of their feet was heard throughout the world. These be they which fed with *Angels*, and became themselves food

food for wild beasts: they spared not their lives unto the death: they quenched the heat of fire: they turned the edge of the sword: they stopped the mouthes of furious beasts: they confounded the tyrants, and foyled the enemies of the truth. I may say of them, as *Cyprian* speaketh of the true Christians and Martyrs, *Occidi poterant, sed vinci non poterant*: Well might they be flaine, but it was impossible to overcome them. And yet when the enemy triumpheth, that at leastwise he seemeth to have brought his purpose about, we may comfort our selves with this saying: *Sanguis Martyrum semen Ecclesiae*, The blood of the Martyrs is the seed of the Church. Christ himselfe foretold that whosoever would be his Disciple, must take up his crosse and follow him. These Prophets, and these Apostles, and these Disciples have done no lesse. *Abel* was murdered by *Cain*. The children of Israel were oppressed under *Pharaoh*. *Elias* was persecuted by *Iezabel*. The Prophet *Ioath* was threatned by *Ieroboam*, and flaine of a Lion. *Zacharie* the son of *Iehojada* was stoned to death. *Micheas* was throwne downe, and his necke broken. *Amos* was smitten with a club on the temples of the head, and so brained. *Esaïas* was sawed asunder in two parts with a wooden saw. *Jonas* was in the Whales belly, yet having escaped that danger, he was not without misery. *Ieremie* was persecuted oftentimes, imprisoned very sore, throwne into the deepe dungeon, where he stood in mire up to the eares, at length stoned to death in *Ægypt*. *Ezechiel* was flaine in *Babylon* by the Duke of the people. *Daniel* was throwne among the hungry Lions, yet God preserved him. The three children were throwne into the fiery furnace, but the fire did them no harme. *Baruch* was faine to flie away to save his life from king *Ioachas* hands. The Prophet *Vrias* was flaine with the sword by King *Ioachim*. *Iohn* the Baptist was beheaded of *Herod* the Tetrarch. *Steven* was stoned to death. *Iames* was beheaded by *Herod Agrippa*. *Peter* was crucified at Rome under *Nero* with his head downewards. *Paul* was likewise beheaded at Rome under *Nero*. *Andrew* was crucified by *Ægeas* King of *Edeffa* at *Pataras* a city in *Achaia*. *Iames Alphæus* that was Bishop of *Jerusalem*, was throwne downe from on high, and brained with a fullers club. *Thomas* was flaine at *Calamina* a city in *India*: the Painims ran him through with a dart, the which some doe call a speare or javelin. *Philip* was crucified at *Hierapolis* in *Asia*. *Bartholomew* was flayne alive in *India*, his skin pulled over his eares, and after all beheaded. *Matthew* was run through with a naked sword in *Æthiopia*. *Simon* was crucified. *Iude* was flaine. *Iohn* was scourged and often persecuted: it is said that *Domitian* the Emperour caused him to be throwne into a tun of hot scalding oyle, yet he took no harme. *Matthias* was knock'd on the head with an axe, and immediately beheaded. *Marke* the Evangelist had a rope tied about his necke, and by that drawne through the street of *Alexandria*, that his flesh was rent in peeces, the stones coloured with blood, and in the end he was burned to ashes. *Barnabas* had a rope about his necke, and therewith pulled to the stake and burned. This is to beare the crosse of our Saviour: this is to drink of one cup with Christ: this is it which Saint *Paul* saith: Whosoever liveth godly in Christ *Iesus* shall suffer persecution: for through many tribulations we must enter into the kingdome of heaven. This present Treatise of *Dorotheus* hath moved me thus to write, and the matter it selfe is so copious, that I can hardly hold my pen, yet I hope the reading of these brief stories will not seem tedious unto any. As for the lives following, I would have thee (gentle Reader) to know, that where *Dorotheus* seemed unperfect, and to have over-skipped

The Preface

certaine lives worthy the noting and the knowledge of the posterity, I have either borrowed the same of some other ancient Writer, or gathered it my selfe out of holy Scripture. This is the marke to discerne the one from the other: where any one life is altogether of Italique letters, the same is none of *Dorothens*. If thou thinkest I have done well, give the praise to God: if in thine opinion it seem otherwise, suspend thy sentence, and be not singular in reprehending that which peradventure after advisement taken, may friendly be interpreted.
Farewell.



DOROTHEVS OF THE PROPHETS, APOSTLES, AND LXX. DISCIPLES.

Samuel.

Samuel was both a Prophet, a Priest, and a Iudge over Israel. He lived in the daies of Heli, Saul and David. His father was called Elkana, his mother Hanna. She was of a long time barren, and praying unto God, made a vow that if she bare a man-child, she would dedicate him to the Lord all the daies of his life. She conceived and bare a sonne, and called his name Samuel, who being a child, was girded with a linnen Ephod, and ministred unto the Lord. All Israel knew him for the true Prophet of God, he rebuked the sinnes of the people, he exhorted them to turne unto the Lord, he told Heli the High-priest that God would plague his house. When the people cried unto him for a king, he used all meanes to perswade them to the contrary, and seeing they would not be answered, he tooke Saul and annointed him king to raigne over them. This Saul was a wicked king, and because of his impiety the Lord sent Samuel unto him, for to tell him that his raigne should not last long; but Samuel was sorrowfull, and mourned so long over Saul, untill the Lord was angry with him for it. Afterwards God sent him to annoint David King over Israel. In the end this Samuel waxed old, and died in the time of David King of Israel, and was buried at Rama.

Samuel lived about the yeare of the world 2940. Afore Christ was borne 1030 yeares. 1 Reg. 1, 2, 3, 7 8, 9, 10, 13, 15, 16, 25.

Nathan.

Nathan was of Gabaon in the time of King Davids raigne: he instructed this King in the Law of the Lord, and foresaw that David would offend with Beersabea. When he made speed to admonish the King, Belial staid him: for as he went, he found by the way a dead corpse all bare, and because of that, continued there a while. This Nathan died, and was buried in Gabaon his owne land.

stood Nathan that David had committed that horrible offence, wherefore he mourned out of measure, and went backe againe to Gabath with great lamentation. When Urias, the husband of Beersabea was slaine by the procurement of David, the Lord sent Nathan unto him, that he should rebuke him sharply for his offence. Then at length David remembering himselfe, was astonished and trembled for feare of the Lord, because he perceived plainly that the Lord was highly displeased with him for his adulterie. David knew moreover that the Prophet Nathan was inspired with the holy Ghost, he honoured the man, and revered his person as the true messenger of God. This Nathan became old and died, and was buried at Gabath his owne land.

Gad.

The Prophet Gad lived in the daies of king David, and told him what he should do when he fled from the face of Saul. After David had numbred the people, he brought a message unto him from the Lord, and bade him choose of three plagues: Whether he would have seven yeares hunger, or sie before the enemy three moneths, or indure three dayes pestilence.

Abias.

This Abias was of Silon, where the Tabernacle out of the Citie of Heli was. He

Epiphanius writeth thus of Abias.

Abias the Selonite, borne in Selom, of the tribe of Juda, where the old tabernacle of the Arke, out of Armathen, the towne of Heli the Priest was to be scene. This is that died,

1 Reg. 23. 2 Reg. 24. Paral. 1. 3 Reg. 11, 14.

died, and was buried nigh the Oke in Silon. He is called also Adonias.

Prophet which prophesied of Salomon the sonne of David, that he would fall from the Lord. He rebuked Jeroboam, saying, that when he came to be King, he would deal unfaithfully with the Lord. He saw in a vision a yoke of oxen destroying the people, and assaulting the Priests. He prophesied unto Salomon, that women would withdraw his mind from the Lord. This Ahias became so old, that his sight was dimme, he died not farre from the Oke in Silon, and there was buried.

Asaph.

1 Paral. 16.
2 Paral. 29, 35

Asaph was a Seer, that is, a Prophet in the time of David. He appointed him chiefe of those that praised the Lord in Psalmes.

Idithum.

1 Paral. 25.
2 Paral. 35.

Idithum was one of King Davids Prophets, and appointed by him to prophesie with harpes, psalteries and cymbals.

Addo.

2 Par. 9, 12, 13
He lived in the
year of the
world 3069.
he died afore
Christ about
900 yeares.
3 Reg. 12.
1 Par. 11, 12.

Addo, of some called Iddo, was a Prophet in the time of Salomon, Roboam, and his sonne Abia. The doings of Salomon are said to be written in his visions. He is said to have written the genealogie of Roboam. The manners and sayings of Abia the sonne of Roboam, are said to be written in the storie of the Prophet Iddo, which is not extant.

Semeia.

Semeia prophesied in the dayes of Roboam king of Iuda. And when Roboam would have fought with Jeroboam, the word of God came unto Semeia, saying: Speake unto Roboam the son of Salomon king of Iuda, and unto all the house of Juda and Benjamin, and to the remnant of the people, ye shall not fight against your brethren, &c. When Roboam forsooke the Law of the Lord, Semeia was sent unto him with this message: Thus saith the Lord, ye have left me, and therefore have I also left you in the hands of Sefac king of Egypt.

Ioath.

4 Reg. 13.

This Ioath was of the land of Samaria. A Lion smote him that he died, and was buried in Bethel, nigh the false prophet which deceived him.

Epiphanius writeth thus of Joath, whom he calleth Joam.

The Prophet Joam was of Samaria: a lion met him by the way, and slue him. This is he that reprehended Jeroboam for the golden calves he erected, that tooke away also that wicked oblation and sacrifice. When Jeroboam stretched forth his hand against him, his hand was withered. Immediately after, an old Prophet deceived this Joam: for when he had constrained him to eat bread, and to drinke water otherwise than the Lord had commanded Joam, a Lion met him and killed him, without any harme done to his asse. He was buried in Bethel, hard by this old false Prophet. When that shortly after this false prophet died, he requested of the priests he might be buried where Joam was laid, because he had deceived him, and that either of them was to receive at the resurrection, according unto their doings. Wherefore they were both laid in one sepulcher.

Oded.

2 Par. 15.
1 Par. 28.

Oded the Prophet, and father of Azarias the Prophet, lived very long, unto the time of Achas king of Iuda. His abiding was in Samaria. When the host of the king of Israel had taken great spoil, & made great slaughter of the tribe of Iuda, Oded the Prophet went forth before the host that came to Samaria, and said unto them. Behold, because the Lord God of your fathers is wroth with Iuda, he hath delivered them into your hand, and ye have slaine them with cruelty that reacheth up to heaven. And now ye purpose to keepe under the children of Iuda and Ierusalem, and to make them bond-men and bond-women: and do ye not lade your selves with sin in the sight of the Lord your God? Now heare me therefore, and deliver the captives againe, which ye have taken of your brethren, for els shall the great wrath of God be upon you.

Azarias.

He lived in the
time of Afa
king of Iuda,
2 Paralip. 15.

This Azarias was of Synatha, and put away from Israel the captivity of Iuda. He died and was buried in his owne countrey.

Epiphanius writeth thus of Azarias.

Azarias the Prophet was of the house and linage of Symphata. This is he that tooke away by his prayers the captivity that was threatned in Ierusalem to light upon Iuda. He prophesied somewhat of the coming of the Lord. He rested in the Lord in his owne countrey, where he was also buried.

Hanani.

Apostles and seventie Disciples.

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Hanani.

THe Prophet Hanani prophesied in the daies of Asa, King of Iuda. When Asa for feare of Baasa King of Israel ioyned in league with Benhadad King of Syria, Hanani the prophet came to Asa and said unto him: Because thou hast trusted in the King of Syria, and not rather put thy trust in the Lord thy God: therefore is the host of the King of Syria escaped out of thine hand. Had not the Ethiopians and Lubins an exceeding great host with many chariots and horsemen? and yet because thou didst trust in the Lord, he delivered them into thine hand. For the eyes of the Lord behold all the earth to strengthen them that are of perfect heart towards him: herein thou hast done foolishly, and therefore from henceforth thou shalt have warre. And so Asa was wroth with the Prophet, and clapt him in prison, for he was displeased with him because of his prophetic.

Iehu

Iehu the sonne of Hanani the prophet, lived in the daies of Iosaphat King of Iuda. He prophesied against Baasa King of Israel, that God would root him out with all his posterity, for murdering of Nadab the sonne of Ieroboam. When Iosaphat tooke part with Achab King of Israel against the King of Syria, Iehu went forth to meet him, and said unto him: Wouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath come downe upon thee from before the Lord. Nevertheless there are some good acts found in thee, in that thou hast hewen downe the groves out of the land, and hast prepared thine heart to seeke God. This Iehu is said to have noted the actes of Iosaphat in the booke of the Kings of Iuda.

2. Paralip. 16.

Iehaziel.

Iehaziel prophesied in the daies of Iosaphat King of Iuda. When all Iuda stood in great feare of the host and multitude of enemies that came against them, the spirit of the Lord came upon Iehaziel in the midst of the congregation, and he said: hearken all Iuda, and ye inhabitants of Ierusalem, and thou King Iosaphat, thus saith the Lord unto you: Be not affraid, nor faint hearted by reason of this great multitude: for the battell is not yours, but Gods; to morrow goe yee downe against them: behold they come up by the cliffe of Ziz, and yee shall find them at the end of the brooke before the wildernesse of Ieruel, ye shall not neede to fight in this battell, but step forth and stand, and behold the help of the Lord which is with you. Feare not, nor let your hearts faile you: O ye of Iuda and Ierusalem, to morrow go out against them, for the Lord will bee with you. When they came to the enemies they found them all dead carcases.

3. Reg. 16.
2 Paralip. 19.
20.
He lived anno mundi,
3134. afore
Christ about
840. yeares.

Eliezer.

Eliezer prophesied under Iosaphat King of Iuda. After that Iosaphat ioyned himselfe with Ahazia King of Israel, whose mind was to doe wickedly, and together with him to provide a navy to saile into Tarsis, Eliezer prophesied against Iosaphat, saying: Because thou hast ioyned thy selfe with Ahazia, the Lord hath broken thy works. And the ships were broken, that they were not able to goe to Tarsis.

2. Paralip. 2.

Elias.

THis Elias was the first man that shewed men the way to heaven, hee was the first man that shewed the way to bee one for men and Angels, He dwelling sometimes upon earth entred also into the heavens; being mortall, hee had his conversation with immortall creatures: he which walked upon earth, liveth now like a spirit with the Angels in heaven. This is he that gave his spirit to rest double upon his disciple *Elisus*: this is he, though he continue a man, yet waxeth he not old: this is hee that is reserved for a captaine of warre against Antichrist: this is hee that will withstand him, and rebuke his pride and falshood: this is hee that in the end of the world will turne all men from his lying and deceit, unto God: this is hee that received the gift of God to be the forerunner of the second and glorious comming of the Lord. Although his service was among the basest sort, yet is he now in company with the Angels. He was a *Thesbit* of Arabia, of the tribe of Aaron, his dwelling was in Galaad. For *Thesbit* was an habitation dedicated unto priests. Afore his mother was delivered of him, his father saw in a vision the Angels saluting of him all in white, wrapping him with flames of fire as it were swathing bands, and nourishing him with fire as if it had bin usuall food or pap. He went to Ierusalem and told his vision; answer was made, he should not feare his dreame at all, for it would

2. Paralip. 20.
Elias lived
Anno mundi
3130. and
was transla-
ted afore
Christ about
858. yeares.

would come to passe that the child his wife was great of, should dwell in great light, that whatsoever he said should be of great force, and that he should iudge *Israel* with sword and fire.

Zacharie the sonne of Iehoida.

2. Par. 24.

Zacharie the sonne of *Iehoida*, prophesied in the time of *Ioas* king of *Iuda*. When the tribe of *Iuda* served groves and idols, the wrath of God came upon them for their trespasses. He sent Prophets unto them to bring them againe unto the Lord, but they would not heare. The spirit of God came upon *Zacharie* the sonne of *Iehoida* the Priest, and he said unto them: Thus saith God: Why transgresse ye the commaundements of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandement of the king, even in the court of the house of the Lord.

Elisæus

Elisæus died about 750 yeares before Christ was borne.

Elisæus was of *Abelbuel*, the land of *Rubim*. And because of him there came a strange thing to passe, what time he was borne in *Gargalis*, the golden cow in *Selom* bellowed so loud, that she was heard at *Ierusalem*. Hereupon a certaine prophet said: there is borne in *Ierusalem* a prophet which shall overthrow their carved images and molten Idols. He died and was buried in *Samaria*.

Osee.

Helived anno mundi 3286, and died before Christ about 630. yeares. Osee cap. 6. 1. Cor. 15.

Osee the prophet, spake by divine inspiration, of our Lord Christ in this sort: In their adversity they shall seeke me early, saying: Come, let us turne againe unto the Lord, for he hath smitten us, and he shall heale us; he hath wounded us, and he shall bind us up againe. After two daies shall he quicken us, in the third day he shall raise us up, and then shall we have understanding, &c. It was by occasion of this prophesy that *S. Paule* said to the *Corinthians*: I have delivered unto you first of all that which I received, how that Christ died for our sins, agreeing to the scriptures. And that he was buried, and that he rose againe according unto the scriptures. For this it is that the Prophet saith here: and the third day he shall raise us up. There can no more be found in any other place of the third day throughout the old Testament. Againe this prophet writeth that which may be applied unto our Lord Christ: My flesh is of them. Againe: *Ephraim* compassed me about with lies, and the house of *Israel* with deceit, but *Iuda* yet ruleth with God, and is faithfull with the Saints. Because the Lord Christ is said to haue come of this tribe, therefore saith he that this tribe of *Iuda* is faithfull with the Saints. Again in the same Prophet: I will redeeme them from the power of the grave, and deliver them from death, O death where is thy victory, O hell where is thy sting? *S. Paule* reasoning of the resurrection, alladged this Prophecy. This *Osee* was of *Belemoth*, of the tribe of *Isachar*, and was buried in peace in his owne country.

Osee 11.

Osee 13. 1. Cor. 15.

Abdias.

The grace of God gave unto his Prophet power and knowledge to speake of the mystery of Christ. For thus he saith: The day of the Lord is neare upon all the Heathen. This Prophecy seemeth as if it had bin spoken against the *Scythians*, that is against *Gog* and *Magog*, yet is it more certaine and more properly applied to the Lord Christ. A little after he saith: Upon mount *Sion* there shall be deliverance. This *Abdias* was of *Sychem*, and the towne *Bethacaram*, he was the disciple of *Elias*, and having endured great vexation for his sake, yet was he preserved. He was the third of the fifty sonnes of the Prophets whom *Elias* pardoned. He went unto *Ochozias*, and afterwards left his kings service, and gave himselfe unto the gift of prophecy. He died, and was buried with his fathers.

Micheas.

Miche cap. 5.

Mathevi 2. Micheas. 7.

Micheas was also endued from above, that he prophesied of the comming of our Lord Christ in this sort: And thou *Bethlem Ephrata*, art not the least among the thousands of *Iuda*. Out of thee shall he come forth unto me which shall be the governour in *Israel*, whose out going hath bin from the beginning, and from everlasting. This was the prophecy which the high priests and Scribes of the *Iewes* brought forth, whenas after *Herod* had demanded of them where Christ should bee borne, they said: In *Bethlem*. Hereupon *Herod* sent the wise men into *Bethlem*. Againe saith the Prophet: He shall turne againe and be mercifull unto us, he shall put downe our wickednesse, and cast all our sinnes into the bottome of the sea. He will performe to *Iacob* the truth, and mercy to *Abraham*, as hee swore unto our fathers in old time. This *Micheas* was of *Marathi*, of the tribe of *Ephraim*, and after he had much adoe with *Achab*, *Ioram* his sonne threw him downe

downe for to breake his neck, because he had rebuked him for the sinnes of his fathers. He was buried in his owne land, in the common buriall in Ephraim.

Amos.

Amos was the father of the prophet *Esay*, God gave him of his spirit to prophecy of *Christ*s coming in this sort: *For behold I frame the thunder, and create the wind, revealing my Christ among men.* Again, *In that day will I raise up the tabernacle of David that is false downe, and close up the breaches thereof, and I will raise up his ruines, and I will build it as in the daies of old. That they may seeke the Lord which are the remnant of men, and all the heathen upon whom my name is called, saith the Lord which doth this.* James made mention of this prophetic in the Acts of the Apostles. This *Amos* was of *Thecna*. *Amasias* king of *Iuda* persecuted him very oft, chastized him many times, at length the son of *Amasias* stroke him with a club on the temples of the head, and killed him. While as yet he drew breath after his wound, they brought him to his owne countrey, and within two daies after he died, and was there also buried.

Amos. 4.
cap. 9.

Act. 15.

Esaias.

This great Prophet *Esay* the sonne of *Amos*, foresaw in a figure the mystery of *Christ*, where he saw the Lord sitting upon a high and glorious seate, where (saith he) the *Seraphims* stood about him, whereof one had six wings, and the other had fixe wings, wherewith they covered their faces, and cried one to the other in this manner: *Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.* Then was there one of the *Seraphims* sent, which tooke from the altar an hoat cole with the tongs, and touched his lips, saying: *this taketh away thine unrighteousnesse.* He was so fully instructed by the vision he saw, and perswaded of the type and figure, that he foresheved the mystery of *Christ*. Again he was so endued with grace from above, that he propheticd of the mystery of *Christ*s passion in this sort: *He was led as a sheepe to be slaine, yet was he as still as a Lambe before the shearer, and opened not his mouth.* The Eunuch of *Ethiopia* reading this prophecy, requested *Philip* to expound it unto him, who immediatly declared that the Prophet had said this most truly of *Christ* our Lord. Again he saith, *He is such a man as hath good experience of sorrowes and infirmities.* And againe. *He did none evil, neither was there guile found in his mouth, yet the Lord will cleanse him of his wound, and shew light unto him.* Again. *Thus saith the Lord: Behold I lay in Sion for a foundation a stone, even a tried stone, a precious corner stone, a sure foundation. And who so beleeveth on him, shall not be confounded.* Again. *The spirit of the Lord is upon me, therefore hath he annointed me, &c.* When the Lord read this in the sinagogue on the sabbath, he said: *Verily I say unto you, this day is this scripture fulfilled in your eares.* This *Esay* was of *Ierusalem*. He died at *Ierusalem* under king *Manasses*, being sawed asunder in two parts, and was buried under the oke, nigh the well of *Rogel*, hard by the place where the waters ranne which king *Ezechias* dammed up. It was by this Prophet that God wrought the monument, and memoriall of the place called *Siloam*. For when breath failed him before death came, he called for a little water to drink, which was immediatly sent unto him out of this brooke, and therefore the place is called *Siloam*, which is by interpretation as much to say as sent. In the time of *Ezechias* before this lake or pond was made, there came out a little water at the praier of *Esay*. For the people were then in the plaine countries of the *Moabites*, who were aliens: & lest the city should perish for want of water (for the enemies enquired where they might drink, the city being beset, they besieged also the brook *Siloam* which was dry unto them) there came forth water when the *Iewes* praied together with *Esay*: therefore it runneth continually after a secret sort unto this day, for to reveale this great miracle. And because this was done by *Esay*, the *Iewes* for memoriall thereof, buried him with great care & honour nigh *Siloam*, that by his holy praiers they might in like sort. enioy the benefit of this water after his departure out of this world: for he had an answer from above to do as he did. His sepulcher is nigh wher the kings are buried, behind the buriall of the *Iewes*, towards the South. *Solomon* built the tombe of *David* unto the East of mount *Sina*, having an entrance to go in from the way which commeth out of *Gabaon*, out of the city about twenty furlongs. He made it so crooked and so awry that it can hardly be perceived, so that many priests, and in a manner the whole nation of the *Iewes* could not unto this day find the way that goeth in. King *Solomon* had laid up there gold that came out of *Ethiopia*, and spice. And because *Ezechias* shewed and dishonored the bones of his fathers, therefore God bad him assure himself it would come to passe that his seed should serve his enemies, and he made him barren and fruteles from that day forth.

Esay was before the incarnation of *Christ* about 600 yeares.
Esay 6.

Esay. 53.

Act. 8.

Esay. 28.
1. Peter. 2.
Esay. 61.
Luke. 4.

The martyrs dome of *Esay*.

When the *Iewes* came for water, it ranne; when their enemies were a thirst and sought it, it would not runne. The prayers of *Esay* while he lived were available before and after his death.

Joel.

Ioel.

Ioel 2.

God gave of his spirit unto the Prophet *Ioel*, that he foresheued the mystery of Christ. For he saith. *And it shall be in the last daies, saith the Lord. Of my spirit I will poure out upon all flesh: your sonnes and your daughters shall prophesie: your yong men shall see visions, and your old men shall dreame dreames. On my servants and on my handmaidens I will poure out of my spirit in those daies, and they shall prophesy. I will shew wonders in heaven above, and tokens in the earth beneath, bloud and fire, and the vapour of smoke: the Sun shall be turned into darknes, and the Moone into bloud, before the great and notable day of the Lord come. And it shall come to passe that whosoever shall call upon the name of the Lord shall be saved.* S. Peter rehearsed this prophetic in the Acts of the Apostles, that it was even then fulfilled when as the holy Ghost came downe from heaven and rested upon the Apostles on the day of Pentecost. This *Ioel* was a neighbour unto the city *Bethomeron* in *Rubim*, where he died, and was also buried in peace.

Jonas.

Aa. 2.

The widdow of Sarepta was the mother of *Jonas*, and he himselfe was the child that *Elias* raised from death to life: so saith *Ephanius*.

Jonas hath not barely in word, but truly in deed foresheued the mystery of our Saviors resurrection. For Christ saith in the gospel: *Even as Jonas was three daies and three nights in the belly of the whale, so shall the sonne of man be three daies and three nights in the bowels of the earth.* Even as the whale cast up *Jonas* uncorrupt, so hath the sepulcher restored the Lord to the better life. This *Jonas* was of *Cariathmas*, nigh *Azotus*, a City lying on the sea coast towards the Gentiles. After he came out of the whales belly, taking his way to the City of *Ninive*, he taried not in that land, but took his mother, and sojourned in *Assur* a forraine soile. He thought with himselfe, by this meanes I shall take away the infamy which I have purchased unto my selfe by prophesying falsly against the city of *Ninive*. *Elias* having prophesied in those daies against the house of *Achab*, and called for a famine to light upon the earth, fled away, and being come to a widdow which had a child, he taried there (for he could not abide among the uncircumcised) and blessed her. When *Jonas* died, God raised him to life by *Elias*, for he would have him then know, that he could not flie from the hand and power of God. After the famine was ended, *Jonas* left that countrey, and got him to the land of *Iuda*, and when his mother died by the way, he buried her by mount *Libanus*. He died also himselfe in *Saar*, and was buried in the cave of *Cenzeum*, who had beene made Iudge over one tribe in his countrey, what time the land wanted a Prince. This Prophet gave strange tokens unto *Ierusalem* and the whole land, to wit a stone crying very lamentably that the end was at hand. That when *Ierusalem* was troden and frequented of all nations, then the City should be destroyed.

Sophonias.

Sophon. 2.

Sophon. 3.

Sophonias was also thought worthy to prophesie of the Lord *Iesus Christ*. For thus he sayth: *The Lord shall be terrible unto them, and destroy all the gods in the land, and all the Isles of the heathen shall worship him, every man in his place. And againe: I will cleanse the lips of the people that they may every one call upon the name of the Lord, and serve him under one yoke: from beyond the river of Ethiopia will I take my dispersed, and they shall bring me an offering. And againe: Reioyce O daughter of Sion, be ioyfull O Israel, reioyce and be glad for thy whole heart O daughter Ierusalem, for the Lord hath wiped away thy unrighteousnesse. he hath redeemed thee from the hand of thine enemies, the Lord himselfe will raigne in the midst of thee, so that thou shalt no more see any mischiefe befall unto thee.* These things do properly appertaine unto the Lord *Iesus Christ*: This *Sophonias* was of the tribe of *Simeon*, and the land *Sabarhatha*. He prophesied of the Citie, the end of *Israel*, and confusion of the wicked. He died, and was buried in his owne land.

Jeremie.

Jeremie was before the incarnation about 510. yeares. Math. 7.

Jeremie received grace from above to prophesie of the mysterie of Christ. For he sayth: *And they tooke thirtie peeces of silver, the price of him that was valued, whom they bought of the children of Israel, and gave them for the potters field as the Lord appointed me. Mathew remembered this prophetic in the Gospell, as then fulfilled in the passion of Christ. Againe saith the same Prophet: Behold the daies will come, saith the Lord, and I will make a new covenant with the house of Israel, and the house of Iuda, not such a covenant as I made with their fathers what time I brought them with a mighty arme out of Egypt; for they kept not my covenant, and therefore I have despised them, saith the Lord: but this is the covenant which I will make with the house of Israel: After those daies, saith the Lord, I will set my lawes in their mindes, and*

I will

I will write them in their hearts, and I will be their God, and they shall be my people; neither shall every one then teach his brother, or his neighbour, saying, Know the Lord: for every one shall know him from the lowest to the highest, because I will have mercy on their iniquities; and their finnes will I remember no more. S. Paul writing to the Romanes, put them in remembrance of this prophetic. This *Jeremy* was of *Anathoth*, the people stoned him at *Taphnis* in *Egypt*, and so he died, and lieth buried there where *Pharaohs* pallace stood. The *Egyptians* being greatly benefited by him, did him that honour: for he had praied for them when certaine Adders and beasts that were bred in the water molested them fore, such as the *Egyptians* called *Mene-photh*, and the *Grecians*, *Crocodils*: and at this day also the faithfull thereabouts do pray in that place, and take up dust from thence for to cure such as are hurt of those beasts. Many of them also do use therewith to chase away these venomous creatures into other waters. We our selves have learned of some that were of the line of *Antigonus* and *Ptolomeus*, ancient and elderly men, that *Alexander King* of *Macedonia* comming unto that place where the Prophet was buried, and hearing of the mysteries thereof, translated his tombe and reliques into *Alexandria*, placed them there with great pomp & glory on every side: and so that kind of serpent was banished that land also, and that water in like sort. Thus were the serpents whom they call *Argolai*, that is, Lizards, put away, being brought out of *Peloponnesus*, so that the people there are called *Argolai*, that is, lazie lubbers. Their speech is nice and fine, but altogether unfortunate. This *Jeremy* gave the priests in *Egypt* warning that their idols must be broken and throwne to the ground by a Saviour, that was a babe that should be borne of a Virgin and layed in a manger. And therefore at this day they set a virgin in bed, and an infant in a manger, and adore them. And when as of old, king *Ptolomeus* demanded of them why they did so: their answer was, that their ancestors had delivered them that mystery, and received it of the holy Prophet. Before the temple was taken, this Prophet took out the Arke of covenant, and all that was laid up therein, and hid it in a certaine rocke, saying unto such as were present. The Lord from *Sinai* is gone up into heaven, and againe the law-giver shall come out of *Sien* with great power, and the signe of his comming shall be unto you when all nations shall honour a tree. He said moreover, no man shall take away that Arke except *Aaron*; and no man shall see the tables laid up therein, be he priest or be he Prophet, except *Moses* the chosen of God. And at the resurrection the Arke shall first rise and come forth out of the rock, and it shall be laid on mount *Sinai*, and thither unto it will all the Saints assemble together looking for the Lord, and flying from the enemy which would have destroyed them comming unto this rock. He sealed up this Ark with his finger, writing thereon the name of God, the forme of it was like the ingraing of iron, and a light cloud overshadowed and covered the name of God: neither knew any man this place, neither could any man reade the sealing unto this day, neither shall unto the end. This rock is in the desert where the Ark was made at the first, betweene two mountaines where *Moses* and *Aaron* lie buried. And in the night time a cloud, much like fire, covered this place, even as it did of old. The glory of God can never be away from the name of God. Therefore God gave unto *Jeremie* the grace that he should finish his mystery, and become companion with *Moses* and *Aaron*, who are joyned together unto this day: for *Jeremy* came of the line of the priests.

The martyrdome of *Jeremy*: he was very oft persecuted by *Ioachas* the son of *Iosias*, and imprisoned by *Zedechias* before his going into *Egypt*. Jer. 36. 37. 38. *Dorotheus* talked with some of the posterity of *Antigonus*. A prophecy of the birth of Christ, and the overthrow of all Idols. A custome in *Egypt* that worship a virgin & an infant. This Arke was a coffer made by *Moses* in the desert, 5 cubits in length & 3 in breadth: therein were put the table of the old law, the rod of *Moses*, and pot of *Manna*.

Hulda.

Hulda a Prophetesse, the wife of *Sallum*, dwelled in *Ierusalem* in the time of *Iosias*. The King sent *Helkia* the Priest, with many others unto her, for to understād what the wil of the Lord was touching their doings. She answered in this sort: thus saith the Lord God of *Israel*: tell ye the man that sent you unto me, even thus saith the Lord: Behold I will bring evill upon this place and upon the inhabitors thereof, even all the curses that are written in the book, which they have read before the King of *Iuda*: because they have forsaken me, and have offered unto other gods to anger me with all manner workes of their hands, therefore is my wrath set on fire against this place, and shall not be quenched. And as for the King of *Iuda* which sent you to enquire of the Lord, so shall ye say unto him: thus saith the Lord God of *Israel*, concerning the words which thou hast heard, Because thy heart did melt, and thou didst humble thy selfe before God when thou hearst his words against this place and against the inhabitors, and humblest thy selfe before me, and cariedst thy clothes, and didst weepe before me, I have heard it also saith the Lord: behold I will take thee to thy fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the mischiefe that I will bring upon this place, and upon the inhabitors of the same.

2 Paralip. 34.
4. Reg. 22.

Naum.

God endued **Naum** with his spirit, that he prophesied of the resurrection of our Lord **Christ**. *Keepe thy festival daies O Iuda. pay thy vowes unto the Lord, for the wicked shall passe no more through thee, the wicked is utterly cut off: he that rid thee out of trouble, riseth up, breaching in thy face.* This **Naum** was of **Eltefis** beyond **Bethabara**, and of the tribe of **Simeon**. After **Jonas** he prophesied strangely of **Ninive**, that they should all be destroyed by sweet waters and fire under ground, which came so to passe: for the standing lake which compasseth the city, at a certaine earthquake drowned and destroyed all, and fire that came out of the desert consumed the upper part of the city. This **Naum** died in peace, and was buried in his owne land.

Abacuk.

Abacuk 1.

Acts 13.

An Angel took **Abacuk** by the haire of the head as he had meate and pottage in his hand, and carried him into **Babylō** where **Daniel** the Prophet was in the Lyons den: after he had fed and relieved **Daniel**, the Angell carried him home the same day.

Dan. 14.

The spirit of God came upon **Abacuk**, that he prophesied of the resurrection of **Christ**. His words are these: *Behold ye despisers, and wonder, and perish ye, for I do a work in your daies, a work which ye shall not beleewe though a man declare it you.* **S. Paul** applied this prophecy very well at **Antioch** in **Pisidia**, to have been spoken of the resurrection of our Lord **Iesus Christ**. This **Abacuk** was of the tribe of **Simeon**, and the land of **Bithiuchar**. He foresaw the taking of **Ierusalem** before the captivity, and therefore lamented greatly. And when **Nebuchadonosor** came up against **Ierusalem**, he fled into **Ostracia**, and dwelt in the land of the **Ismaelites**. When as such captives as were in **Chaldea** returned againe, and such as were left in **Ierusalem** went downe to **Egypt**, he dwelt in his owne land. And when on a certaine time he ministred food unto the reapers of his land, and took pottage, he prophesied unto his servants, saying, I will go into a farre country, but I will returne quickly againe: if ye see that I tarry too long, give you unto the reapers their meate. When he had been in **Babylon**, and given the Prophet **Daniel** his dinner, immediatly he was by the reapers as they sate at meate; neither made he them privie to any thing that was done. He knew that the people would shortly returne out of **Babylon**, and two yeares before their returne he died, and was buried in his owne land. He prophesied also of the destruction of the temple, that a nation should come out of the West and destroy it. Then (saith he) the Cypres silke robe of the inner temple shall be set abroad, and the pinnacles of the two pillers shall be taken away, and no man shall know where they shall be laid. They shall be carried by an Angell into the desert, from whence the Arke of covenant did ascend at the first. And about the end the Lord shall be knowne in them, and he will lighten them that sit in darknesse, and such as suffered persecution of the Serpent, as he did from the beginning.

Ezechiel.

Ezechiel was before the incarnation about 500. yeares.

Ezech. 47.

The martyrdom of **Ezechiel**.

This **Ezechiel** prophesied in **Babylon**, and was endued with grace from above to prophesy of the mystery of **Christ**. For he saith: *I will deliver them out of all their trouble and iniquities: and I will cleanse them, and they shall be my people, and I will be their God. As for my servant David, he shall be a Prince in the middest of them, and there shall be one shepherd over them all: for they will walke in my commandements.* And againe: *These waters flow out into the sea towards the East, and run downe into Arabia, and come into the sea, comming thither the water shall be wholesome. Yea it will come to passe, that all which live and move where this river commeth, shall be preserved.* This **Ezechiel** was of the countrey **Sarira**, and of the line of priests: he died in **Chaldea** in the time of the captivity, after he had prophesied very much unto the inhabitants of **Iudea**. The prince of the people of **Israel** **Shue** him at **Babylon**, because he reproved him of idolatry, and the people buried him in the field **Maur**, in the sepulcher of **Sem** and **Arphaxad**, the progenitors of **Abraham**. That monument is a double cave: for **Abraham** built in **Chedron** a sepulcher unto **Sara** after that fashion. It is called double, because it is made of turnings and windings, standing upon the plaine ground, yet hanging in a certaine rocke. He gave the people a strange token, that they should note, when the river **Chobar** dried up, then to perswade themselves that the hooke or fieth of destruction was at hand, even to the ends of the earth: and when it overflowed the city of **Ierusalem**, that their returne was at hand. For the holy Prophet dwelt at that river, and thither it was that many resorted unto him. It fell out that when there was a great multitude of people about him, the **Chaldeans** stood in great feare of the **Hebrewes**, lest they should molest them; and when they set upon them for to slay them, the Prophet caused the water of the river to devide it selfe, and to give them passage to flie unto the further banke, and that as many of the **Chaldeans** as pursued after them that fled should be drowned.

drowned. The same Prophet prayed unto God in the time of scarcity and dearth, and in so doing procured unto the people great store of fish: and againe, when many of them died, he intreated the Lord that they might be restored to life. When the people were in a manner destroyed, he wrought such wonderfull miracles that he discouraged their enemies, and that God smote them from above. When the people said unto him, we perish, there remaineth no hope for us, he perswaded them by prophesying of dead bones, that there was comfort inough left for *Israel*, both for the present, and for the time to come. This Prophet judged *Israel*, and shewed what should become both of *Ierusalem* and the Temple. He was taken from *Babylon*, and he came to *Ierusalem* the same houre to rebuke such as beleaved not in God. This Prophet saw even as *Moses* did before him, the figure of the Temple, the Wall, and what was thereabout, and the gate through which the Lord was to enter in, and to go out; and that it would come to passe that the same gate would be shut; and that all nations should put their trust in the Lord. In *Babylon* he judged the tribe of *Dan* and of *Gad*; and because they wrought wickednesse in the sight of the Lord, in persecuting them that kept the law, he gave them a terrible token, for Adders destroyed their children, and all their cattell, for their sin and iniquity. He prophesied also, that for their sakes the people should not returne unto their own countrey, but should remaine in *Media* untill they had repented them. And one of these was this Prophet:

Ezek. 38.

He was caried to *Ierusalem* in a vision.

Daniel.

THe Prophet *Daniel* prophesied in *Babylon*, and was accepted of, as one that was fit to prophesie of *Christ*. Know therefore and understand (saith he) that from the going forth of the commandement to bring againe the people, and to build *Ierusalem*, unto *Messias* the Prince, there shall be seven weekes and threescore and two weekes, &c. Againe in another place: There was a stone cut without hands, and the stone smote the image; it became also a great mountaine, and filled the whole earth. Againe: And behold, there came one in the clouds of heaven like the Sonne of man, which went unto the ancient of daies, and unto him there was given honour and power: with other things that there are laid downe. This *Daniel* was of the tribe of *Juda*, a noble man borne: being a yong child he was led into captivity out of *Judea* into the land of the *Chaldees*. He was in the upper *Betheron*, and so chaste a man, that the *Jemes* thought he had beene gelded. He bewailed very much both the people and the holy city *Ierusalem*. He brought himselfe very low and weake by fasting and abstaining from delicate food, feeding upon the fruit of the earth. In forme of body he was drie and leane, but in the favour of God he was moist and of good liking. At the request of *Balthasar* the Kings sonne, this Prophet prayed very much for King *Nebuchadonozor* (who was transformed into the figure of a monstrous beast) that he should not be cast away. For in the fore parts and the head he was like an Oxe, the hinder parts with the feet resembled the Lyon, his haire was as Eagles feathers, and his nailes like birds clawes or talants. It was revealed unto this holy man, that the King for his brutish sensuality and stiff-neckednesse should be transformed into a beast: that is to say, he should be made subject unto *Belial*, like an Oxe under yoke, and resemble a Lyon for his ravening, tyranny, and cruelty. These are the properties of Potentates in their youth, untill at length they become brute beasts, ravening, slaying, practising of tyranny and all kind of impiety, and in the end they receive of the just judgement of God the reward of their wickednesse. The Spirit of God gave this holy man to understand, that like an Oxe he would feed upon hay, which was his food. Wherefore *Nebuchadonozor* after he had digested this meate, and recovered the sense and understanding of man, he wept, and made supplication unto the Lord day and night: he prayed unto the Lord forty times: and being come unto himselfe, yet forgot he that he had beene made a man. The use of his tongue was taken away, that he could not speake; and he understanding of that, immediatly he fell a mourning. His eyes by reason of his continuall lamentation gave forth a dead looke. Many went out of the city to see him: yet only *Daniel* would not goe. For all the while he was so transformed, *Daniel* ceased not to pray for him: his saying was, he will become a man againe, and then will I see him; but they gave not credit unto his words. *Daniel* by praying unto the most high, brought to passe that the seven yeares, whom he called seven times, were turned into seven moneths, and that the mystery of the seven times should in them be finished. Within the space of seven moneths he was restored unto himselfe, the fixe yeares that were behind and the five moneths he prostrated himselfe before the Lord, confessing his sins and iniquity. And when he had obtained remission of sins, he gave his kingdome unto the Prophet, he ate

Daniel lived before the incarnation of *Christ* about 500 yeares. *Daniel* 9.

Daniel 5.

Epiphanius writeth of this prophecy without any great difference betwene Dorotheus and him.

neither bread nor flesh, nor drink wine, but confessed his sins unto the Lord. For Daniel had commanded him to feed upon pulse & herbes, and so to please the Lord. Wherefore he called Daniel Balthasar, and would have made him coheire with his sons. But as touching the kingdom, the holy Prophet would none of it: his answer was, Be favourable unto me O Lord, that I forsake not the inheritance of my fathers, and become heire unto the uncircumcised. He wrote many strange wonders in the presence of the other kings of Persia, which are not written. Daniel died in Chaldaea, and was honourably buried alone in a Princely Sepulcher. He foretold strange signes as touching the mountaines about Babylon: saying, When ye see them smoke on the North side, the destruction of Babylon is at hand: When ye see them burne, then the whole world is nigh to an end: If out of these mountaines in time of calamity there shall flow out water, then the people shall returne into their owne land: If blood do run out there will be great slaughter throughout the world. And so this holy man of God rested in peace.

Jer. 36. 45.
Baruch 1.

Baruch.
Baruch lived in the time of the Prophet Jeremie: he was his scribe: he wrote out of Jeremies mouth, and read it before Joachas the son of Josias king of Iuda: and after he had read it, he was faine to flie away and hide himselfe together with Jeremie, for the booke was burned. It appeareth after this flight he was very timorous. God sent Jeremie to reprove him for it, being led captive into Babylon. When Jeremy went downe into Egypt, he wrote that booke which beareth his name, the which was sent from thence to Ierusalem to be read in the Temple upon high daies.

Jer. 26.

Vrias.
Vrias was of Cariath-Iarim, the son of Semei, he prophesied against the city of Ierusalem, and the whole land of Iudaa, even as Jeremie did. Joacim the son of Josias king of Iuda, sought to kill him therefore. Vrias hearing of it, was very much afraid, fled away, and got him into Egypt. But king Joacim sent men after Vrias, which brought him out of Egypt, so that in the end King Joacim smote Vrias with the sword, and killed him, and threw his carcasse where the common sort of people were buried.

Joh. 6.
Epiphanius saith, he first at that time sung Aleluja and Amen: the which was afterwards retained in the Church, being the hymne of Aggeus and Zachary.
Zach. 9. 13.

Aggeus.
Aggeus was endued with grace from above to prophesy of the Lord Christ, and under the person of Zorobabel he spake that which agreeth with the Lord Christ: that is to say: I will make thee as a signet, for I have chosen thee, saith the Lord of hosts. Even as Iohn the Evangelist speaking of the Son of man, saith, For him hath God sealed. This Aggeus being a yong man, came from Babylon to Ierusalem, and prophesied very plainly of the returne of the people: and as touching the temple, he saw with his eyes the building of it againe. He died and was buried nigh the Sepulchers of the priests, with the accustomed honour done at the buriall of priests.

Mat. 26.

Zacharias.
The spirit of God came upon Zacharie, that he prophesied of the comming of Christ. For he saith: Rejoyce thou greatly O daughter Sion, be glad O daughter Ierusalem, for lo, thy King commeth unto thee, even the righteous and Saviour, lowly and simple is he, riding upon an Asse, and upon the foale of an Asse. Literally he spake this prophecy of Zorobabel, but the truth of it in the end took place in the Lord Iesus Christ. Again he writeth: And I will say unto him, how came these wounds in thine hands? he shall answer, thus was I wounded in the house of mine owne friends. And a little after: I will smite the shepherd, and the sheepe will be scattered abroad. The Lord himselfe was mindfull of this prophecie about the time of his passion, alledging it, and applying it to himselfe when he should be betrayed. This Zacharie being very aged came out of Chaldaea, and there prophesied unto the people of many things, and for confirmation thereof wrought strange things: he executed also at Ierusalem the priestly function: he blessed Salathiel and his son, and called him Zorobabel. He gave by his prayer and service which he made at Ierusalem unto the Persians under Cyrus the victory: he prophesied of him, and blessed him exceedingly. As touching his propheticall visions, he saw them at Ierusalem. He entreated of the end of the Gentiles, of the Temple, of idlenesse, of Prophets and Priests, and of a double judgement. He died being a very old man, and was buried nigh Eleutheropolis, forty furlongs off in the field Noeman. But in the time of Ephidius the Bishop, he was revealed to be that Zacharie the son of Barachie, whom Esay spake of. The land where he lieth is called Betharia, from Ierusalem an hundred and fifty furlongs.

Malachie

Malachias.

Malachie, even as the rest have done, prophesied of our Lord *Iesus Christ*: for thus he saith: *From the rising of the Sun unto the going downe of the same, my name is great among the Gentiles, and in every place Incense shall be offered to my name, and a pure offering: for my name is great among the very heathen, saith the Lord of hosts.* And againe he saith: *Behold, I will send my messenger, and he shall prepare the way before thee.* John Baptist and our Saviour also applied this prophecy unto themselves. Againe saith the same Prophet: *Unto you that feare my name, shall the Sonne of righteousness arise, and health shall be under his wings, and ye shall goe forth like fat calves. Ye shall tread downe the ungodly, for they shall be dust under the soles of your feete in that day that I shall do this, saith the Lord of hosts.* And behold, I will send you Elias, even the Thesbite, before the comming of the great and glorious day of the Lord. Even as the Lord spake of Iohn unto the Iewes: *And if ye will receive it, this is Elias which was for to come.* This Malachie was borne in *Supha*, after the returne of the people out of *Babylon*. Being a very yong man, he took wonderfull strange and divine food to nourish him, he led a godly life. And because all the people revered him as an holy man and Saint of God, they called him *Malachias*, which is by interpretation an *Angell*. He was a well favoured and beautifull yong man. Whatsoever he prophesied of, the Angell of the Lord was seene then to instruct him. Even as it came to passe in the daies of old, when there was no Prince, as it is written in the book of Iudges. He died in the prime of his flourishing yeares, and was layed with his fathers in his own field.

Malachie was before the incarnation of Christ above 412. yeares. Malach. 1. Malach. 3. Mat. 11. Luke 7. Malach. 4.

Mat. 12.

John Baptist out of Epiphanius.

Iohn Baptist, the son of Zacharie and Elizabeth, was of the tribe of Levi. This is he that shewed us the Lambe of God, the Sonne of the Father which taketh away the sins of the world, by pointing at him with the finger. This is he that shewed mortall men the way, and set the doores of the kingdome of heaven wide open. There was never any that was borne of a woman greater then John the Baptist. He died, being beheaded by Herod the tyrant, for Herodias the wife of his brother Philip.

The censure which Dorotheus giveth of the Prophets and their workes.

Among these Prophets some wrote, and some have not written. There are twelve of them called the lesse, *Osee, Amos, Micheas, Ioel, Abdias, Ionas, Naum, Abacneke, Sophonias, Aggeus, Zacharias* and *Malachias*. There are also foure called the great Prophets, *Esay, Jeremy, Ezechiel* and *Daniel*. All the Prophets prophesied unto the Iewes, and admonished them of the promises of God made unto the fathers; wherein he promised to blesse all nations in the seed of *Abraham*, through the salvation that was to come by our Lord *Iesus Christ*. Againe, how he with a mighty and outstretched arme brought them out of their bondage in *Egypt*, and gave them the land of promise. Last of all, how they were led captives into *Babylon* by *Nebuchadonoxer*, and thence brought backe againe with honour. Moreover, how they were afflicted by *Antiochus*, and the nations round about them, yet for all that, by the providence of God, they proved conquerors in the end. And to shut up the whole in few words, how he that was looked for & promised of the seed of *Abraham* to be the Saviour of the world, should come according to the promises which went before him. And this was the common drift of all the Prophets. Of which number, some wrote books, namely *David*, who compiled the book of Psalmes: and *Daniel*, who was commanded in the time of captivity to write such things as were revealed unto him by visions, with certaine others also. As for the rest, they wrote not their owne prophecies; but the Scribes which were in the Temple wrote every Prophets sayings, as it were, with a supputation of the daies. And whensoever any Prophet was sent of God to intreate either of the captivity of *Ierusalem*, or of *Samaria*, or of other places, either of their returne, or of *Antiochus*, or of the bordering nations, or else of *Christ* himselfe, look what he prophesied every day, the same was written severally as the Prophet uttered it. But he prophesied of something certaine. And againe, when as at another time he prophesied of another thing,

The book of Psalmes. Daniel. The Scribes, as Baruch and such others, wrote the bookes of the Prophets.

A note for the
reading of the
Prophets,
four books of
the Kings,
Pentateuchus.
Joshua.
Judges.
Ruth.
Proverbs.
Canticles.
Ecclesiastes.
* An error,
reade the Pre-
face to Doro-
theus.

it was againe written. And such things as were spoken, followed after the Chapters that went before, and had their titles laid downe in the beginnings: and thus the whole and perfect booke was made of the divers and sundry sermons of that Prophet. By this meanes it commeth to passe that we find in the books of the Prophets the Chapter noted and applied either unto the captivity in *Babylon*, or else unto the returne thence, and anon againe another Chapter either touching *Christ*, or concerning some other matter; immediatly againe of another thing, and by and by afterwards of the former matter: and to speake the whole in one word, unlesse a man will reade them with good advisement and grave judgement, he will think them confusedly placed, and out of order. They wrote not onely the Prophets works in this order by peeces in the temple, but also the books of the Kings: namely such things in the daies of *Saul* as were done untill his raigne: and in the time of *David*, what happened under *Saul* untill the raigne of *David*. And thus they wrote the severall acts of every King at severall times, even as the *Chronicles* are laid downe in the raigne of the Kings, and so of the contrary. *Moses* wrote five books called *Pentateuchus*, to wit, the history of the things that were done before his time from the beginning of the world, what hapned in his time, and what should come to passe after his daies. *Iesus Nave* wrote his owne book. The books of the *Judges* were written in the Temple, that is to say, in the Tabernacle. Even so was *Ruth*. *Salomon* himselfe wrote his own *Proverbs*, the *Canticle of Canticles*, and the book of the Preacher called *Ecclesiastes*. For when he had received of God the gift of wisdom, he exhorted all men to live wisely in this world. * He had not the gift of prophecy. We have rehearsed before such as were inspired from above to Prophecie of *Christ*.

Of the twelve Apostles and Evangelists, and the order of the Evangelists in laying downe the names of the twelve Apostles.

Math. 10.	Marke 3.	Luke 6.	A&S 1.
1. Simon called Peter.	1. Simon Peter.	1. Simon Peter.	1. Peter.
2. Andrew.	2. James Zebedeus.	2. Andrew.	2. James.
3. James the Son of Zebedeus.	3. Iohn.	3. James.	3. Iohn.
4. Iohn the brother of James.	4. Andrew.	4. Iohn.	4. Andrew.
5. Philip.	5. Philip.	5. Philip.	5. Philip.
6. Bartholomew.	6. Bartholomew.	6. Bartholomew.	6. Thomas.
7. Thomas.	7. Mathew.	7. Mathew.	7. Bartholomew.
8. Mathew the Publican.	8. Thomas.	8. Thomas.	8. Mathew.
9. James the son of Alphaeus.	9. James Alphaeus.	9. James Alphaeus.	9. James Alphaeus.
10. Lebbaeus whose surname was Thaddæus.	10. Thaddæus.	10. Simon Zelotes.	10. Simon Zelotes.
11. Simon the Cananite.	11. Simon the Cananite.	11. Iu'e the brother of James.	11. Judas the brother of James.
12. Judas Iscariot.	12. Judas Iscariot.	12. Judas Iscariot.	12. Matthias.

THE TRANSLATOR.

Let no man imagine a disagreement or contrarietie to be among the Evangelists, though they seeme to vary here and there in the names of the Apostles: For we are to understand, that among the Apostles divers of them were called after divers names. Where Mathew calleth the tenth Apostle Lebbaeus, adding thereunto that his surname was Thaddæus, Marke calleth him onely Thaddæus, and Luke in two places calleth him Judas the brother of James, even he it is that wrote the Catholike Epistle that beareth his name. The eleventh Apostle is called of Mathew and Marke, Simon the Cananite, but of Luke in two places Simon Zelotes. Thus may the Reader easily reconcile the Evangelists, and behold how divers writers have beene herein fowly deceived, mistaking their names, and laying downe one for another.

I. Simon

Apostles and seventie Disciples.

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1. Simon Peter.

THe first is *Simon Peter* the chiefe of the Apostles. He, as we are given to understand by his Epistles, preached the Gospell of our Lord *Iesus Christ* in *Pontus, Galatia, Cappadocia, Bithynia*; and in the end preached at *Rome*, where afterwards he was crucified the third Calends of *Iuly* under *Nero* the Emperor with his head downwards (for that was his desire) and there also buried.

2. Andrew.

Andrew the brother of *Simon Peter*, as our elders have delivered unto us, preached the Gospell of our Lord *Iesus Christ* unto the *Scythians, Sogdians, Sacians*, and in the middle *Sebastopolis* inhabited of wild *Ethiopians*. He was crucified by *Ageas* king of the *Edessians*, and buried at *Patris* a city in *Achaia*.

3. James the son of Zebedae.

James the son of *Zebede* a fisherman preached the Gospell of our Lord *Iesus Christ* unto the twelve dispersed tribes. He was slaine with the sword by *Herod* the Tetrarch of the *Jewes* in *Iudea*, where he was also buried.

The Translator.

Oecumen. in *Act.* saith, he resteth in the city *Marmarica* beheaded by *Herod Agrippa*, his corps was afterwards translated to *Compestella* in *Spain* saith *Pet. de natal. lib. 6. cap. 133.*

4. Iohn.

Iohn the brother of *James* who was also an Evangelist, whom the Lord loved, preached the Gospell of our Lord *Iesus Christ* in *Asia*. The Emperor *Trajan* exiled him into the Isle *Patmos* for the Word of God, where he wrote also his Gospell the which afterwards he published at *Ephesus* by *Gains* his host and Deacon, of whom *Paul* the Apostle writing to the *Romans* hath testified saying: *Gains mine host and of the whole Church saluteth you.* After the death of *Trajan* he returned out of the Isle *Patmos*, and remained at *Ephesus* untill he had lived a hundred and twenty yeares. Which being expired, he living as yet (the Lord would so have it) buried himselfe. There are some which write that he was not banished into the Isle *Patmos* under *Trajan*, but in the time of *Domitian* the son of *Vespasian*.

The Translator.

Of this *John*, *Jerome* alledgeth out of *Tertullian*, that in the time of *Nero* (though others say in the raigne of *Domitian*) he was throwne at *Rome* into a tunne of hot boyling oyle, and thereby he took no harme, but came forth after this triall purer, then he went in. *Augustine* calleth him a Martyr by will: *Polycrates Bishop* of *Ephesus* (as *Eusebius* alledgeth) sticketh not to call him a Priest, a Martyr and a Doctor. But that which *Augustine* writeth of his end is strangest of all, and let the credit thereof rest in the choise of the Reader. How *John* caused at *Ephesus* his grave to be made, and in the presence of divers went in alive, and being no sooner in, and to their seeming dead, they covered him. Which kind of rest (saith he) was rather to be termed a sleepe then death. For that the earth of the grave bubbleth or boyleth up after the manner of a well by reason of *John* resting therein and breathing: a signe of his slumbering therein.

5. Philip.

Philip of the city *Bethsaida* preached the Gospell in *Phrygia*, he was honorably buried at *Hierapolis* with his daughters.

The Translator.

Anton. *Chronic. tit. 6. cap. 11.* and *Peter de natal. de sanctis. lib. 4. cap. 107.* do write, that the *Apanims* laid hands upon him and crucified him at *Hierapolis*: he had two daughters prophetesses, the one lieth buried on his right hand, the other on his left.

6. Bartholomew.

Bartholomew preached the Gospell of our Lord *Iesus Christ* unto the *Indians*, and delivered unto them the Gospell of *Mathew*. He rested, and was buried in *Albania* a city of *Armenia* the great.

The Translator.

This Apostle saith *Pet. de Natalibus lib. 7. cap. 103.* was nephew to the king of *Syria*, *Anton.* *Cronic. tit. 6. cap. 12.* writeth, how some delivered, that he was beaten with cudgils to death: some that he was crucified with his head downwards: that he was sleine alive: and some that he was beheaded.

Of *Peter* read
Mat. 4. 8. 10.

14. 16. 17. 18.

26. Mar. 1. 3.

Luk. 4. 5. 6. &c.

Joh. 1. 21. &c.

Act. 1. 2. 3. 4. 5.

8. 9. 10. 11. 12.

15. Gal. 2.

Euseb. lib. 2.

cap. 1. 14. 15.

25. lib. 3. cap. 1.

Of *Andrew*

read *Mat. 4.*

10. Mark. 1. 3.

13. Luk. 6. Joh.

6. 12. Euseb.

lib. 3. cap. 1.

Of *James* read

Mat. 4. 10. 17.

20. 26. Mark.

10. Act. 12.

Of *Iohn* read

Mat. 4. 10. 17.

20. 26. Joh. 13.

19. 21. Act. 3.

4. 8. Galat. 2.

Euseb. lib. 3.

cap. 1. 16. 18.

20. 21. 25. 28.

Jerom lib. 1.

advers. Iovinian.

an. & in Mat.

cap. 20.

August. in Ioh.

tract. 124.

Euseb. lib. 3.

cap. 28.

August. in Ioh.

tract. 124.

Of *Philip*

read *Joh. 1. 6.*

12. 14. Mat.

10. Mark. 3.

Luk. 6. Act. 1.

Euseb. lib. 3.

cap. 28.

Dorotheus of the Prophets,

beheaded at the commandement of Polemius king of India. But Peter. de natal. together with Abdias Bishop of Babylon reconcile the whole in this manner. How that the first day the Apostle was beaten with cudgils: the second day crucified and sleine alive as he was fastened to the crosse: last of all when breath remained to have beene beheaded.

7. Thomas.

John 14. 21.

Thomas, as it hath been delivered unto us, preached the Gospell of our Saviour Christ Iesus unto the Parthians, Medes, and Persians. He preached also unto the Caramans, Hircans, Bactrians, and Magicians. He rested at Calamina a city in India being slaine with a dart, which they call a speare or javeline where he was also honorably buried.

The Translator.

Anton. Chron. saith that an idoll-priest ran him through. Abdias Bishop of Babylon Apost. hist. lib. 9. saith, that at the heathen kings commandement foure souldiers ran at him with darts, and dispatched him.

8. Mathew.

Mark 2. Mat. 9.
Luke 5.

Mathew the Evangelist wrote the Gospel of our Lord Iesus Christ in the hebrew tongue and delivered it unto James the brother of the Lord according to the flesh, who was Bishop of Ierusalem. He died at Hierapolis in Parthia where he was also honorably buried.

The Translator.

Mathew preached the Gospell in Ethiopia now called the kingdome of Presbyter John, there he was entertained by the Eunuch Chamberlaine to Queene Candace, whereof there is mention in the Acts. He prevailed so much that Egliippus the king of Ethiopia and his people came to Baptisme. But there raigned after him one Hyrtacus which hated the Apostle, and commanded he should be run through with a sword, so was he martyred. Abdias hist. Apost. lib. 7. Anton. Cronie.

9. Simon Zelotes.

* It is doubtfull where this Bretania should be. Dorotheus saith that Aristobulus one of the 72. Disciples was Bishop of Bretania: Volatran calleth it Bretania: Demochares & Pet. de Nat. say it was Bethania and there Simon being Bishop of Ierusalem might be crucified.

Simon Zelotes preached Christ throughout Mauritania and Aphrick the lesse. At length she was crucified at * Bretannia, slaine and buried.

The Translator.

Simon, brother of James and Jude the Apostles, preached in Egypt and Persia, returned thence and succeeded James in the Bishoprick of Ierusalem, being one hundred and twelve yeares old. He was crucified under Trajan, so writeth Euseb. lib. 3. cap. 11. 29. Ierom. Catalog. Eccles. script. Oecumen. prafat. in Act. Apost.

10. Judas the brother of James.

Judas the brother of James called also Thaddaeus and Lebbaeus preached unto the Edesseans and throughout all Mesopotamia. He was slaine at Bergius in the time of Agbarus king of Edessa and buried very honorably. Euseb. 1. cap. 14.

11. James the son of Alphæus.

The Translator.

Here mine author was fowly deceived, and laid downe he knew not what himselfe, placing for the eleventh Apostle one Simon Judas a successor of James in Ierusalem. But the Apostle was called James the son of Alphæus, & by the Apostles placed Bishop of Ierusalem. He was by the Iewes set upon a pinnacle of the temple, and as Abdias writeth by Saul afterwards called Paul throwne downe and having breath after his fall, one came with a fullers club, knocked him upon the head, and brayned him. Euseb. writeth the same at large lib. 2. cap. 23. Abd. hist. Apost.

12. Matthias.

Matthias being one of the seventy Disciples was afterwards numbred with the eleven Apostles in the roome of Judas the traitor. He preached the Gospel in Ethiopia about the haven called Hyssus and the river Phasis unto barbarous nations and ravenours of flesh. He died at Sebastopolis where he was also buried nigh the temple of Sol.

The Translator.

So writeth Ierom. catalog. Eccles. script. and Oecumen. prafat. in Act. But Pet. de Natal. lib. 3. Scap. 149. saith, that he preached first in Macedonia, and as Abdias Apost. hist. and Anton. Cronie. 11. 6. cap. 15. do write he came afterwards into Indea, where the Iewes stoned him, and last of all beheaded him with an axe after the Roman manner.

Paul

Paul.

Paul being called of the Lord *Iesus Christ* himselfe after his assumption, and numbred in the Catalogue of the Apostles, began to preach the Gospell from *Ierusalem*, and went on still unto *Illyricum*, *Italy*, and *Spaine*. His Epistles are extant at this day full of all heavenly wisdom. He was beheaded at *Rome* under *Nero* the third calends of *Iuly*, so died a Martyr and lieth there buried with *Peter* the Apostle.

Marke the Evangelist.

Marke the Evangelist and the first Bishop of *Alexandria*, preached the Gospell unto the people of *Alexandria* and all the bordering regions from *Egypt* unto *Pentapolis*. In the time of *Trajan* he had a cable rope tied about his necke at *Alexandria*, by the which he was drawne from the place called *Bucolus*, unto the place called *Angels*, where he was burned to ashes by the furious Idolaters in the moneth of *April*, and buried at *Bucolus*.

Luke.

Luke the Evangelist of the city of *Antioch*, by profession a Physitian, wrote the Gospell as he heard *Peter* the Apostle preach, and the Acts of the Apostles as *Paul* delivered unto him. He accompanied the Apostles in their peregrination, but specially *Paul*. *S. Paul* made mention of him writing in a certaine place: *Deare Lucas the Physitian saluteth you: He died at Ephesus*, where he was also buried, and after many yeares together with *Andrew*, and *Timothie*, he was translated to *Constantinople* in the time of *Constantius* the son of *Constantinus Magnus*.

Coloss. 4.



OF THE SEVENTIE DISCIPLES.

Touching these seventie Disciples, I would have thee understand, Christian Reader, that as *Peter de Natalibus* writeth, there were found at *Rome* two old copies, both written by *Dorotheus* as he learned, the one in Greeke, the other in Latine: his meaning was to make both *Romans* and *Grecians* partakers of the fruits of his travells, and as the drift of them was one, so the order divers, for they vary very much. The editions came to my hands, and as I found them so I mind to publish them, placing the translation out of the Greeke on the left hand, and out of the Latine on the right hand.

After the Greeke edition.

After the Latine edition.

1. *James.*

James the brother of the Lord after the flesh, called also *Iustus*, was the first Bishop of *Ierusalem*: the *Iewes* stoned him there to death, and buried him in the temple nigh the altar.

2. *Timothie.*

Timothie was by Saint *Paul* placed Bishop of *Ephesus*. He preached the Gospell of our Lord *Iesus Christ* from *Ephesus* unto *Illyricum*, and throughout *Hellas* in *Achaia*, where he died and was honorably buried.

Act. 16.

3. *Titus.*

Titus was Bishop of *Creta*: he preached the Gospell of Christ there, and in all the countrey about. In the end he died there, and was reverently buried.

Titus was Bishop in *Crete*, there he preached, and there he lieth buried.

4. *Barnabas.*

Barnabas was a Minister of the Word together with *Paul*

Barnabas.

Act. 4. 13.

After

After the Greeke edition.

After the Latine edition.

He preached Christ first at *Rome*, afterwards he was made Bishop of *Millaine*.

Act. 9. 22.

Ananias which baptized *Paul* in the Acts of the Apostles, was made Bishop of *Damascus*.

Ananias who baptized *Paul*, was after that Bishop of *Damascus*.

Act. 6. 7.

Steven the first martyr, and one of the seven Deacons, was stoned by the *Jews* at *Ierusalem*, as *Luke* testifieth in the Acts of the Apostles, and so died.

Steven was the first Martyr, and the first of the seven Deacons.

Act. 8.

Philip who was also one of the seven Deacons, baptized *Simon Magus*, and the *Eunuch*, and was made Bishop of *Trallers* in *Asia*.

Philip one of the 7. Deacons, who baptized *Simon* and the *Eunuch*, was Bishop in *Thracia*, afterwards in *Scythia*.

Act. 6.

Prochorus one of the seven Deacons, was Bishop of *Nicomedia* a city in *Bithynia*.

Prochorus one of the 7. Deacons was Bishop of *Nicomedia* in *Bithynia*.

Act. 6.

Nicanor one of the seven Deacons was martyred in one day together with his fellow Deacon, and first martyr *Steven*, with two thousand other faithfull Christians.

Nicanor one of the 7. Deacons, suffered the same day that *Steven* the first Martyr did, together with two others.

Act. 6.

Simon one also of the seven Deacons, was Bishop of *Bosra* in *Arabia*, and there, by the heathen, burned to ashes.

Simon one also of the 7. Deacons was Bishop of *Tyre* & *Sido*.

Apocalip. 2.

Nicolas was one of the seven Deacons, and being made Bishop of *Sapria*, he followed after strange doctrine, and fell together with *Simon* from the faith.

Nicolas one of the 7. Deacons was Bishop of *Samaria*, but he fell and became an heretick. Of him sprang the sect of the *Nicolaites*, whom *Iohn* reprehended in the Revelation.

Act. 6.

Parmenas was one of the 7. Deacons, as he ministred in the roome of a Deacon, he died in the presence of the Apostles.

Parmenas one of the 7. died at *Nisibis*.

Luk. 24.
Euseb. Eccle.
hist lib. 3. cap.
11. 19. 29.

Cleopas called also *Simon*, was the Lords cosin-germane, As he accompanied *Luke*, he saw the Lord after his resurrection from the dead, & spake with him, as we reade in the Gospell. At length he was the second Bishop of *Ierusalem*.

Cleopas.

Act. 15. 16. 17.

Silas was a Minister of the Word with *Paul*. He was made Bishop of *Corinth*.

Silas was Bishop of *Corinth*.

2 Cor. 1.
1 Theff. 1.
2 Theff. 1.
1 Pet. 5.

Silvanus was also a Minister of the Word together with *Paul*. He was chosen Bishop of *Thessalonica*.

Silvanus preached together with *Paul*, he was Bishop of *Thessalonica*.

3 Tim. 4.

Crescens whom Saint *Paul* remembred in his second Epistle unto *Timothy*, was Bishop of *Chalcedona* in *France*. He preached the Gospell of Christ, and was there martyred in the time of *Trajan*, and buried.

Chrysces was Bishop of *Chalcedonia*.

Rom. 16.

Epenetus, of whom S. *Paul* made mention in his Epistle to the *Romanes*, was Bishop of *Carthage*.

Epenetus was Bishop of *Carthage*.

After

Apostles and seventie Disciples.

537

After the Greeke edition.

After the Latine edition.

18. *Andronicus.*

Andronicus whom *S. Paul* remembred in his Epistle to the *Romanes*, was Bishop of *Pannonia*.

Andronicus Bishop of *Pannonia*. Rom. 16.

19. *Amplias.*

Amplias whom *Paul* saluted in his Epistle to the *Romanes*, was Bishop of *Odessa*.

Amplias Bishop of *Odessa*. Rom. 16.

20. *Urbanus.*

Urbanus mentioned by *Paul* writing to the *Romanes* was Bishop of *Macedonia*.

Urbanus Bishop of *Macedonia*. Rom. 16.

21. *Stachys.*

Stachys remembred of *Paul* writing to the *Romanes*, the first Bishop of *Byzantium*, was by *Andrew* the Apostle made Bishop of *Argyropolis* in *Thracia*.

Stachys (Stachys) was of *Andrew* the Apostle made Bishop in *Argyropolis* of *Thracia*. Rom. 16.

22. *Apelles.*

Apelles mentioned of *Paul* in his Epistle to the *Romanes*, was Bishop of *Smyrna* before blessed *Polycarpus*.

Apelles was Bishop of *Eradia*. Rom. 16.
Ampleius Bishop of *Smyrna* before *Polycarpus*.

23. *Aristobulus.*

Aristobulus whom *Paul* saluted writing to the *Romanes* was Bishop of *Bretania*.

Aristobulus was Bishop of *Bethania*. Rom. 16.

24. *Narcissus.*

Narcissus of whom *Paul* spake in his Epistle to the *Romanes*, was Bishop of *Patra* in *Achaia*.

Tarcissus (*Narcissus*) was Bishop of *Athens*. Rom. 16.

25. *Herodion.*

Herodion named also by *S. Paul* in his Epistle to the *Romanes*, was also Bishop of *Patra*.

Eradius (*Herodio*) was Bishop of *Patra*. Rom. 16.

26. *Rufus.*

Rufus one that is reckoned by the Apostle among others in the aforefaid Epistle, was Bishop of *Theba*.

Rufus otherwise called *Rufinus*, was Bishop of *Theba*. Rom. 16.

27. *Asyncritus.*

Asyncritus rehearsed by the Apostle in his Epistle to the *Romanes*, was Bishop of *Hircania*.

Asyncritus Bishop of *Hircania*. Rom. 16.

28. *Plegon.*

Plegon whom *Paul* remembred when he wrote to the *Romanes*, was made Bishop of *Marathon*.

Phlegentius (*Phlegon*) was Bishop of *Marathon*. Rom. 16.

29. *Hermes.*

Hermes of whom mention is made in the Epistle to the *Romanes*, was Bishop of *Dalmatia*.

Hermes was Bishop of *Philippolis*. Rom. 16.
Euseb. lib. 3. cap. 3.

30. *Hermas.*

Hermas whom *Paul* saluted in his Epistle to the *Romanes*, was Bishop of *Philippos*.

Rom. 16.

31. *Patrobas.*

Patrobas, of whom *Paul* made mention, was Bishop of *Nepoliolis*.

Patrobas was Bishop of the nation *Peli*. Rom. 16.

32. *Agabus.*

Agabus, of whom mention is made in the Acts of the Apostles, was endued with the gift of prophetic.

Agabus, who had the gift of prophetic, was also one of the seventy Disciples. Acts 11. 28.

33. *Linus.*

Linus is remembred of *Paul*: he was the first Bishop of *Rome* after *Peter* the chiefe of the Apostles.

Linus was Bishop of *Rome* 2 Tim. 4. after *Peter*.

34. *Gains.*

S. Paul made mention of *Gains*, he was Bishop of *Ephesus* after *Timothie*.

Gains was Bishop of *Ephesus*. Rom. 16.
Acts 19. 29.
1 Cor. 15.

After

After the Greeke edition.

After the Latine edition.

- John Epist. 3.
Rom. 16. 35. *Philologus*.
The Apostle made mention of *Philologus*. *Andrew* the
Apostle made him Bishop of *Sinopa*. *Philologus* was by *Andrew*
made Bishop of *Sinopia*.
- Rom. 16. 36. *Olympas*.
Paul in a certaine place hath remembred *Olympas*: he
was beheaded at *Rome* together with *Peter* the chiefe of
the Apostles, and so died a Martyr. *Liphassus* was bound at *Rome*
with *Paul*, and beheaded after
his martyrdome.
37. *Rodion*.
S. *Paul* somewhere made mention of this *Rodion*: he
was also beheaded at *Rome* together with *Peter*.
38. *Iason*.
A& 17.
Rom. 16. *Iason* is remembred in the works of the Apostle: he was
Bishop of *Tarsus*. *Iason* was Bishop of *Tharsus*
- Rom. 16. 39. *Sospater*.
Sospater is remembred of the Apostle: he was Bishop
of *Iconium*. *Sospater*, as saith *Dorotheus*,
was Bishop of *Iconium*: but *O-*
rigen in the first *Glossa* saith, he
was Bishop of *Thessalonica*.
- A& 13.
Rom. 16. 40. *Lucius*.
Lucius is also remembred of *Paul*: he was Bishop of
Laodicea in *Syria*. *Lucius* was Bishop of *Laodi-*
cea in *Syria*.
- Rom. 16. 41. *Tertius*.
This *Tertius* wrote the Epistle of S. *Paul* to the *Romans*:
he was the second Bishop of *Iconium*. *Tertius* who wrote the Epi-
stle to the *Romanes* as *Paul* in-
dited it, was Bishop of *Mein-*
dum.
- A& 19.
Rom 16.
2 Tim. 4. 42. *Eraustus*.
S. *Paul* made mention of *Eraustus* in his Epistle to the
Romanes. First he was steward of the Church of *Ierusalem*,
afterwards he was made Bishop of *Pancas*.
- 2 Tim. 1. 2. 43. *Phigellus*.
S. *Paul* remembred this *Phigellus*, as if he had taught
false doctrine, and followed after *Simon*: he was Bishop of
Ephesus. *Philetus* or *Phigellus* was Bi-
shop of *Ephesus*.
- 2 Tim. 1. 44. *Hermogenes*.
The Apostle made mention of this *Hermogenes* as one
that brought into the Church of God false doctrine: he was
Bishop of *Megara*. *Hermogenes* was Bishop of
Megara.
- Coloss. 4. 45. *Demas*.
Paul wrote of this *Demas* that he fell from the faith.
For of these three which went next before, he remembred
in his second Epistle to *Timothie*, that *Phigellus* and *Her-*
mogenes by sowing of strange doctrine resisted his prea-
ching: that *Demas* for love of the present world forsook
the truth of the Gospell. This *Demas* became afterwards
an Idol priest of *Thessalonica*. Of these things also wrote
1 John 2. *Iohn* the Apostle. They went (saith he) out from us, but they
were not of us.
- Rom. 16. 46. *Quartus*.
There is mention made of this *Quartus* in the Epistle
to the *Romanes*: he was Bishop of *Berytus*. *Quartus* was Bishop of *Be-*
rytus.
- 1 Cor. 1. 3.
A& 16.
A& 18. 19.
Tit. 3. 47. *Apollos*.
S. *Paul* made mention of *Apollos* in his first Epistle to
the *Corinthians*: he was Bishop of *Casarea*. *Apollo* was Bishop of *Connia*
- It was *Peter*
the Apostle,
and not *Ce-* 48. *Cephas*.
This was he whom *Paul* reprehended at *Antioch*, of one
name with *Peter*. He was Bishop of *Cannia*.

After

Apostles and seventie Disciples.

539

After the Greeke edition.

After the Latine edition.

49. *Softhenes.*

S. Paule remembred this *Softhenes*. He was Bishop of *Colophonia*. 1. *Corinth*. 1. *Act*. 18.

Softhenes was Bishop of *Colophonia*.

50. *Epaphroditus.*

There is mention made in the workes of *S. Paule* of *Epaphroditus*. He was Bishop of *Adriana*.

Epaphroditus was Bishop of *Adriaca*.

51. *Cesar.*

Cesar also is remembred of *Paule*. He was Bishop of *Dirrachium*.

Cesar was Bishop of *Dyrreacium*.

52. *Marcus.*

S. Paule made mention of this *Marcus*. He was a Cofingermaine of *Barnabas*, and Bishop of *Apollonius*

Marcus the Cofingermaine of *Barnabas*, so called because they came both of two sisters, as the *Glossa* saith. He was bishop of *Apollonias*.

53. *Ioseph.*

Ioseph who also is called *Iustus*, and *Barsabas*, of whom *Luke* wrote in the *Acts* of the Apostles, that he was in election with *Matthias*, was Bishop of *Elentheropolis*.

Ioseph called also *Iesus*, was Bishop of *Elentheropolis*.

54. *Artemas.*

Artemas whom *Paule* also remembred, was Bishop of *Lystris*.

Artemas was Bishop of *Lystra*.

55. *Clemens.*

Clemens of whom *S. Paule* said: with *Clemens* and the rest of my fellow labourers, was the first of the Gentiles and Greekes that beleaved in Christ. He was made Bishop of *Sardice* now called *Triaditza*.

Clemens the first that beleaved of the Gentiles, was first Bishop of *Sardice*, afterwards of *Rome*.

56. *Onesiphorus.*

S. Paule remembred *Onesiphorus*. He was Bishop of *Coronia*.

Onesimus, or *Onesiphorus* was Bishop of *Coronis*.

57. *Tychicus.*

There is mention made by *S. Paule* of this *Tychicus*. He was the first Bishop of *Chalcedon* in *Bythinia*.

Ticus (*Tychicus*) was Bishop of *Colophon*.

58. *Carpus.*

S. Paule made mention of this *Carpus*. He was Bishop of *Berrhoea* a citie in *Thracia*.

Carpus was Bishop of *Beronia* in *Thracia*.

59. *Euodius.*

Euodius is remembred of *Paule*. He was the first Bishop of *Antioch* after *Peter* the Apostle.

Euodius was Bishop of *Antioch* after *Peter*.

60. *Philemon.*

S. Paule wrote an Epistle vnto this *Philemon*. He was Bishop of *Gaza*.

Philemon unto whom *Paule* wrote a peculiar Epistle, was Bishop of *Gaza*.

61. *Zenas.*

Zenas the Lawyer, of whom *Paule* made mention, was Bishop of *Diospolis*.

Zenas was Bishop of *Diospolis*.

62. *Aquila.*

The Apostle hath made mention of this *Aquila*. He was Bishop of *Heraclea*.

63. *Priscas. Priscilla.*

S. Paule remembred this *Priscas*. He was Bishop of *Colophonia*.

Priscus.

64. *Iunias.*

The Apostle remembred also this *Iunias*. He was Bishop of *Apamia* in *Syria*.

Aristarchus was Bishop of *Apamia*

phas, as we reade in the Epistle to the Galathians that was rebuked. It appeareth this copie was corrupted, for in the other copie there is no such thing

Philip. 2. 4.
Philp. 4.
Coloss. 4.

Acts. 1. 18.
Coloss. 4.

Titus. 3.

Philip. 4.

2. Tim. 1. 4.
Coloss. 4.
Epist. ad Phil.
lem.
Act. 20.
Ephes. 6.
Coloss. 4.
2. Tim. 4.
Tit. 3.
2. Tim. 4.

Philip. 4.

Epist. ad Phil.
lem.

Tit. 3.

Act. 18.
1. Cor. 16.
2. Tim. 4.

2. Tim. 4.

Rom. 16.

Dorotheus of the Prophets

After the Greeke edition.

After the Latine edition.

Act. 13.15.
2. Tim. 4.Act. 19. 20. 27
Coloss. 4.
Epist. ad Phi-
lemonem
2. Tim. 4.
Act 20. 21.
2. Tim. 4.*Marke* who was also called *Iohn*, of whom *Luke* wrote in the *Actes* of the *Apostles*, was bishop of *Biblus*.66. *Aristarchus*.*Saint Paule* hath made often mention of this *Aristarchus*,67. *Pudas. Pudens*.The *Apostle* remembered *Pudas* also.68. *Trophimus. Trophimus*.*S. Paule* likewise made mention of this *Trophimus*. These three last were partakers with *Paule* in all his afflictions, and his dayly companions. Last of all they were beheaded together with him at *Rome* vnder *Nero*, and crowned martyrs.69. *Marke* the *Evangelist*.70. *Luke* the *Evangelist*.These two also are numbred in the catalogue of the seventie *Disciples*.71. *The Eunuch*.The *Eunuch* likewise of *Candace* Queene of the *Aethiopians* preached the *Gospel* of our Lord *Iesus Christ* in *Arabia felix*, the *Isle of Taprobana*, and throughout all *Erythra*. It is reported also that he was there gloriously martyred and buried: and that his tombe is an invincible bulwarke for the faithfull, discomfiting the wicked barbarians, and curing diseases vnto this day.72. *Lazarus*.*Marke* called also *Iohn*, was bishop of *Biblus*.A second *Aristarchus* mentioned in the *Epistle* to *Philemon*.*Pudens*.*Trophimus*.These three were partakers of the *Apostles* persecutions, and beheaded at *Rome* after him.*Marke* the *Evangelist*, who received at the mouth of *Peter* the *Gospel* as he preached at *Rome*.*The Eunuch*.*Lazarus* Bishop of *Masillea*.

HE that will be better acquainted with the 72. *Disciples*, their number, their names and varying order, let him read the *Preface* to *Dorotheus*,

The end of DOROTHEVS.



A CHRONOGRAPHIE, WITH A SVPPVTATION OF THE YEARES FROM THE Beginning of the World unto the birth of Christ, and continued from the birth of Christ (where *Eusebius* chiefly, *Socrates*,

Evagrius and *Dorotheus* after him do write) unto the twelfth yeare of the
raigne of *Mauricius* the Emperor, being the full time of six hundred,
wanting onely five yeares after Christ, and the purest age:

containing the acts of Christ: the yeares of the in-
carnation: the famous men, with the martyrs
and favourers of the truth in all those times: the

raigne of the Emperors: the Kings of Judæa: the succession
of high-priests in Jerusalem as long as they lasted: af-

ter them, the succession of Bishops, especially in the most
famous Churches, as Jerusalem, Antioch, Rome, Alex-
andria, with others: the Councils within this
time summoned, and the hereticks
condemned.

*All which are faithfully collected, chiefly out of Eusebius,
Socrates and Evagrius, and where they are silent out
of other ancient Writers: by M.H.*



LONDON,
Printed by *George Miller*. 1636.

CHRONOGRAPH
WITH A SUPPLEMENT
OF THE YEARS 1801 TO 1810

Beginning of the Year 1801, and
Continuation of the Year 1802, and
Continuation of the Year 1803, and
Continuation of the Year 1804, and
Continuation of the Year 1805, and
Continuation of the Year 1806, and
Continuation of the Year 1807, and
Continuation of the Year 1808, and
Continuation of the Year 1809, and
Continuation of the Year 1810, and

Printed by George Johnson, 1810



Printed by George Johnson, 1810

Printed by George Johnson, 1810



The Preface of the Author to the Reader touching his Chronographie.



Seeing that hitherto (gentle Reader) in the translation of these ancient Historiographers, to wit, *Eusebius*, *Socrates*, *Evagrius* and *Dorotheus*, I have imployed great labour and industry, referring the paines to mine owne person, and the profit to the furtherance of thy study and knowledge: I have determined yet once againe to gratifie thy loving mind with this Chronographie followiug: a worke which with more ease thou mayest run over and peruse, and the sooner commit to memory than the former, though my paines herein were nothing aslaked, but equivalent with the other travaile, I hope the Treatise will be acceptable, in so much as the English tongue hath not at this day extant any Ecclesiasticall Chronographie continued from so long a time. Well we may have catalogues of Kings, recitall of Bishops, pedegrees of our gentries, with other private and particular summaries severally handled by fundry men: but the generall Antiquitie, the joynt contriving, the relation to the fountaine, the searching of the originall out of farre and forreigne countries, (seeing the Gospell was not first preached here in England) I find not extant in our mother-tongue. Therefore orderly to proceed, as the aforesaid learned Writers have layed downe their example, I will begin with the birth of Christ, penning in the first colunne such worthy acts as the Evangelists have recorded of him during his abode here on earth, afterwards the yeares of his incarnation. The next room is an abridgement of the raigne of the Emperours. *Luke* the Evangelist thought good, even in the very entrance of his discourse, to lay down the birth of Christ in the raigne of *Augustus* the Emperour, and the preaching of *John* the Baptist to have begun in the fifteenth yeare of *Tiberius Caesar*. *Socrates* in the fift booke of his Ecclesiasticall history tooke the catalogue of the Emperours to be one of his principall drifts: his reason was, because the Ecclesiasticall affaires seemed alwaies to depend very much of the Emperours and Princes. The third place containeth the famous men, with the favourers of the truth, the Martyrs and Saints of God. The glad some tydings of the glorious Gospell was not first revealed unto Princes and Presidents, unto the mighty and wise of this world (for God needed not their aid and power) but unto the weak, simple, ignorant, foolish and contemptible in the sight of men: such as shepherds, fishermen, tole-gatherers, and tent-makers. The fourth riglet continueth the raigne of the Kings of Judæa. *Matthew* and *Luke* began their Gospels with the raigne of *Herod*. But they lasted not very long. In the dayes of *Herod* Christ was borne in the flesh, after him came *Archelaus*, the third was *Herod* the Terrarch, which beheaded *John* the Baptist, the fourth was *Herod Agrippa*, which beheaded *James* the brother of *John* with the sword, and died miserably himselfe. The last was *Agrippa minor*, before whom *Paul* pleaded in the Acts of the Apostles, in whose dayes Jerusalem was destroyed, Anno Domini 73. *Iosephus* writeth that

Luke, 2. 23.

Socrat. Eccles. hist. lib. 5. pro- em.

Joseph. Antiq.
lib. 20. cap. ult.

Socrat. lib. 5.
Ecclef. hist.
Proem.

Euseb. Ecclef.
hist. lib. 2. cap. 1

Acts 11.
Anton. Cron.
part. 1 tit. 6.
cap. 4. sect. 1.
Euseb. Ecclef.
hist. lib. 3. c. 1, 4
Hierom. Cata-
log. Eccles. script.
Euseb. Ecclef.
hist. lib. 2. cap.
14, 16.

Gen. 1. 5.
The Septua-
gints here in-
terpreted, saying, that
Adam was
230 years old
when he begat
Seth, Adon
Cron. Marian.
Scot.

within the compasse of one hundred yeares all the progenie of *Herod* was rooted out. The fifth order is of high-priests; neither have I omitted them, seeing both the Evangelists and the Historiographers mentioned such as were in the time of Christ. They end likewise with the Kings of Judæa and the destruction of Jerusalem. I remember *Iosephus* writeth, that from *Aaron* which was the first high-priest, unto the last at the overthrow and burning of the Temple under *Titus*, there were high-priests to the number of fourescore and three. The sixth division is of Councils, sometimes of the wicked, as of the Pharises and hereticks: some other times of the godly, as of the Apostles and Apostolike men. Where it appeareth manifestly unto the whole world, that the Bishop of Rome had as little to do therein as other Bishops: For, Emperours, Princes, and sometimes the Bishops of some province or other within themselves, have summoned Councils, called Bishops together, and decided such matters as were called into controversie, without the advice of the Bishop of Rome. For (saith *Socrates*) the chiefeest Councils were summoned, and are unto this day called together, by the commandement and consent of the Emperours. Besides all the aforesaid, I have laid downe the succession of Bishops in the foure most famous Churches, as Jerusalem, Antioch, Rome, Alexandria. Though other writers addict themselves wholly unto the Catalogue of the Church of Rome, omitting no not one, *Ioane* the she-Pope onely excepted; some will marvell why I preferre Jerusalem and Antioch before the Sea of Rome: the reason is, because those Churches had their Bishops before the Church of Rome. *Clemens Alexandrinus* writeth, that *Iames* called the brother of Christ, was immediately after the assumption of our Saviour chosen Bishop of Jerusalem by *Peter*, *Iames* and *John* the Apostles. Again, as *Luke* reporteth, the Antiochians were first called Christians: *Paul* and *Barnabas* preached there one whole yeare; and, if fame faile us not of the truth, *Peter* the Apostle was Bishop there seven yeares, and spent seven other about Jerusalem and the Easterne countries before his comming to Rome. He came to Rome the second yeare of *Claudius* the Emperour, Anno Dom. 44. a great while after the Sea of Jerusalem and the Bishoprick of Antioch were settled. Let no man muse why I lay downe these foure Seas otherwise than all Chronographers in what language soever unto this day extant have done: I do it not of any singularity; for these ancient Historiographers, *Eusebius*, *Socrates*, and *Evaristus* have followed the same order, though other Cronologers and Chronographers have not imitated them. Last of all, I have placed the heretikes by themselves, so that the Reader may easily see when they lived, who they were, what they have taught, by whom they were condemned, and the end of most of them, so farre forth as the lines might be contrived within the columnne, and the long tediousnesse avoided. Now, drawing toward the birth of Christ where the Chronographie beginneth, I think best by way of Preface, not as my principall drift, briefly to run over the yeares of the world, that thereby we may the sooner learne when our Saviour Christ Jesus appeared in the flesh: and first we have to begin from *Adam*.

The years
of the
world.
130.

The succession from Adam to Noah.

Adam was the first man, and of the mould of the earth, being 130 yeares old he begat *Seth*: he lived in all 930 yeares, Gen. 5. He was alive untill the 56 yeare of *Lamech* the father of *Noah*, and departed this life 126 yeares before *Noah* was borne.

Seth

The succession from Adam to Noah.

The yeares of the world.	
130.	<i>Seth</i> was an hundred and five yeares old when he begat <i>Enos</i> : he lived in all nine hundred and twelve yeeres, <i>Gen. 5.</i> he departed this life in the yeare of the world one thousand forty and two, after the death of <i>Adam</i> one hundred and twelve yeares, before <i>Noah</i> was borne 14 yeares.
235.	<i>Enos</i> was fourescore and ten yeares old when he begat <i>Kenan</i> : he lived in all nine hundred and five yeares, <i>Gen. 5.</i> he departed this life in the yeare of the world 1140. He lived together with <i>Noah</i> fourescore and foure yeares.
335.	<i>Kenan</i> lived threescore and ten yeares and begat <i>Mahalaleel</i> : he lived in all nine hundred and ten yeares, <i>Gen. 5.</i> he departed this life in the yeare of the world 1235.
395.	<i>Mahalaleel</i> lived threescore and five yeares and begat <i>Iered</i> : he lived in all eight hundred ninety and five yeares, <i>Gen. 5.</i> he departed this life 366 yeares before the deluge, after <i>Noah</i> was borne 234 yeares.
460.	<i>Iered</i> lived 162 yeares and begat <i>Henoch</i> , he lived in all nine hundred threescore and two yeares, <i>Gen. 5.</i> he departed this life in the yeare of the world 1422. he lived with <i>Noah</i> three hundred threescore and six yeares.
622.	<i>Henoch</i> lived threescore and five yeares and begat <i>Methuselah</i> : he lived in all three hundred threescore and five yeares, and was translated, <i>Gen. 5.</i> He was taken up into heaven 57 yeares after the death of <i>Adam</i> .
687.	<i>Methuselah</i> lived an hundred fourescore and seven yeares and begat <i>Lamech</i> : he lived in all 969 yeares, and died in the yeare of the deluge, <i>Gen. 5.</i>
874.	<i>Lamech</i> lived an hundred fourescore and two yeares, and begat <i>Noah</i> : he lived in all 777 yeares, and died five yeares before the deluge, <i>Gen. 5.</i>
1056.	<i>Noah</i> was borne in the yeare of the world 1056. in the 182 yeare of his father <i>Lamech</i> , after the death of <i>Adam</i> 126. after the death of <i>Seth</i> , 14 yeares: being 500 yeares old, he begat <i>Sem</i> , and lived in all 950 yeares, <i>Gen. 9.</i> He lived with <i>Enos</i> 84 yeares, with <i>Kenan</i> 179. with <i>Iered</i> 366. with <i>Methuselah</i> 600. with <i>Lamech</i> 595. with <i>Sem</i> his sonne 448.
1656.	Anno mundi 1656.

The firstage of the world from Adam to Noah hath 1650 yeares, *Aventin. Annal. lib. 2.*

Noah hath had many names given him of old, to wit, Noachus: Nochus, Ianus, bifrons, quadritrons, Ogytes, Deucalion, Proteus, Vertumnus, Galus, Pater hominum, summi ingenij spiritus, mentis Deus, Deorum genitor, Olympus seu Holamaba, Arfah, Coelum, Sol, Chaos, semen mundi, anima mundi, Saturnus, Sages, Oenotrius, Guil. Postel. de Etrur. orig.

The deluge drowned the whole world in the six hundredth yeare of *Noah*, *Gen. 7, 8.* It was in the yeere of the world 1656. for so doth * *Augustine* write, *de Civitate Dei lib. 15. cap. 20.* finding fault with the error of the Septuagints, whom *Eusebius* in his *Cronicon*, and *Beda* have followed: for they numbred 2262. yeares, which cannot be. Againe, *Augustine de Civitate Dei, lib. 15. cap. 12.* & 14. misliketh very much with such as doubted whether the yeares of old were as long as we find them of late: he proveth that there were so many houres in the day, so many dayes in the week, so many weeks in the moneth, and so many moneths in the yeare, alike from the beginning of the world.

* *Augustine*, Adon. Archiepisc. Viennens. Cron. Aventin. Annal. Boiorum, Marian. Scot. Func. Cronolog. Philo de temporibus.

Polidor. Angl. hist. lib. i. sayeth, that Britaine, now called England, was inhabited immediately after the deluge, Io. Bale out of Ann. Viterb. upon Berofus, writeth that Samoths Gigas the sonne of Iaphet whom Moses (Gen. 10.) calleth Mesech, peopled this land governed them, and gave them lawes.

About this time the world was divided among the sons and nephewes of Noah, Gen. 10, 11.

Nimrod the sonne of Cush the nephew of Cham the son of Noah was the first that began to raigne, and to use tyranny upon earth. He raigned over the Assyrians in Babylon, after the deluge 131. yeares. Gen. 10. Func. Cronolog. This Nimrod had Belus, and Belus had Ninus to his son, which builded Ninive.

Sodome, Gomorrhah, Adama, Seboim and Seger were destroyed, and the lake Asphaltis in Palestine is a monument thereof, Gen. 19. Func. Cronolog.

Iob lived in the daies of Isaac, he married with Dinah the onely daughter of Iacob, and had by her 14 sonnes and 6 daughters. seven sonnes and three daughters before the Lord tried him, and the other seven sonnes and three daughters after his restoring to health, Philo Iudæus. Func. Cronolog. Flor. hist. Bor.

The years of the world.

1658.

1693.

1723.

1757.

1787.

1819.

1849.

1878.

The succession from Noah to Abraham.

Sem being an hundred years old begat *Arphaxad* the second yeare after the flood: he lived in all six hundred yeares, *Gen. 11.* he was borne 99 yeares before the deluge, he departed this life in the yeare of the world 2158.

Arphaxad being born the second yeare after the deluge, lived 35 yeares and begat *Selah*: he lived in all 438 yeares, *Gen. 11.* he lived with *Noah* 348 yeares, with *Selah* his sonne, 403. with his nephew *Heber* 373. with *Peleg*, *Ren*, *Serug*, *Terah*, untill the 148 yeare of *Abraham*, the 48 of *Isaac*. He died after *Isaac* was borne 48 yeares, 12 yeares before *Iacob* was borne.

Selah lived thirty yeares and begat *Heber*: he lived in all 433 yeares, *Gen. 11.* he lived after the death of *Abraham* three yeares, with *Isaac* 78 yeares, and with *Iacob* 18.

Heber of whom the Hebrews are called, lived 34 yeares, and begat *Peleg*: he lived in all 464 yeares, the longest of all the fathers that lived after the flood, *Gen. 11.* He lived after the decease of *Abraham* 64. with *Isaac* 110. with *Iacob* 80.

Peleg lived thirty yeares and begat *Ren*: he lived in all 239 yeares, *Gen. 11.*

Ren lived two and thirty yeares and begat *Serug*: he lived in all 239 yeares, *Gen. 11.*

Serug lived thirty yeares and begat *Nachor*: he lived in all 230 yeares, *Gen. 11.*

Nachor lived nine and twenty yeares, and begat *Terah*: he lived in all 148 yeares, *Gen. 11.*

Terah lived seventy yeares and begat *Abraham*: he lived in all 205 yeares, *Gen. 11.*

Anno mundi 1948.

From the flood unto the birth of *Abraham* 292 yeares. From *Adam* and the creation of the world unto *Abraham*, 1948.

The succession from Abraham to David.

1948. *Abraham* being an hundred years old begat *Isaac*: he lived in all an hundred seventy and five yeares, *Gen. 21. 25.*

2048. *Isaac* being 60 yeares old begat *Iacob*: he lived in all 180 yeares, *Gen. 25. 35.*

2108. *Iacob* afterwards called *Israel*, was 130 yeares old when he went to *Ægypt* and presented himselfe before *Pharaoh*: he lived in all, 147 yeares, *Gen. 47.*

Anno mundi when *Israel* with the 12 Patriarks (*Reuben*, *Simeon*, *Levi*, *Iuda*, *Zabulon*, *Issachar*, *Dan*, *Gad*, *Aser*, *Nephtali*, *Ioseph*, *Benjamin*) went into *Ægypt* 2238. Func. Cron.

2238. *Ioseph* died being 110 yeares old, *Gen. 50.* it was the 54 yeare after the decease of his father *Iacob*.

2309. *Iacob* lived in all 147 yeares, *Gen. 47.*

The second age of the world from Noah to Abraham hath 292 yeares: Aven-tin. Annal. lib. 2. Marian. Scot. lib. 1. Philo de temp.

The succession of Iudges and Kings.

The yeares of the world.				
	Moses was borne threescore and five yeares after the death of Joseph. The Israelites dwelt in Ægypt foure hundred and thirty yeares, <i>Exod. 12.</i> which is not to be taken precisely between their in-comming and out-going, but as S. Paul, <i>Gal. 3.</i> alledgeth, from the calling of Abraham out of Haran. Moses was fourescore yeares old when he presented himselfe before Pharaoh for the deliverance of the Israelites, <i>Exod. 7.</i> <i>Annius Viterb. in Philonem de temporib.</i>			From Abraham to Moses 425. yeares. Philo Ind. de temp.
2373.	Anno mundi 2453. the Israelites came out of Ægypt, <i>Func. Chron.</i> after the deluge 797. yeares.			
2453.	Moses lived in all a hundred and twenty yeares, <i>Deut. 31. 34.</i> he ruled over the Israelites the space of forty yeares during their abode in the wilderness, <i>Deut. 29.</i>	The high-priests.	The Prophets.	The 3. age of the world from Abraham to David, hath 942. yeares. Auen. in. Annal. li. 2
2510.	Iosue ruled Israel 17. yeares: he was an hundred and ten years old when he died, <i>Iosue 24.</i>	Aaron was the high-priest, <i>Ex. 28. 29.</i>		Marian Scot. cron. cap. 16
2550.	Othoniel of the tribe of Juda was Judge 40. yeares, <i>Iudic. 3.</i>	Eleazer.		The siege of Troie was when Abdon judged Israel. <i>Flor. hist. estat. 3.</i>
2630.	Ad was Captaine fourescore years, <i>Iudic. 3.</i>	Phinees.		Brutus came to Albion now called England and began to build Troie novant, now called London, when Heli the High-priest judged Israel. <i>Flor. hist.</i>
2670.	Debora and Barach governed forty yeares, <i>Euseb. Chronic.</i>	Abin.		In the time of David Ebrank raigned in Brittain, who builded York. <i>Flor. hist.</i>
2710.	Gedeon was captaine over Israel forty yeares, <i>Iudic. 8.</i>	Bocci.		In the daies of Salomon King Leyl builded Kacrlay, and his sonne Radibras builded Canterburie and Winche. <i>Flor. hist.</i>
2713.	Abimelech was Prince over Israel three yeares, <i>Iudic. 9.</i>			
2736.	Thola judged 23. yeares, <i>Iudic. 10.</i>			
2758.	Iair judged Israel 22. yeares, <i>Iudic. 10.</i>	Ozi.		
2764.	Iepthe judged Israel 6. yeares, <i>Iudic. 12.</i>			
2771.	Abesan judged Israel 7. years, <i>Iudic. 12.</i>			
2781.	Aelon judged Israel 10. yeares, <i>Iudic. 12.</i>			
2789.	Abdon judged Israel 8. years, <i>Iudic. 12.</i>			
2809.	Sampson judged Israel 20. yeares, <i>Iud. 16.</i>	Heli the priest judged Israel 40. yeares, <i>1 Reg. 4.</i>	Samuel in the daies of Heli and Saul, hee was both Priest and Prophet, & judge of the people Nathan in the raigne of David.	
2929.	Heli and Samuel.	Achitob.		
	The Judges of Israel ceased in Samuel, <i>Act. 13.</i>	Achimelec.		
2969.	Saul was the first King of the Hebrewes he raigned 40. yeares, <i>Act. 13.</i>	Abiathar.		
3009.	David was King of Israel 40. yeares. <i>3. Reg. 2.</i>	Sadoch.		
3049.	Salomon was King of Israel 40. yeares. <i>3. Reg. 11.</i>	Achimias.		
	Left we should be deceived in the supputation of the yeares, it pleased the holy	Azarius.		
		From Aaron unto the build		

In the time of
Helias King
Bladud built
Bath, and
his son Leyr
built Ley-
cester. Flor.
hist.

Rome was
built by Ro-
mulus and Re-
mus, in the
time of Eze-
chias. Func.
Chronolog.
Flor. hist.

The yeares of the world.	The raigne of the Kings of Israel and Iuda.			The 4. age of the world from David unto the cap- tivity in Baby- lō hath 473. yeares. Avētin. Annal. li. 2. Marian. Scot. li. i. c. 19. Chro- nic. Philo. de tem- por.
	Ghost in the Scriptures (3. Reg. 6.) to lay downe the number of the yeares from the departure of the children of Israel out of Ægypt unto the 4. yeare of King Salomons raigne: to wit, foure hundred and fourescore yeares, for then hee began to build the Temple.	The high- priests.	The Prophets.	
3066.	Roboam raigned over Iuda 17. yeares. 3. Reg. 14.	ding of the tēple under Salomon, there were 12. high-priests, as Iosephus writeth	Gad in the daies of Salomon.	
3069.	Abia raigned over Iuda 3. yeares. 3. Reg. 15.	Anti. li. 20. cap. 18.	Abias in the daies of Roboam. 3. Reg. 14.	
3109.	Asa raigned in Jerusalem 41. yeares. 3. Reg. 15.	Iohanan.	Addo in the daies of Abia.	
3134.	Iosaphat raigned in Jerusalem 25. yeares. 3. Reg. 22.	Azarias was high-priest at the building of the Temple, 1 Paral. 6.	Iehu in the daies of Asa.	
3142.	Ioram raigned over Iuda 8. yeares. 4. Reg. 8. 2. Paralip. 21. Some learned writers do thinke that he raigned 20. yeares more, and that the Holy Ghost because of the Kings wickednesse concealed it in his sonne Ochozias his age, saying (4. Reg. 8.) that he was 22. yeares old when he began to raigne: but in 2. Paralip. 22. that he was 42. yeares old, &c.	Maraioth. Amaria. Achitob. Sadoch. Sellum.	Heli as in the daies of Iosaphat.	
3143.	Ochozias his son raigned one yeare. 4. Reg. 8.	Ioddas otherwise Iehoida, who lived 130. yeares	Aelizeus in the daies of Ioram.	
3150.	Athalia his mother raigned 7. yeares. 4. Reg. 11.	Axiara. Phadeus.	Abdias in the daies of Ochozia.	
3190.	Ioas raigned forty yeares in Jerusalem. 4. Reg. 12.	Sadaius. Iculus. Ioatham.	Amos in the daies of Ioas.	
3219.	Amasias was King of Iuda 29. yeares. 4. Reg. 14.	Vrias.	Jonas in the daies of Amasia.	
3270.	Azarias raigned over Iuda 52. yeares. 4. Reg. 15.	Neri.	Esay in the daies of Azarias or Ozias.	
3286.	Ioathan was King in Jerusalem fixteene yeares. 4. Reg. 15.	Ioas.	Ozee in the daies of Ioathan.	
3302.	Achaz raigned 16. yeares over Iuda. 4. Reg. 16.	Selam.	Ioel in the time of Achaz.	
3330.	Ezechias raigned 29. yeares in Jerusalem. 4. Reg. 18.	Helchias.	Michaas in the time of Ezechias.	
3385.	Manasses raigned in Jerusalem five and fifty yeares. 4. Reg. 21.	Sareas.	Sophonias in the time of Manasses.	
3387.	Amon raigned two yeares. 4. Reg. 21.		Ieremie in the daies of Amon.	
3418.	Iosias was king of Iuda 31. yeares. 4. Reg. 22.		Ezechiel in the daies of Iosia.	
	Ioachas was king 3. months. 4. Reg. 23			

Ioachim

The yeares of the world.	The raigne of the Kings.		
		The high-priests.	The Prophets.
3429.	<i>Ioacim</i> otherwise called <i>Eliacim</i> , raigned over <i>Juda</i> eleven yeares, 4 <i>Reg.</i> 23.		<i>Daniel</i> in the daies of <i>Ioachas</i> .
3440.	<i>Ioacim</i> otherwise called <i>Iechonias</i> , raigned three moneths, 4. <i>Reg.</i> 24. <i>Sedechias</i> raigned in <i>Jerusalem</i> ele- ven yeares, 4. <i>Reg.</i> 24. under whom the captivity befell, both <i>Citie</i> and <i>Temple</i> were destroyed, and the people led into <i>Babylon</i> . <i>Eusebius</i> <i>Chronic.</i> saith, that from the first building of the <i>Temple</i> in the fourth yeare of <i>Salomon</i> , unto the captivity under <i>Nabuchodonozor</i> , there are 442 yeares, the which I find to be true, if we attribute twenty and eight yeares to King <i>Ioram</i> s raigne.	From the build- ing of the <i>Tem- ple</i> under <i>Salomon</i> , unto the captivitie un- der <i>Nabuchodo- nozor</i> in the time of <i>Sedechi- as</i> there were 18 high-priests, as <i>Iosephus</i> wri- teth, <i>Antiq. lib.</i> 20. cap. 18.	<i>Habakuk</i> in the daies of <i>Ioacim</i> . <i>Nahum</i> in the time of <i>Iechoni- as</i> . <i>Vrias</i> in the daies of <i>Sedechi- as</i> , <i>Ier.</i> 26. I would not have the times of these Prophets so precisely ta- ken, but that they were also at o- ther times.
The captivity of <i>Israel</i> , and the monarchie of the <i>Chaldeans</i> .			
3510.	The Captivity continued 70 yeares, <i>Zacharie</i> 1. <i>Ier.</i> 25. 29. <i>Eusebius</i> <i>Chronic.</i> <i>Clemens Alexandrinus</i> . But some (as <i>Eusebius</i> saith) be- ginto tell the yeares from the 3. of <i>Ioacim</i> unto the 20. of <i>Cyrus</i> : some from the 13 of <i>Iofias</i> unto the first yeare of <i>Cyrus</i> .		
	<i>Nabuchodonozor</i> raigned 26 yeares after he led the people captive. The eleventh yeare of <i>Sedechias</i> was the nineteenth of <i>Nabuchodonozor</i> , <i>Ier.</i> 32. <i>Evilmerodach</i> his sonne raigned 30 yeares. <i>RegaZar</i> three yeares. <i>Labarsadach</i> six yeares. <i>Baltasar</i> five yeares.	The high-priests. <i>Iosedech</i> , with o- thers.	The Prophets. <i>Daniel</i> . <i>Sidrach</i> . <i>Misach</i> . <i>Abednago</i> . <i>Zacharie</i> . <i>Malachias</i> . <i>Nehemi</i> as. <i>Aggeus</i> in 20- robabels daies.
The 70 yeares of the Captivitie.			
The Monarchie of the <i>Persians</i> .			
3510.	King <i>Cyrus</i> released the captivity, and gave them licence to build againe their <i>Temple</i> in <i>Jerusalem</i> : but they were hindred, so that they could not begin afore the second yeare of <i>Darius</i> . The <i>Temple</i> was finished the sixt yeare of the raigne of <i>Darius</i> , 1 <i>Esd.</i> 6. the <i>Temple</i> and the wals were a finishing untill the 32 yeare of <i>Darius</i> , 2 <i>Esd.</i> 5.		
	<i>Darius</i> raigned 36 yeares, <i>Euseb.</i> <i>Chronic.</i> <i>Darius Hystaspis</i> , called both <i>Xerxes</i> and <i>Artaxerxes Assuerus</i> raigned 20 yeares, <i>Euseb.</i>	The high-priests. <i>Iesus</i> the son of <i>Iosedech</i> was priest 56 yeares.	Captaines of the <i>Jewes</i> .

About the
year 3577.
Brennus rooke
Rome, and
made it tribu-
tarie, Func.
Cronolog.
Flor. hiflor.

The end of the
monarchie of
Persia.

The yeares of the world.	The Monarchie of the Persians.		
	<i>Artabanus</i> was king 7 moneths, <i>Euseb.</i> <i>Darius Artaxerxes</i> called <i>Maxaxer</i> , or <i>Longimanus</i> , raigned 40 yeares, <i>Euseb.</i> <i>Xerxes</i> the second was king two moneths. <i>Sogdianus</i> 8 moneths, <i>Euseb.</i> <i>Darius Nothus</i> raigned 19. yeares, <i>Euseb.</i> <i>Artaxerxes Memnon</i> raigned 40 yeares, <i>Euseb.</i> <i>Artaxerxes</i> , otherwise called <i>Darius Ochus</i> , raigned 26 years, <i>Euseb.</i> <i>Arfes</i> , otherwise called <i>Arfanes</i> the sonne of <i>Ochus</i> , raigned 4 yeares, <i>Euseb.</i> <i>Darius</i> the last Monarch of Persia in the 6 year of his raigne was slaine by <i>Alexander Magnus</i> , <i>Euseb.</i>	<i>The high-priests.</i> <i>Ioachim</i> (in whose time was <i>Esdra</i>) was priest 8 yeares. <i>Eliafif</i> was priest 21 yeares. <i>Ioachas</i> was priest 48 yeares: in his time were <i>Hester</i> & <i>Mardocheus</i> . <i>Ichojada</i> 24 yeares. <i>Ioathan</i> 24 yeares. <i>Iaddaus</i> 10 yeares.	<i>Captaines of the Iewes.</i> <i>Zorobabel</i> was over the Hebrewes 58 yeares. <i>Refa</i> 66 years. <i>Ioanna</i> fifty three yeares. <i>Indas</i> fourteen yeares, in his time the Persian Monarchie ended.
3700.	The Persian Monarchie lasted 191 yeares.		
	<i>The monarchie of the Macedonians, and confused raigne of the Syrians.</i>		
	<i>Alexander Magnus</i> was Monarch five yeares: he had governed 7 yeares before. The space of twelve yeares after Syria was tossed. <i>Seleucus Nicanor</i> was the first king of Syria and Babylon: he raigned 32 yeares, <i>Euseb.</i> <i>Antiochus Soter</i> was king in Syria 19 yeares, <i>Euseb. Chronic.</i> <i>Antiochus Theos</i> raigned 15 yeares. <i>Seleucus Gallinicus</i> was king of Syria 20 yeares, <i>Euseb.</i> <i>Seleucus Ceraunius</i> raigned 3 yeares.	<i>The high-priests.</i> <i>Onias</i> was high-priest 27 yeares. <i>Philo Ind.</i> <i>Simon</i> high-priest 23. 1 <i>Machab.</i> 13. 14. <i>Philo Ind.</i> <i>Eleazar</i> high-priest 20 yeares: he was enemy to <i>Antiochus Theos</i> : in his time at the request of <i>Ptolomæus</i> the <i>Septuagints</i> translated the old Testament out of Hebrew into the Greek, <i>Philo Ind.</i>	<i>The rulers over the Iewes</i> <i>Iosephus</i> became Ruler over the Jewes the first year of <i>Alexander magnus</i> , and continued 7 yeares: in whose time <i>Alexander</i> did great reverence both unto the Temple and to the high-priest. <i>Philo Ind.</i> <i>Abner Semei</i> 11 yeares: in his time <i>Ptolomæus</i> ranfacked Jerusalem, <i>Philo Ind.</i> <i>Mattathias Eli</i> 12 yeares. <i>Afer Maath</i> 9 yeares. <i>Nagid Arphaxat</i> 10 yeares, in the time of <i>Eleazar</i> the highpriest and the <i>Septuagints</i> . <i>Agar Heli</i> 8 yeares.
3724.			
3755.			
3774.			
3789.			
3809.			

The Monarchie of the Macedonians, and confuse raigne of the Syrians.

The years of the world.	Antiochus magnus	The high-priests.	Rulers over the Iewes.	The fift age of the world from the cap- tivity of Ba- bylon, unto Christ hath 596. yeares. Aven- tin. An- nal. lib. 2.
	raigned in Syria 36 yeares. Euseb.	Manasses high- priest 27 yeares. He was a great friend of Seleucus Gallinicus.	Maflot Naum 7 yeares. Amon Syrach 14 yeares. Mattathias Siloa 10 yeares, Philo Iud.	
3848.	Seleucus Philopator raigned 12 yeares.	Simon Iustus high- priest 28 yeares. He was honoured of Antiochus magnus.	Ioseph Arses 60 yeares: he was honoured of Ptolomeus and Antio- chus magnus. Phil. Iud.	
3868.	Antiochus Epipha- nes raigned 11 yeares. Euseb.	Onias high-priest 39 yeares: he was spoiled of Seleucus. Philo Iud.	Ianneus Hircanus 16 yeares. Philo Iud.	
	Antiochus Eupator was king in Syria 2 yeares.	Iafon.	From Antiochus Epi- phanes unto Christ, the Captaines of the Jewes became both kings and high-priests, Philo Iud.	
3878.	Demetrius Soter rai- gned 10 yeares.	Onias in whose time Antiochus Epi- phanes plagued the Jewes. Niceph.	Iudas Machabeus go- verned the Jewes five yeares. He took armes against Antiochus Epi- phanes, Antiochus Eu- pator and Demetrius. Philo Iud.	
	Alexander raigned 5 yeares.	Alcimus.		
	Demetrius Nicanor 2 yeares.	Onias the sonne of Onias.		
	Antiochus Sedetes 3 yeares.			
	Triphon 3 yeares.			
	Antiochus pius 12 yeares.			
	Demetrius Nicanor 4 yeares.			
	Alexander 2 yeares.	Ionathas his brother was both Priest and Prince 19 yeares. Philo Iud.		
3907.	Antiochus Gryphius raigned 29 yeares.	Simon Ionathas 8 yeares.		
	Seleucus Gryphius, together with others, strove ten yeares for the kingdome.	Ioannes Hircanus the sonne of Simon 34. yeares.		

The Syrians seeing that the Princes
contended among themselves for the
crowne, tooke it in ill part, and chose
Tigranus king of Armenia to governe
them, who ruled 18 yeares.

Pompeius the Romane Captaine
conquered Syria, overcame Tigranus,

Aristobulus his sonne one
yeare.

Alexander was Prince and
priest 27 yeares.

Alexandria his
wife governed
the Jewes nine
yeares after
her husbands
death.

Hircanus the
sonne of A-
lexander and
Alexandria
was high-
priest nine
yeares.

Hircanus after the decease of
his mother was both Priest
and Prince.

Aristobulus his brother de-
posed him both of his Priest-
hood and Princely power.

The Preface

The yeares of the world.	The monarchie of the Romanes.	The Kings of the Iewes.
	brought all subject unto the Empire of Rome, led <i>Aristobulus</i> king of the Jewes captive to Rome, made <i>Hircanus</i> high-priest, whom the other had deposed, and appointed <i>Antipater</i> Lieutenant of Judæa.	But <i>Pompey</i> overtooke this <i>Aristobulus</i> , and brought him captive to Rome. <i>Antigonus</i> , <i>Aristobulus</i> and <i>Hircanus</i> raigned 34 yeares by turnes.
	<i>The Monarchie of the Romanes.</i> <i>Caius Iulius Cesar</i> (17 yeares after) was Emperour of Rome, and raigned 5 yeares.	<i>Herod</i> an alien in the tenth yeare of <i>Augustus</i> the Emperour was made King of Judæa. In the 34 yeare of his raigne Christ Jesus was borne into the world.
<i>Kimbelinus</i> raigned in Britaine when Christ was borne, Florist.	3970. <i>Augustus</i> was Emperour 56 yeares: in the two and fortieth yeare of his raigne our Saviour Christ Jesus was borne into the world.	

*Eusebius.**Hierome.**Epiphanius.**Nicephorus.**Rabbins.**Ludovicus.**Carettus.**Carion.**Phrigio.**Theodorus.**Zuinger.**Citraus.**Luther.**Eliot.**Eccl Tigur.**Demochares**Pantaleon.*

Touching the yeare of the world when Christ was borne, diverse men be of diverse opinions. *Eusebius* in his Chronicon, laid downe 5199. contrary to the supputation of the Hebrewes, as *Hierome* noteth, reckoning two thousand for one thousand, *Hierome* 3965. *Epiphanius* advers. hæres. lib. 2. tom. 2. 5480. *Nicephorus* eccles. hist. lib. 1. cap. 10. 5505. The old Rabbins 3759. *Ludovicus Carettus* a Jew 3760. *Carion* 3944. *Phrigio* 3962. *Theodorus Zuinger* 3964. *Citraus* 3962. *Luther* 3960. *Eliot* 3962. The ministers of Tigurine 3974. *Demochares* 3959. but saith he, there be some which count 3969. As I herein can gather by supputation of the yeares from *Adam* to Christ there are 3970. Neither do I herein prejudice all the rest, neither arrogate singularity unto my self. *Pantaleon* a learned Chronographer of this our age is of mine opinion, and me thinkes it standeth with good reason. If ye referre the age of *John*, who began to preach when he was thirty yeares old, unto the latter number, to wit, 3970. it will rise just to 4000. And so gathereth *Marianus Scotus*, Chronic. lib. 2. The received opinion, namely of *Augustine*, *Iustinus Martyr* quæst. 71. *Irenæus* lib. 5. *Munster*, *Ludovicus Carettus*, with other is, that the world shall last six thousand yeares: two thousand before the Law, two thousand under the Law, and two thousand under Messias, that is, Christ. Againe, I read that our Saviour said in the Gospell, the Law and the Prophets to have ended in *John*. And if the common opinion be true, then were the foure thousand yeares expired. From thence let us begin with Christ, as it is in the Chronographic following.

A CHRONOGRAPHIE.



He *Hebrewes*, the *Israelites*, the *Iewes*, were governed first by Captaines, beginning at *Moses* and his successour *Ioshua*: next by Iudges, as *Othaniel* and *Aod*: afterwards by Kings, beginning at *Saul*, whom *David* succeeded: last of all by Priests, who were also their Princes, untill that *Pompey* the Romane Captaine besieged Ierusalem, and took captive *Aristobulus* the Prince and Priett of the Iewes (which unto that time had continued the succession of Kings from his progenitors) together with his sons to Rome, committing the office of high-priethood to his brother *Hircanus*. From that time forth the Iewes became tributaries unto the Romanes. Not long after when *Hircanus* was taken of the Parthians, *Herod* (34 yeares after their siege under *Pompey*, *Euseb. Chronic.*) by father an Idumæan, by mother an Arabian, tooke of the Romane Senate, and *Augustus* (æsar, the government of the Iewish nation. Then the prophetic of *Iacob* written by *Moses*, (*Gen. 49.*) was to take place, and to be fulfilled, which said: The Scepter shall not depart from Iuda, neither a law-giver fail of his loyns, untill the Messias come. Then (I say) at that time was the Scepter taken from Iuda, that is, from the Iewish tribe, and given to *Herod* a stranger. Then was the Messias borne into the world, to wit, our Saviour Christ Iesu. *Euseb. Eccl. hist. lib. 1. cap. 7.*

The acts of Christ, and the yeares of the incarnation.	The raigne of the Emperours.	The famous men, and iavouers of the truth.	The Kings of Iudea.	The high-priests of the Iewes in Ierusalem.	Sects and hereticks as well among the Iewes, as afterwards among the Christians.
The promised <i>Messias</i> , the anointed of God, our Saviour Christ Iesu was conceived in Nazareth, and borne in Bethlehem, from the beginning of the world, the 3970. yeare, in the 42 of the raigne of <i>Augustus</i> <i>Cæsar</i> , <i>Euseb. lib. 1. cap. 6.</i> <i>Cyrenus</i> in <i>Gen. Epiph. lib. 1. tom. 1.</i>	<i>Augustus</i> <i>Cæsar</i> was in the 42 yeare of his raigne when Christ was borne, <i>Euseb. lib. 1. cap. 6. Epiph. lib. 1. tom. 1.</i> <i>Augustus</i> raigned 57 yeares, <i>Euseb. lib. 1. cap. 10.</i> Although others doe write that he raigned but 56 yeares.	The shepherds had the first tydings that Christ was born, <i>Luke 2.</i> The wise men commonly called the Kings of <i>Colen</i> , saw his staire in the East, <i>Mat. 2.</i> <i>John Huff.</i> <i>Zacharie</i> the Priest, the father of <i>John Baptist</i> , no High-priest, but an inferiour, one of the 24 orders mentioned in <i>1 Paral. 24.</i> of the eight lot, called <i>Abia</i> , <i>Lyra</i> in <i>Luc.</i> <i>Zacharie</i> at the birth of his sonne <i>John Baptist</i> , sung <i>Benedictus</i> , <i>Luc. 1.</i> <i>Zacharias</i> wasaine betweene the temple and the altar, as <i>Basilus</i> & <i>Origen</i> in <i>Mat. hom. 26.</i> do write. The cause was (as they said) in the defence of the virginity of <i>Marie</i> . The virgins had a severall	<i>Herod</i> was King of the Iewes, and went on the 34 yeare of his raigne when Christ was born, <i>Euseb. in chronic.</i> <i>Herod</i> burned the Genealogies of the Hebrews to make himself a gentle-man, <i>Euseb. lib. 1. cap. 8.</i> <i>Herod</i> slue his wife, his children, his nearest kinsfolks and most familiar friends, <i>Euseb. lib. 1. cap. 9.</i>	<i>Simon</i> the sonne of <i>Bæthas</i> , the father in law of King <i>Herod</i> , was High-priest of the Iewes when Christ was born, whom <i>Herod</i> the last yeare of his raigne deposed, suspecting him to be of the conspiracie and treason, practised for the poisoning of the King. <i>Iosephus</i> <i>Antiq. lib. 17. cap. 5.</i> <i>Mathias</i> the sonne of <i>Theophilus</i> is by <i>Herod</i> appointed to succeed <i>Simon</i> , <i>Ioseph. Antiq. lib. 17. cap. 5.</i> <i>Iosephus</i> the sonne of <i>Ellimus</i> , in the time of this <i>Mathias</i> executed the office of High-priethood for one day and no more. The cause was that <i>Mathias</i> the High-priest dreamed the night before, that hee had the company	By that which Saint Paul wrote unto the <i>Colossians</i> , cap. 3. (that in Christ Iesu there was neither Jew, neither Gentile, neither Scythian, neither Barbarian) we gather, that the nations of old were distinguished and noted one from another, and that for sundry considerations. Sometime in the good part, as of <i>Heber</i> the Hebrewes were called: of <i>Israel</i> the <i>Israelites</i> : of the tribe of <i>Iuda</i> the <i>Jewes</i> : of <i>Levi</i> the <i>Levites</i> : of Christ the Christians: so againe in the ill part and worse sense, diverse have had their appellation, and were called hereticks, after their names whose steps they followed, and whose opinion they maintained. The which <i>Epiphanius</i> noteth very wel, <i>lib. de hæresibus.</i> Among the Iewes there were sundry sects, which continued also the time of Christ. <i>Eusebius</i> <i>Ecclesiast. hist. lib. 4. cap. 21.</i> alledgeth out of <i>Egesippus</i> , that in the time of the Circumcision there were sundry sects among the children of <i>Israel</i> , varying in opinions, and set opposite against the tribe of <i>Juda</i> , and Christ, namely these, the <i>Essæans</i> , the <i>Galilæans</i> , the <i>Herobaptists</i> , the <i>Masbotheans</i> , the <i>Samaritans</i> , the <i>Sadducees</i> , and <i>Pharisees</i> : <i>Epiphanius</i> , besides these, numbred others, to wit, the <i>Gortheans</i> , the <i>Sebæans</i> , the <i>Dositheans</i> , the <i>Scribes</i> , the <i>Osseans</i> , the <i>Nazaræans</i> , the <i>Herodians</i> . The <i>Essæans</i> celebrate festivall dayes not after the Iewes, but severally at severall times. They thinke themselves purer than other people. <i>Epiphanius</i> de hæresibus. The <i>Essæans</i> (saith <i>Iosephus</i> , <i>Antiquit. lib. 13. cap. 13.</i>) exercise the trade of life as <i>Pythagoras</i> delivered among the Grecians. Again, (<i>lib. 13. cap. 8.</i>) they affirme all things to be governed by destinie. They marrie no wives,

The acts of Christ, and the yeares of the incarnation.	The raigne of the Emperours	The famous men, and favourers of the truth.	The Kings of Iudæa.	The High- priests of the Iewes in Je- rusalem.	The counsell, sometimes of the wicked, as of the Pharises and hereticks: sometimes of the goodly, as of the Apostles and A- postolike men.	Sefts and heretickes, as well a- mong the Iewes, as afterwards among the Christians.
	<i>Augustus Cæsar</i> during his raigne after the birth of Christ, sent these many Presidents to Iudæa, 1 <i>Cyrenius.</i> 2 <i>Copinius.</i> 3 <i>Marcus.</i> 4 <i>Annius.</i> <i>Ruffus. Ioseph. Antiq. lib. 18. cap. 3, 4.</i>	place in the Temple to pray. <i>Marie</i> after shee was delivered, and knowne to have had a sonne, re- sorted thither ne- verthelesse. The Pharises withstood her. <i>Zacharie</i> affirmed shee was a virgin, therefore was he slaine, <i>Ios. Bell. Iud.</i> <i>lib. 5. cap. 1</i> writeth, that there was one <i>Zacharias</i> the sonne of <i>Bari</i>, wrongfully slaine in the Temple by <i>Zelote</i>: it is like it was he whom Christ did meane. <i>Elizabeth</i> the wife of <i>Zacharie</i>, the mo- ther of <i>Iohn Bap- tist</i>, uttered a piece of the Hayle <i>Marie</i>, the Angell <i>Gabriel</i> therest. <i>Ioseph</i> a carpen- ter, to whom <i>Marie</i> was betrothed, <i>Luc.</i> <i>1.</i> <i>Marie</i> the mo- ther of Christ the authour of Magnifi- cat. The wise men came twelve dayes after, and offered their gifts, <i>Iohn</i> <i>Huff. Anton part. 1.</i> <i>tit. 5. cap. 1. paragr. 3</i> <i>Epiph. lib. 1. tom.</i> <i>1. lib. 2. tom. 1. hæ- ref. 51.</i> saith that it was the second yeare after Christ his birth when the wise men came. The which I see not how it can stand. <i>Simeon</i> a man that feared God, tooke the babe Iesus in his armes, when he came to the Tem- ple to be presented, and sung <i>Nunc di- mittis, Luc. 2.</i>		of a woman, therefore the day following he could not play the High- priest, <i>Ioseph.</i> <i>Antiq. lib. 17.</i> <i>cap. 8.</i> <i>Ioazarus</i> the sonne of <i>Boe- thus</i> is chosen High-priest by <i>Herod</i>, after that the said <i>Herod</i> had de- posed also <i>Ma- thias</i> for suspi- tion of conspi- racy, <i>Ioseph.</i> <i>Antiq. lib. 17.</i> <i>cap. 8.</i>		they think (bel <i>Jud. lib. 2. c. 7.</i>) that no woman will keepe her self to one man: they have no- thing proper, but all common. They are in number above 4000. <i>Antiq. lib. 18. cap. 2.</i> There is a second sort of <i>Essæans</i>, saith <i>Iosephus</i>, (<i>bell.</i> <i>Jud. lib. 2. cap. 7.</i>) which agree with the other in all things, mariage only excepted: They commend mariage for the maintenance of succession. their manner is for three yeares space to behold the health and behaviour of maidens, then if they see them healthy & fit for procreation, they marie them. The <i>Galileans</i>, as I suppose, were they, of whom certaine had shewed unto Christ, (<i>Luc.</i> <i>13.</i>) that <i>Pilate</i> had ming- led their blood with their sacrifices. Whereupon <i>Ambros.</i> in <i>Luc.</i> noteth their sacrifice to have been abhominable, <i>Eus.</i> <i>Eccles. hist. lib. 1. cap. 6.</i> menti- oneth the heresie of the <i>Gali- leans</i> out of <i>Iosephus</i>, to have sprung up of one <i>Iudas Ga- lileus</i> in the time of <i>Augustus</i>, when <i>Cyrenius</i> was President of Iudæa, and under the said Emperour, of another called <i>Simon Galileus</i> under <i>Copinius</i> the President. They exhorted the Jewes to a lawlesse and carnall liberty, affirming that taxe and tribute was nothing els but slavish servitude. They misliked moreover with the Jewes, that they suffered mor- tall men under God to raigne over them. Of the same opi- nion were the <i>Galileans</i> in the time of <i>Pilate</i>, under the Emperour <i>Tiberius</i>. Where- fore <i>Iudas</i> (as <i>Iosephus</i> writeth) was hanged, together with his complices, <i>Simon</i> came to naught, and <i>Pilate</i> rewarded them under him as rebels de- served, <i>Antiq. lib. 20. cap. 5. Bel.</i> <i>Jud. lib. 2. cap. 7. Luc. 13.</i> The <i>Hemerobaptists</i> were Jewes in all points: they affir- med that it was impossible for any man to attaine unto ever- lasting life, unlesse he were e- very day purified & baptized, <i>Epiph. Præfat. lib. 1. de hæref.</i> The <i>Samaritans</i>, as <i>Iosephus</i> <i>Antiq. lib. 11. cap. ult.</i> deny the
Die 8. Christ was the 8 day af- ter his birth circumcised, <i>Luc. 2.</i>						
Die 13. Christ was presented in the Temple 33 dayes af- ter, that is, the 40 day after his birth; for that was the time of his mothers pu- rifying, <i>Levit.</i> <i>12. Luc. 2. An- ton. chron.</i> part. 1.						A Councell of the chiefe Priests and Scribes was gathe- red, together by <i>Herod</i> to sift out of the Law and Pro- phets where Christ

The <i>Actes</i> of Christ, and the yeares of the incarnation.	The raigne of the Em- perours.	The famous men and fa- uourers of the truth.	The Kings of Iudæa.	The high priests of the Iewes in Je- rusalem.	The counsell sometimes of the wic- ked, as of the Pharises and hereticks, sometimes of the godly, as of the A- postles and Apostolike men.	Sectes and hereticks as well among the Iewes, as afterwards among the Christians.
Anno 3. Christ was caried into Ægypt the 3 yeare after his birth. <i>Epiphan. cō- tra hæres. lib. 2. tom. 1. hæ- res. 51.</i>	Anno 44. of the raigne of <i>Augustus</i> <i>Euseb. chro- nic.</i>	Anna a prophe- tesse being a widow of manie yeares, cō- tinually giuen to fasting and praying in the Tem- ple, at that instant praised God and spake of Iesus. <i>Luc.</i> 2.	Herod comman- deth the infants to be slaine, lib. 2 cap. 9. anno Chri- sti. 3. Herod when hee had raigned 37 yeares ouer the Iewes, dieth mis- erably. <i>Euseb. lib. 1. cap. 9. Ioseph. An- tiq. lib. 17. cap. 10. Euseb. chonic</i>	Eleazer was appointed highpriest by Archela- us, after that this Archela- us had de- posed Iosa- phar for sus- pition of conspiracie. <i>Ioseph. Antiq. lib. 17. cap. 19.</i>	should be borne, which made an- swer that hee should be borne in Bethlem Iuda. <i>Mat. 2.</i>	Iewes in aduersitie, in prosperitie they call the cosins, deriuing their pedegrees from <i>Ioseph</i> , <i>Ephraim</i> , <i>Manasses</i> , &c. they onely receiue the fine bookes of <i>Moses</i> , de- nying all the prophe- cies after him. They re- tayne all the Iewish ce- remonies, except the ab- horring of the Gen- tiles. They denie more- ouer the resurrection of the dead. <i>Epiphan. præ- fat. lib. 1. de hæres.</i>
Anno 6. Christ the 6. yeare after his byrth came out of Ægypt <i>Ioseph</i> hearing that Archelaus did raigne in his stead, feared to go to Israel, and went to Ga- lile. <i>Mat. 2.</i>	Anno 47. <i>Augusti.</i> <i>Euseb. chro- nic.</i>		Archelaus king of the Iewes suc- ceeded his father Herod, <i>Euseb. lib. 1. cap. 10. Euseb. chonic.</i>	Iesus the sonne of Sea succeedeth Eleazer. <i>Ioseph. Antiq. lib. 17. cap. 19.</i>		The Sadduces calling themselves after the ety- mologie of their name, iust men, affirmed (as <i>Iosephus</i> writeth. lib. 2. bell. Iud. cap. 7.) that man had free will, that it lay in man to do good or bad. <i>Matth. 22. and Luc. Act. 23.</i> say, that they denied the resurre- ction, affirming there was neither Angell, nor spirit.
Anno 12. Christ being 12. yeares old went vp with his parents to Ierusalem at the feast of the Pass- ouer, & was found dispu- ting among the Doctors. <i>Luc. 2.</i>	Anno 56. <i>August.</i> <i>Euseb. chro- nic.</i> <i>Tiberius</i> succeeded <i>Augustus</i> Caesar in the empire of Rome. <i>Valerius</i> <i>Gratus</i> was sent from Tibe- ria into Iudæa there to be president. And after him <i>Pilat.</i> <i>Ioseph. Antiq. lib. 18. ca. 4. Euseb. lib. 1. cap. 10.</i>		Archelaus last of all is banished by <i>Augustus</i> (as <i>Euseb.</i> in citron saith, the 9. yeare of his rai- gne, but as <i>Ioseph</i> <i>Antiq. lib. 17. cap. 19</i> writeth, the 10. yeare) into Vienna a city of France.	Ananias o- therwise called An- nas, was appointed high-priest by <i>Cyrenius</i> that was sent by <i>Aug- ustus</i> into Iudæa after the exile of Archelaus This <i>Cyre- nius</i> first de- posed Elea- zer and sub- stituted An- nas, <i>Ioseph. Antiq. lib. 18. cap. 3.</i> Belike Elea- zar was af- terwards admitted & the 2. time deposed. <i>Ismael</i> the sonne of <i>Babbus</i> is placed high priest, and Anas de- posed by <i>Val- erius Gra- tus</i> who was sent from Caesar into Iudæa <i>Euseb. lib. 1. cap. 11.</i>	There was a counsell of priests gathered together at Ierusalem, a litle before Christ reuealed himselfe, to chuse a Priest in the roome of one that was deceased. Looke how many letters there were in the Hebrew tongue, so many priests there were in the temple: to wit 22. the maner was to register in a certaine booke referred in the temple, the day of the election, the name of the e- lected, the name of his father, of his mother, and of his tribe, whilst that they thought some on one man, some one an other, there stepped forth a priest one of the com- panie, and said, My will is that I E S V S the sonne of <i>Ioseph</i> the carpenter be elec- ted priest, who though he be yong in yeares, yet excelleth he in vtterance, wildome, and manners. I think truly there was neuer scene in Ierusalem such a one, both for elo- quence, life, and manners, the which I am sure all that inhabit Ierusalem do	The Pharises accord- ing vnto the etymo- logie of their name, were a sect diuided from the rest of the people. <i>Theophilac. in Luc. cap. 11.</i> likeneth them to the Monkes of his time. <i>Ioseph. (Antiq. lib. 18. cap. 2.)</i> saith they main- tayned fatall destinie. Our Sauour telleth vs in the Gospell, <i>Luc. 11.</i> that they were whollie set vpon outward clen- sing, they washed the outer side of the cup, they bragged of their almes, they fasted twise a weeke, they washed their handes when they came from the market before meate. They ty- thed minte and rewe, Their attyre was super- stitious, they wore phy- lacteries. <i>Luc. 11. Marc. 7. Epiphan. præfat. lib. 1. de hæres.</i>

The actes of The raigne Christ, and the of the Em- perours. of the perours. incarnation.	The famous men and fa- mours of the truth.	The Kings of Iudea.	The High- priests of the Iewes in Je- rusalem.	The Councells sometimes of the wicked, as of the Pharises and he- reticks, sometimes of the godly, as of the Apostles and Apostolike men.	Settes and hereticks as well among the Iewes, as afterwards among the Christians
Anno Do. 30. Christ was Anno 15. baptized the Tiberij. 30. yeare of his age the Vitellius 15 of Tibe- the procu- rius the Em- rator of perour, the 4. Syria, is of the procu- sent from ratorship of Tiberius to Pontius Pi- aid Herod late, Herod be- against A- ing Tetrarch retas. Io- of Galilee, seph. An- Philip Te- tiq. lib. 19. trarch of I- cap. 7. 8. turcha, Lysa- nias Tetrarch of Abilene. Luc. 3. Euseb. lib. 1. cap. 11.	About this time Iohn the Baptist preached in the wilder- nesse of Iu- dea, he pointed at Christ with the finger, he baptized Christ in Jordan, he reprehen- ded Herod for mary- ing his bro- thers wife: he is behea- ded in pri- son by the comman- deement of Herode. Mathew. 3. Iohn. 1. Mathew. 14. Iosiphus giueth of him a no- table report Euseb. lib. 1. cap. 12.	Herod had to wite the daughter of A- retas king of Ara- bia, the which he dismissed & married Herodias for which cause Herod and A- retas warred one against the other, in the which battell Herods host was utterly foiled as it was thought for a plague, for behead- ing Iohn Bapt. I. Euseb. lib. 1. cap. 12. out of Iosiphus.	Eleazar the sonne of An- nas not long after was placed by Gratus and Ishmael remo- ued. Euseb. lib. 1. cap. 11. Simon the sonne of Ca- mitheus the yeare after was placed, and Eleazar deposed by the same Gratus. Eu- seb. lib. 1. cap. 11.	knowne as well as I. The which was no sooner spo- ken, but was allowed of and the partie, I meane Je- sus, chosen to be a priest. They doubt of his tribe, a- gain they were therein resolved. They call for his parents to register their names. The priest that fa- uored Iesus made answer, that Ioseph his father was dead, yet Marie his mo- ther was aliue. She was brought before them, she affirmed that she was his mother, and that Iesus was her sonne: but she said moreouer, that he had no father on earth, that she was a virgine, and that the holie Ghost had ouersha- dowed her. They sent for the midwiues, and also for such as had bin present at the birth. She was found to be a virgine: in the end they concluded with one voice, that he should be re- gistered, Iesus the sonne of God, and of Marie the vir- gine. We remeber moreo- uer Iosiphus to haue said, that Iesus sacrificed in the temple together with the Priests. Hereupon also it fel out, that as Iesus entred into the synagoge of the Iewes, the booke was de- liuered vnto him where he read of the prophet E- say: whereby we gather, that if Iesus had not beene priest amog the Iewes, the booke would not haue beene deliuered vnto him. Neither is it permitted a- mongst vs Christians for any to reade holy Scrip- ture in the open assembly, vnlesse he be of the clear- gie. So farre Suidas as he learned of a Iewe.	ous glotters, maintai- ners of blind customes contrary to the truth Epiphan de hæref. The Gortheans were sects celebrating their festiuall dayes at other times then the Iewes did. Epiph. præfat. lib. 1 de hæref. The Sebuzians were in their ceremonies cō- trary to the Iewes and to the Gortheans. Epip. The Dosibheans were such as in diuers cere- monies seuered them- selves from the Iewes: some of them would marry, yet liue and con- tinue virgins, they fasted from all liuing creatures: they began of Dosibheus, who shewing his followers an example of fasting, famished himselfe to death, & therby proued himselfe a foole. Epiph. l. 1. tom. 1. hæres. 13. The Ossians after the Etymologie of their name, signifie impudēt persons: they vsed other scriptures besides the law, they reiected the greater part of the la- ter Prophets. Epiphan. præfat. lib. de hæref. The Nazareans were such as vsed no liuing creatures, they abhor- red the eating of flesh, they allowed of Moses and of the law written by him, but they deni- ed that the 5. bookes vnder his name were written by him, affir- ming themselves to haue found other books Epiphan. lib. 1. tom. 1. hæref. 18. The Herodians were those Iewes which thought that Herod was Christ, and ap- plied vnto him the pro- phesy of Iacob (Gen. 49.) the scepter shall not depart from Iuda, &c. which is verified in none other but in

Christ being baptized in the first yeare of his preaching, was led into the wildernes, and hauing fasted 40. dayes and 40. nights (Mat. 4.) was seene of Iohn. who pointed at him with the finger and said: behold the Lambe of God, the which when Andrew heard he followed him. Iohn. 1. The next day the Lord found Philip and said: follow me. Iohn. 1. The third day there was a mariage in Cana of Galilee, there Christ wrought his first miracle. Iohn. 2. The Iewes Passeouer was at hand: then Iesus went vp to Ierusalem & threw the buyers and sellers out of the temple. Iohn. 2. He came thence into Iudæa. Iohn. 3. He walked about the sea of Galilee. Luc. 5. He chose 12. Disciples, whom he called Apostles. Math. 10. He appointed also other 70. Luk. 10. Christ went about the countrey, preached many Sermons, wrought many miracles. About this time Iohn Baptist is imprisoned. Hac & alia Anno sue prædicationis primo. Iohn Huss.

Christ in the 2. yeare of his preaching came to his owne countrey. Math. 13. Herod was desirous to see him. This Herod beheaded Iohn Baptist in prison. Math. 14. Iesus went thence into the wildernes: he also and his disciples went into the land of Genazareth through Bethsaida, Math. 14.

knowne as well as I. The which was no sooner spoken, but was allowed of and the partie, I meane Iesus, chosen to be a priest. They doubt of his tribe, again they were therein resolved. They call for his parents to register their names. The priest that fauored Iesus made answer, that Ioseph his father was dead, yet Marie his mother was aliue. She was brought before them, she affirmed that she was his mother, and that Iesus was her sonne: but she said moreouer, that he had no father on earth, that she was a virgine, and that the holie Ghost had ouershadowed her. They sent for the midwiues, and also for such as had bin present at the birth. She was found to be a virgine: in the end they concluded with one voice, that he should be registered, Iesus the sonne of God, and of Marie the virgine. We remeber moreouer Iosiphus to haue said, that Iesus sacrificed in the temple together with the Priests. Hereupon also it fel out, that as Iesus entred into the synagoge of the Iewes, the booke was deliuered vnto him where he read of the prophet Esay: whereby we gather, that if Iesus had not beene priest amog the Iewes, the booke would not haue beene deliuered vnto him. Neither is it permitted amongst vs Christians for any to reade holy Scripture in the open assembly, vnlesse he be of the cleargie. So farre Suidas as he learned of a Iewe.

ous glotters, maintainers of blind customes contrary to the truth Epiphan de hæref. The Gortheans were sects celebrating their festiuall dayes at other times then the Iewes did. Epiph. præfat. lib. 1 de hæref. The Sebuzians were in their ceremonies contrary to the Iewes and to the Gortheans. Epip. The Dosibheans were such as in diuers ceremonies seuered themselves from the Iewes: some of them would marry, yet liue and continue virgins, they fasted from all liuing creatures: they began of Dosibheus, who shewing his followers an example of fasting, famished himselfe to death, & therby proued himselfe a foole. Epiph. l. 1. tom. 1. hæres. 13. The Ossians after the Etymologie of their name, signifie impudēt persons: they vsed other scriptures besides the law, they reiected the greater part of the later Prophets. Epiphan. præfat. lib. de hæref. The Nazareans were such as vsed no liuing creatures, they abhorred the eating of flesh, they allowed of Moses and of the law written by him, but they denied that the 5. bookes vnder his name were written by him, affirming themselves to haue found other books Epiphan. lib. 1. tom. 1. hæref. 18. The Herodians were those Iewes which thought that Herod was Christ, and applied vnto him the prophecy of Iacob (Gen. 49.) the scepter shall not depart from Iuda, &c. which is verified in none other but in

The acts of Christ, and the yeares of the incarnation.

He passed through the coasts of Tyre and Sydon, *Matthew 15*. This being done, he went up to Ierusalem at the feast of Pentecost, *John 5*. *Iesus* went away thence, and came neare unto the sea of Galilee, from thence he tooke ship, and came to the parts of Magdala, *Math. 15*. After wards into Cæsarea Philippi, *Luc. 9*. After 6 dayes. *Mat. 17*. after 8 dayes he transfigured himselfe in mount Thabor, *Luc. 9*. Thence he went to Capernaum, *Mat. 17*. After these things he came from Galilee into Iudæa, *Math. 19*. Againe, he went to Galilee, *Ioh. 7*. They bid him go out of Galilee, for Herod sought to slay him, *Luc. 13*. He went up to the feast of Tabernacles, although he told his brethren he would not, *Ioh. 7*. He preached many sermons, he wrought many miracles, &c. *Hæc anno prædicationis sue 2. Iohn Huff.*

Christ in the 3 yeare of his preaching went up to Ierusalem to the feast of Dedication: it was winter, and he walked in the temple in Salomons porch, *Ioh. 10*. Thence he went beyond Iordan: afterwards he came to Bethania, where he raised *Lazarus*, *Ioh. 10*. *Iohn Huff.*

In the beginning of the 4002 yeare of the world, the 10 day of the moneth March Christ came over Iordan into Bethabara, *Iohn 10*. The 11 day hearing of the discale of *Lazarus*, he continued there 2 dayes, *Iohn 11*. The 13 day *Lazarus* died, and Christ took his journey to go and raise him, *Iohn 11*. The 14 day he entred into Iericho, and healeth the sonne of *Timeus*, *Marc. 10*. The 15 day he spendeth by the way. The 16 day he cometh to Bethania, where he raised *Lazarus* now foure dayes dead, *Ioh. 11*. The 17 day he goeth neare the desert into the city of Ephraim, *Ioh. 11*. The 18 day he continueth in the desert. The 19 day, being 6 dayes before the Paschever, he returneth to Bethania, and supbeth with *Lazarus*, *Ioh. 12*. The 20 day was Palme-sunday, so called because the multitude tooke branches of Palme trees, and went to meet *Iesus* comming to Ierusalem, *Ioh. 12*. That evening he returned to Bethania, *Math. 21*. The 21 day comming out of Bethania, he cursed the figge-tree, *Math. 21*. In the evening he goeth out of the city, *Marc. 11*. The 22 day in the morning he passeth by the withered figge-tree, *Marc. 11*. That night Christ supped in Bethania in the house of *Simon* the leper, and 2 dayes after was the feast of the Paschever, *Mat. 26*. *Marc. 14*. The 23 day *Iudas* covenanted to betray him, *Luc. 22*. The 24 day in the evening Christ celebrated the Iewes Paschever. Afterwards his own called the Lords Supper. He washeth his disciples feet: he goeth out into Mount Olivet: he prayeth, he sweateth blood: he is taken: he is brought to *Caiaphas*: *Peter* denieth him, *Mat. 26*. *Marc. 14*. *Luc. 22*. *Ioh. 18*. *Cytrans* in the 21. cap, *Math. Iohn Huff.*

The Councils, sometimes of the wicked, as of the Pharises and hereticks, sometimes of the godly, as of the Apostles and Apostolike men.

The Scribes and the Pharisees gathered a councill at Ierusalem, and sent from them Scribes, Pharises, and Levites, unto John Baptist, to know who, and what he was, *Ioh. 1*.

The high-priests and Pharises gathered a councill in the hall of the High-priest, to advise them what was best to be done touching the doings of Christ: if they let him alone, then feared they the Romanes would come and take their place and nation: they decreed therein, that whosoever knew the place of his abode, he should informe them thereof: they decreed also, that whosoever confessed Christ should bee excommunicated. They consulted how they might put *Lazarus* to death, and how they might take *Iesus* by subtilty, & kill him. Then *Iudas* went in to them, and said: What will ye give me, and I will deliver him into your hands? and they appointed him thirty peeces of silver, *Ioh. 11*. *12. Mat. 26*.

Sects and hereticks, as well among the Iewes, as afterwards among the Christians.

Christ, *Epiphani. lib. 1. tom. 1. hæref. 20*.

Iudas Gaulonites, and *Sadduchus* a Pharisee, maintained the heresie of the Galileans, *Ioseph. Antiq. lib. 18. cap. 1*.

Simon Galileus taught the heresie of the Galileans above mentioned, *Euseb. eccles. hist. lib. 1. cap. 6. Ioseph. bell. Iud. lib. 2. cap. 7*.

The Acts of Christ and the yeares of the incarnation.	The raigne of the Emperours.	The famous men and favourers of the truth.	The Kings of Iudæa.	The High-priests of the Iewes in Ierusalem.	The Councils somtimes of the wicked, as of the Pharises and here- ticks, somtimes of the godly, as of the Apo- stles & Apostolike mē.	Setts and hereticks as well among the Iewes, as afterwards among the Christians.
Our Saviour Christ <i>Iesus</i>, when he had lived here on earth 33 yeares full, and somewhat more, suf- fered death for the salvation of man- kind the 25 day of March, the 18 yeare of the raigne of <i>Ti- berius</i>, <i>Pontius Pi- late</i> being Presi- dent of Iudæa, <i>He- rod</i> the Tetrarch king of the Jewes, <i>Caiaphas</i> High- Priest, <i>Cyrenus</i> in 21 cap. <i>Math.</i> <i>Euseb</i> Chronic. <i>Carion</i> Chronic. <i>Euseb.</i> ec- cles. hist. lib. 1. cap. 11. Christ rose from the dead the third day, being the 27 day of March; the same day he shewed himselfe diversly: 1. To <i>Mary Mag- da-len</i>: 2. to other women: 3. to the disciples as they went to Emaus 4. to <i>Iames</i>: 5. to <i>Pe- ter</i>. 6. To all the A- postles when the doores were shut 7. To more than 500 brethren <i>Matth.</i> 28 <i>Marc.</i> 16. <i>Luc.</i> 24. <i>Iohn</i> 20. 1 <i>Cor.</i> 15. eight dayes after, that is, the 3 of A- prill, he appeared unto <i>Thomas</i>, after- wards he shewed himselfe at the sea of <i>Tiberias</i>, <i>Iohn</i> 20, 21. <i>Cyrenus</i> in 21 cap. <i>Mat.</i> Forty dayes after, that is, the fift of May, he ascended into the heavens, <i>Acts</i> 1. <i>Matth.</i> 28. <i>Marc.</i> 16. <i>Luc.</i> 24. <i>Cyrenus</i> in 21. cap. <i>Matth.</i>	Anno 18. <i>Tibe- rij</i>, <i>Euseb.</i> Chronic. <i>Pilate</i> certifi- eth the Empe- rour <i>miberius</i> of the doings of Christ, his passion and re- surrection, <i>Euseb</i> eccl. hist. lib. 2. cap. 2. <i>Tiberius</i> would have had Christ to be canoniz- ed by the Se- nate of Rome in the cata- logue of the Gods: the Se- nate would not, <i>Euseb.</i> lib. 2 cap. 2. <i>Marcellus</i> is sent into Iudæa in the roome of <i>Pilate</i> (<i>Ioseph</i> Antiq. lib. 18. cap. 7.) by <i>Vitellius</i> Pre- sident of Syria.	When Christ was on the crosse, there stood by his mother, and <i>Mary</i> <i>Cleopas</i> his mo- thers sister, and <i>Mary Magdalen</i>, and the disciple whom Christ lo- ved, <i>Iohn</i> 19. <i>Ioseph</i> of <i>Ari- mathea</i>, who was a disciple of <i>Iesus</i>, but secretly for feare of the Iews, came to <i>Pilate</i> & begged the body of <i>Iesus</i>, <i>Iohn</i> 19 <i>Nicodemus</i> also came (who at the first came to Christ by night. <i>Ioh.</i> 3.) & brought precious oym- ments, <i>Ioh.</i> 19. The names of the 12 Apostles, <i>Mat.</i> 10 <i>Marc.</i> 3. <i>Luc.</i> 6. <i>Acts</i> 1. 1. <i>Peter</i> called both <i>Simon</i> and <i>Cephas</i>. 2. <i>Andrew</i>, <i>Peter</i> his brother. 3. <i>Iames</i> the sonne of <i>Zebedeus</i> the brother of <i>Iohn</i> the Evangelist. 4. <i>Iohn</i> the Evan- gelist the brother of <i>Iames</i>. 5. <i>Philip</i> of Beth- saida. 6. <i>Bartholomeus</i> 7. <i>Matthew</i> the son of <i>Alpheus</i> <i>Marc.</i> 2. called <i>Le- vi</i> & a Publicane. 8. <i>Thomas</i> called <i>Didymus</i>. 9. <i>Iames</i> the sonne of <i>Alpheus</i> called <i>Iustus</i> and <i>Oblias</i>, and the brother of the Lord, touch- ing whom looke <i>Euseb.</i> lib. 2. cap. 23. and the cen- sure following. 10. <i>Iude</i> the bro- ther of <i>Iames</i> cal-	<i>Hered</i> the Tetrarch when he had moc- ked Christ (whom <i>Pilate</i> sent unto him) sent him backe to <i>Pilate</i> again, <i>Luc.</i> 23.	<i>Caiaphas</i>, other- wise called <i>Ioseph</i>, was High-Priest when Christ suf- fered, next after <i>Si- mon</i>, placed by <i>Gratus</i>, <i>Euseb.</i> lib. 1 cap. 11. <i>Ioseph</i>. Antiq. lib. 18 c. 4. The holy E- vangelists doe record <i>Annas</i> & <i>Caiaphas</i> to have been high priests in the compasse of our Saviours prea- ching and pas- sion, so they might very wel be both placed and displaced, and placed a- gain within that time: these 5 <i>Annas</i>, <i>Ismael</i> <i>Eleazar</i>, <i>Simon</i>, and <i>Caiaphas</i> are said to have been within 4 yeares. The cause of so great a change of Priests was the often alte- ration of Presi- dents sent from the Emperour into Iudæa. <i>Euseb.</i> lib. 1. cap. 11. <i>Ionathas</i> the sonne of <i>Anna</i> succeed- eth <i>Caiaphas</i> by the commande- ment of <i>Vitellius</i> President of Syria, who deposed <i>Caiaphas</i> for his lewdnesse, <i>Ioseph</i>. Antiq. lib. 18. cap. 8. <i>Theophilus</i> bro- ther to <i>Ionathas</i> is placed high-priest and <i>Ionathas</i> re- moved by the same <i>Vitellius</i>, <i>Zuinger</i> Theat. hu. vit.	<i>Iudas Iscariot</i> being one of the 12. was the first Apostata that fell from the truth in Christ, he sold his master for 30 peeces of silver, <i>Mat.</i> 26.	

The actes of Christ, and the yeares of the incarna- tion.	The raigne of the Em- perours.	The Fathers of the Church.	The Kings of Iudea.	The High- priests of the Iewes in Ierusa- lem.	The Coun- cels.	The Bi- shops of Ierusa- lem.	The Bishops of Antioch.	The Bi- shops of Rome.	The Bishops of Alexan- dria.	The Here- tiques.
Iesus from heauen cri- ed vnto Saul as hee went a per- secuting : Saul, Saul, why perfe- cuest thou me? <i>Acts. 9.</i>	When <i>Ti- berius</i> had raigned 23 yeares hee died.	<i>Paul</i> is con- uerted to the faith. The Eu- nuch con- uerted by <i>Philip</i> , prea- ched the Gospell to the <i>Æthi- opians</i> his countri-mē <i>Act. 8. Euse- bius. lib. 2.</i> cap. 18.	<i>Herod</i> the Tetrarch whē he had beene King of the Iewes 24 yeares, is ba- nished by <i>Caius</i> the Emperour, together with his harlot <i>He- rodias. Euse- bius li. 2. ca. 4.</i> into Lions a citie in France <i>Euseb. Antig.</i> lib. 18. cap. 14						of <i>Peter</i> ; was the first Bishop of Alexan- dria, being at Rome hee was in- treated of the bre- thren to write a go- spell : the which when <i>Peter</i> heard of, he allowed & committed the said Gospell with his authoritie to be read in the Church. <i>Marke</i> was not alwaies resiant at Alexandria, for he preached also in the countries about.	
Anno Chri- sti. 39.		<i>Philo Iude- us</i> florished about this time, hee is sent in em- bassie vnto <i>Caius</i> from the Iewes in Alexan- dria. <i>Euseb.</i> lib. 2. cap. 5. he came first to Rome vn- der <i>Caius</i> , the second time vnder <i>Claudius</i> <i>Euseb. lib. 2.</i> cap. 18.								
Anno Chri- sti. 41. <i>Euse- bius. Chronic.</i>	<i>Caius Cali- gula</i> succee- deth <i>Tibe- rius. Pilate</i> which gaue the sentence vpon <i>Christ</i> fell into such misfe- rie, being accused for his cruelty, that he flue himselfe in the time of <i>Caius. Euse- bius lib. 2.</i> cap. 7.	<i>Caius Cali- gula</i> called himselfe God <i>Euse- bius lib. 2.</i> cap. 6.	<i>Agrippa</i> the sonne of <i>Aristobulus</i> , nephew to <i>Herod</i> the great, bro- ther to <i>He- rodias</i> , by the commaunde- ment of <i>Caius</i> <i>Caligula</i> suc- ceedeth <i>He- rod</i> the Te- trarch King of the Iewes. <i>Eusebius lib. 2</i> cap. 4. <i>Ioseph.</i> <i>Antiq lib. 18.</i> ca. 11. 14. bel- Iud. lib. 1. cap 10. 11.	<i>Simon</i> otherwise called <i>Can- thara</i> , is by the com- maunde- ment of king <i>Agrip- pa</i> placed high priest & <i>Ionathas</i> deprived. <i>Ioseph. An- tiq. lib. 19.</i> cap 5.						
Anno Chri- sti. 42. <i>Euseb.</i> <i>Chron.</i> Anno Dom. 44.	<i>Claudius</i> succeedeth <i>Caius Cali- gula.</i> Anno lau- dy 2. There was	<i>Philo Iude- us</i> talked at Rome with <i>Peter</i> the Apo- stle in the time of	<i>Agrippa</i> be- headed <i>Iames</i> the brother of <i>Iohn. Act.</i> 12.	<i>Ionathas</i> the sonne of <i>Anna</i> is now the						

An. Dom.	The raigne of the Emperours	The Fathers of the Church.	The Kings of Iudea.	The High-priests of the Iewes in Ierusalem.	The Counsels.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
An. Christi 46.	a great famine. An 4. <i>Claudij Claudius</i> came to Britaine, & warred with <i>K. Arviragus</i> ; peace being concluded, <i>Arviragus</i> married his daughter, and in remembrance of <i>Claudius</i> , and that solemnity, he builded the city of <i>Karlow</i> , but now called <i>Glocester</i> . <i>Flor. hist.</i> ad an. 44. <i>Claudius</i> subdued the Isles Orcaides. <i>Claudius</i> commanded all Jewes to depart from Rome, <i>Act. 18</i> because a certaine Jew seduced one <i>Fulvia</i> a noble matron to believe in their ceremonies, <i>Ioseph. Antiq. lib. 18. c. 7.</i> <i>Claudius</i> after the death of <i>Agrippa</i> major sendeth <i>Caspianus Fadus</i> Lieutenant into <i>Judaea</i> , <i>Ioseph. Antiq. lib. 19. cap. ult.</i> <i>Tiberius Alexander</i> succeedeth <i>Fadus</i> , and <i>Cumanus</i> succeedeth <i>Tiberius Alexander</i> , anno 9. <i>Claudij. Ioseph. Antiq. lib. 10. c. 5.</i> <i>Felix</i> is sent by <i>Claudius</i> into <i>Judaea</i> after <i>Cumanus</i> , <i>Antiq. lib. 20. cap. 9.</i>	<i>Claudius</i> , <i>Euseb. lib. 2. cap. 16.</i> James the brother of <i>Iohn</i> is beheaded, <i>Acts 12.</i> <i>Peter</i> came to Rome in the time of <i>Claudius</i> . <i>Euseb. lib. 2. cap. 14.</i> confuted <i>Simon Magus</i> , and preached, <i>cap. 16.</i> It may very well be that <i>Peter</i> at this time came to Rome; but that he staid there the full space of five and twenty yeares (as it is reported) I take it for a fable. I read (<i>Acts 18.</i>) that <i>Claudius</i> gave commandment that all Jewes should depart from Rome: <i>Peter</i> being a Jew, he must needs give place, or abide the danger thereof. Trouble I find he suffered none; in his absence stood him in stead: no doubt hee went	<i>Agrippa</i> when he had reigned 7. yeares, died miserably, <i>Euseb. lib. 2. c. 10.</i> <i>Iosephus</i> Antiq. lib. 19. c. 7. <i>Agrippa</i> the son of <i>Agrippa</i> major called <i>minor</i> , by the appointment of <i>Claudius</i> succeeded his father in the kingdom over the Jewes, being of the age of seven teene, when his father died, <i>Euseb. lib. 2. cap. 19.</i> <i>Iosephus</i> Antiq. lib. 19. c. 8.	2. time placed, and <i>Simon Canthara</i> removed by <i>Agrippa</i> . This <i>Iona</i> has requested that his brother <i>Matthias</i> (being the worthier and holier man) might enjoy his place. <i>Agrippa</i> was intreated, and admitted <i>Matthias</i> , <i>Ioseph. Antiq. lib. 19. cap. 6.</i> <i>Elionus</i> the sonne of <i>Githarus</i> by <i>Agrippa</i> is placed, and <i>Matthias</i> deposed, <i>Zuinger</i> . Theat. huius <i>Simon Canthara</i> againe is placed, <i>Zuinger</i> . <i>Iosephus</i> the sonne of <i>Cainus</i> is made highpriest, and <i>Simon Canthara</i> deposed by the commandment of <i>Herod King of Chalcis</i> , brother to <i>Agrippa</i> major, who received authority of <i>Claudius</i> . <i>Paul</i> and	The Apostles, Elders & brethren gathered a Councell at <i>Ierusalem</i> (an 4. <i>Claudij</i>) to determine what was to be done touching the doctrine of <i>Strine</i> sowed by certaine brethren of the Pharisees which came from <i>Judaea</i> : affirming that circumcision was necessary and the observation of the Law. This newe <i>Paul</i> , <i>Barnabas</i> & <i>Titus</i> brought unto them: <i>Galat. 2.</i> where they decreed that the faithfull should abstaine from things offered to Iddols, from bloud, from that is strangled, and from fornication: the which they published by their letters unto the Churches of <i>Antioch</i> , <i>Syria</i> and <i>Cilicia</i> , with <i>Silas</i> and <i>Iudas</i> , which accompanied	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome. <i>Peter</i> the Apostle (an. Dom. 44. and the second yeare of <i>Claudius</i>) came to Rome, and as they say continued there Bishop 25 yeares, twelve under <i>Claudius</i> , and 13. under <i>Nero</i> , <i>Hierom. catalog. Eccles. Scrip. Euseb. lib. 2. cap. 14, 16.</i> He foiled <i>Simon Magus</i> in the Critic of Rome, and in the presence of <i>Nero</i> . He was crucified at Rome the last year of <i>Nero</i> , with his head downwards, which kinde of death he himself desired, not presuming to have his head upwards, because his Master <i>Christ</i> was so handled, <i>Euseb. hist. Eccl. lib. 2. cap. 25. lib. 3. cap. 1. & in chron.</i>	The Bishops of Alexandria. The Christians under him at Alexandria (as <i>Philo Iulius</i> writeth) used the like trade with them of whom <i>Luke</i> reported, <i>Acts 4.</i> they had all things common, <i>Euseb. eccl. hist. lib. 2. cap. 15, 16.</i> <i>Hierom. cata Eccl. scrip. Dorotheus</i> B. of Tyrus saith that in the time of <i>Trajan</i> he had a cable rope tied about his necke at Alexandria, by the which he was drawne from the place called <i>Bucolus</i> unto the place called <i>Angels</i> ; where he was buried to ashes, and buried at <i>Bucolus</i> . But <i>Philo</i> saith, it was the first yeare of <i>Nero</i> , <i>Hierom. chron. part. 1. tit. 6. cap. 16.</i> saith it was Anno Dom. 57. the second of <i>Nero</i> .	Certaine Pharisees after they believed in Christ, taught that circumcision was necessary, and the observation of the law, <i>Acts 15. Galat. 2, 3, 4, 5.</i> <i>Simon Magus</i> the sorcerer being a Samaritan, of the village <i>Gittion</i> , was baptized by <i>Philip</i> the Deacon in Samaria. He would have bought of <i>Peter</i> the gift of the Holy Ghost. Of him wrote the Word <i>Simone</i> , <i>Acts 8.</i> <i>Eusebius</i> lib. 2. cap. 1. He came to Rome in the time of <i>Claudius</i> , he called himselfe a god, he was honoured there with a picture, having this superscription, <i>Simoni Deo sancto</i> . He had to his yoke-mate one <i>Helen</i> , whom <i>Irenaeus</i> calleth <i>Selen</i> , a witch and a common harlot, whom he called the principall understanding, <i>Euseb. lib. 2. cap. 12, 13, 14.</i> He said unto the Samaritans that he was the Father, unto the Jewes that he was the Sonne descended from heaven, unto the Gentiles that he was the Holy Ghost; <i>Irenaeus</i> lib. 1. cap. 20. <i>Epiphanius</i> lib. 1. tom. 2. hæref. 21. <i>Peter</i> foiled him in Samaria, where for shame he fled, and leaving Samaria and <i>Judaea</i> , he sailed from East to West, thinking to live at his hearts ease, and came to Rome under <i>Claudius</i> , where <i>Peter</i> also being sent (no doubt) by the Holy Ghost, met him, <i>Euseb. Eccles. hist.</i>

Anno Do- mini.	The raigne of the Em- perours.	The Fathers of the Church.	The Kings of Iudea.	The High- priests of the Jewes in Je- rusalem.	The Coun- cels.	The Bi- shops of Jerusa- lem.	The Bi- shops of Anti- och.	The Bi- shops of Rome.	The Bi- shops of Alex- andria.	The Heretikes.
		away, when as also the Jews, name- ly <i>Priscilla</i> and <i>Aquila</i> departed Rome, and met <i>Paul</i> at <i>Corinthus</i> , <i>Acts</i> 18. A- gaine, <i>Eusebius</i> writeth, that he suffered martyr- dome at Rome, to- gether with <i>Paul</i> , under the Empe- rour <i>Nero</i> . So it may very well be, at his second re- turne unto Rome, so that the reader may count so many years, that is, 25, from his first com- ming under <i>Claudius</i> , unto the end of his passion or martyr- dome under <i>Nero</i> . And thus it were better to re- concile writ- ters, than flatly to denie all, or to say he was never at Rome.		(during the nonage of yong <i>Agrip- pa</i>) to conse- crate priests. <i>Ioseph</i> Antiq. lib. 20. cap. 1. <i>Ananias</i> the sonne of <i>Ne- bedeus</i> (be- fore whom <i>Paul</i> pleaded in the <i>Acts</i>) is by the said <i>Herod</i> placed High-priest, and <i>Ioseph</i> removed. This <i>Ananias</i> is sent to Rome, toge- ther with <i>Cu- manus</i> the President to render before <i>Claudius</i> an account of his doings, <i>Ioseph</i> Antiq. lib. 20. cap. 1 5. Bell Jud. lib. 2. cap. 11. <i>Ionathas</i> (whom I sup- pose now the third time to have beene placed) being High-priest, and freely re- prehending, according un- to his duty, is by the com- mandement of <i>Felix</i> cru- elly and spite- fully put to death, Antiq. lib. 20. cap. 11 <i>Euseb</i> lib. 2. cap. 20.	<i>Barnabas</i> <i>Acts</i> 15. <i>Beda</i> 1y. ra. <i>Iames</i> B of Jeru- salem, <i>Paul</i> and the El- ders sum- moned a Councell at Jerusa- lem for theremo- ving of the slan- der bru- ted by the Jews of <i>Paul</i> , that he was no observer of the law, and that he spake a- gainst <i>Moses</i> : wherfore for the removing of this suspition, and for the win- ning of the bre- thren, the Councell decreed that <i>Paul</i> should cleare and puri- fie him- selfe ac- cording unto the law, yeel- ding a little for a time unto the ceremo- nies of the law, <i>Acts</i> 21.				lib. 2. cap. 1, 14, 15. <i>Peter</i> had much to do with him in the presence of <i>Nero</i> . As <i>Anton</i> chron. writeth, he had three conflicts with him: in the end <i>Simon</i> seeing himselfe foyled, and his witch-craft prevailing, not at all, told them he would leave their city, and flie up into the heavens whence he came. Where- fore upon a certaine day appointed he climbed up into the high Capitoll, whence hee tooke his flight, by the means of his witch-craft, and the spi- rits which bare him in the ayre. The people at the sight hereof were amazed. But <i>Peter</i> fell downe and prayed unto God that his witchcraft might be revea- led unto the world. He had no sooner prayed, but downe commeth <i>Simon</i> <i>Magus</i> , and bruseth him- selfe in peeces, so that thereby he died miserably. <i>Abdias</i> Babylon. Apost. hist. lib. 1. <i>Egesip</i> lib. 3. c. 2. <i>Epiphani</i> lib. tom. 2. h. 2. ref. 21. <i>Anton</i> chron. part. 1. tit. 6. cap. 4. <i>Theudas</i> a forcerer, cal- led himselfe a Prophet, he made the Jewes believe the river Jordan would divide it selfe at his com- mandement: he seduced many of them, and drew many after him. But <i>Fadus</i> Lieutenant of Iudæa, met him unawares with great power, slue many of his company, tooke many a- live. <i>Theudas</i> himselfe he beheaded, and brought his head to Jerusalem, <i>Acts</i> 5. <i>Euseb</i> lib. 2. cap. 11. <i>Ioseph</i> Antiq. lib. 20. cap. 4. <i>Ananus</i> the high-priest was a Saducie, <i>Euseb</i> lib. 2. cap. 23. An Egyptian forcerer who called himselfe a Pro- phet, drew after him unto mount Olivet (as <i>Iosephus</i> saith) thirty thousand, as <i>Luke</i> writeth, foure thou- sand Jewes. <i>Felix</i> met him with power, which over-	
56.	This <i>Felix</i> trembled at the preach- ing of <i>Paul</i> , <i>Acts</i> 24. <i>Claudius</i> when he had beene Emperour 13 yeares, 8 moneths, & 20 dayes, died, <i>Euseb</i> lib. 2. cap. 19. <i>Ioseph</i> Antiq. lib. 20. cap. 10. <i>Nero</i> suc- ceedeth <i>Claudius</i> in the Em- pire of Rome, <i>Euseb</i> lib. 2. cap. 19.	About the begin- ning of the raigne of <i>Nero</i> , it is thought that <i>Ioseph</i> of Arima- thæa came to Bri- taine, and conver- ted many of the Britains to the faith in the time of King <i>Arvira- gus</i> , which married the Emperour <i>Claudius</i> daugh- ter. <i>Func. Cron.</i>	<i>Agrippa</i> minor heard the plea- ding of <i>Paul</i> , & <i>Paul</i> thought himself happy that he had li- cense to pleade before him. <i>Acts</i> 26.							

Anno Domini.	The raigne of the Emperours.	The fathers of the Church.	The Kings of Iudæa.	The High-priests of the Iewes in Ierusalem.	The Counsels.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
Anno Christi 58. Eusebius Chronic.	Nero sent Portius Festus into Iudæa to succeed Felix two yeares after, Acts 25. Antiq. lib. 20. cap. 13. Euseb. lib. 2. c. 22.	where tell who can, Paul cometh to Rome now the first time, being sent by Felix: and cleareth himselfe, so that hee escaped the lions mouth, meaning Nero, Acts 25. 2 Tim. 4. Euseb. lib. 2. c. 22. James the brother of Christ, called the just whom the Apostles had placed overseer of the faithful at Ierusalem, is at this time martyred by the Jewes, especially by Ananus the High-priest, who being a Sadducie (as Iosephus saith) was given to cruelty, Euseb. lib. 2. cap. 23. 10. seph. lib. 20. cap. 17.		Ishmael the sonne of Siab is created high-priest by Agrippa minor, and being sent as legate unto Nero, he is stayed for a pledge, Ioseph. Antiq. lib. 20. cap. 13 and 15. Iosephus called Gaddis is placed high-priest in Ishmaels roome by Agrippa minor, Antiq. lib. 20. cap. 15.						threw the seduced Jewes, took many alive, but the forcerer himselfe escaped away, Acts 21. Euseb. lib. 2. cap. 21. Ioseph. Bel. Iud. lib. 2. cap. 12.
Anno Dom. 63. Euseb. Chron.	Festus being dead, and Albinus coming from Rome, Anianus the high-priest in the vacancie of the Lieutenantship martyreth James the brother of Christ, Bishop of Ierusalem, Euseb. lib. 2. cap. 23. 10. seph. Antiq. lib. 16. Florus succeedeth Albinus, a cruell lieutenant unto the Jewes, Euseb. lib. 2. cap. 26. 10. seph. Antiq. lib. 20. cap. 17.	James the brother of Christ, called the just whom the Apostles had placed overseer of the faithful at Ierusalem, is at this time martyred by the Jewes, especially by Ananus the High-priest, who being a Sadducie (as Iosephus saith) was given to cruelty, Euseb. lib. 2. cap. 23. 10. seph. lib. 20. cap. 17.		Ananus the sonne of Ananus is by Agrippa placed, and Ioseph displaced. This Ananus stoned James the brother of Christ Bishop of Ierusalem, wherefore when he had been Priest 3 moneths, he is by the same Agrippa deposed, Antiq. lib. 20. cap. 15. 16. Euseb. lib. 2. cap. 23. Iesus the son of Dannaus is chosen high-priest, Antiq. lib. 20. cap. 16. Iesus the son of Gamaliel is placed high-priest by Agrippa, and Iesus Dannaus deposed, Antiq. lib. 20. cap. 16.	After the death of James, the Apostles from every where gathered themselves together at Ierusalem for the election of a Bishop, and they chose Simeon Cleopas, Euseb. lib. 3. c. 11.	Simeon Cleopas the Lords congener, one of the 70 disciples, & which saw Christ with his eyes, was the second Bishop of Ierusalem, being chosen of the Apostles themselves to succeed James. This Simeon was crucified in the time of the Emperor Trajan. Anno Dom. 110. being an hundred and twenty yeares old, Euseb. Eccl. hist. lib. 3. cap. 11, 19, 29, and in Chron.		Anianus was Bishop of Alexandria after Marke, where he continued 22. yeares, Euseb. Eccl. hist. lib. 3. cap. 13. & in Chron.		Elimas Bariesus a Jew, being a false Prophet and a forcerer, went about to pervert and turn from the faith Sergius Paulus the Deputy Paul the Apostle reprehended him, so that the forcerer was smitten with blindness, and the Deputy converted, of whom Paul borrowed his name, Acts 13. Bede.
Anno Dom. 66.										Alexander the copper-smith became an Apostata, and resisted the preaching of the Word of God, 1 Tim. 1. 2 Tim. 4.
Anno Dom. 68.	Neronis an. 12. Flori Praefidis 2. Ioseph. Antiq. lib. 20. cap. 18. the warres betweene the Romanes and the Jewes began.			Matthias the sonne of Theophilus is						Hymeneus and Philetus said that the resurrection was already past, 2 Tim. 2.
										Demas became an Apostata, forsook Paul, and fell after the world, 2 Tim. 4.

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Kings of Iudaea.	The High-priests of the Jewes in Ierusalem.	The Councils	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
	Nero sent <i>Vespasian</i> and his son <i>Titus</i> into Iudæa, who plagued the Jewes, <i>Ioseph. Bell. Jud. lib. 3. cap. 1.</i>	<i>Paul</i> at his second coming to Rome was beheaded the last yeare of <i>Nero</i> , <i>Euseb. lib. 3. cap. 5. Ioseph. Bell. Jud. lib. 5. cap. 6.</i>	<i>Agrippa</i> entertained <i>Vespasian</i> in the warres at <i>Tiberias</i> , <i>Ioseph. Bell. Jud. lib. 3. cap. 16.</i>	chosen, and <i>Iesus</i> the son of <i>Gamaliel</i> deposed by <i>Agrippa</i> : in the time of this <i>Matthias</i> as the wars between the Romans and the Jewes began, <i>Ioseph. Antiq. lib. 20. cap. 17.</i>	The canons of the Apostles agreed upon, as they say, by them in a certaine assembly, were published by <i>Clemens</i> afterwards B. of Rome: the perfect number of them is no where found: some receive them, and some other reject them, as invented and forged by heretikes. <i>Concil. tom. 1.</i>		<i>Ignatius</i> the disciple of <i>Iohn</i> , was the third Bishop of Antioch. He wrote, as they say, unto <i>Marie</i> the mother of <i>Christ</i> , & <i>Marie</i> unto him againe. He wrote unto <i>Iohn</i> the Evangelist, and to <i>Polycarpus</i> his disciple. Besides, he wrote sundry other notable Epistles, which are extant both in Greeke and Latine. Last of all, in the eleventh yeare of the Emperour <i>Trajan</i> , anno Dom. 111. hee was brought to Rome, and torne in peeces of wild beasts, <i>Euseb. Eccl. hist. lib. 3. cap. 19, 32, & in chron. Tritem.</i>	<i>Linus</i> one of the 70 disciples, of whom <i>S. Paul</i> made mention, succeeded <i>Peter</i> in the Bishops seat of Rome, where he continued Bishop 12 yeares, <i>Euseb. Eccl. hist. lib. 3. cap. 2, 13, 19, & in Chronic.</i>		<i>Phygellus</i> and <i>Hermogenes</i> forsook <i>Paul</i> , and made shipwracke of their faith, <i>2 Tim. 1. Abdias Babilonius</i> saith, that <i>Philetus</i> and <i>Hermogenes</i> said, that <i>Iesus</i> was not the Sonne of God. <i>Nicolas</i> one of the 7 deacons is by <i>S. Iohn</i> abhorred, <i>Apocal. 2</i> . He was accused of jealousie over his wife, and to cleare himselfe of this crime, he brought forth his wife and bid marrie her who would. This fact of his is excused by <i>Eusebius</i> . His followers, by occasion hereof, doe practice their wandering lust without respect of wife or maid, <i>Euseb. Eccl. hist. lib. 3. cap. 26.</i>
Anno Dom. 70. <i>Euseb. Chron.</i>	<i>Nero</i> when hee had raigned 13 yeares and 8 daies, died, <i>Euseb. lib. 3. cap. 5. Ioseph. Bell. Jud. lib. 5. cap. 6.</i>	<i>Peter</i> was crucified at Rome the last year of <i>Nero</i> with his head downwards: which kind of death himselfe desired, <i>Euseb. lib. 2. c. 25. lib. 3. cap. 1. Epiph. saith 12. an. Nero</i> . About this time <i>Ioseph</i> a Jew flourished, one that first rebeld against the Romanes, together with his countrey-men: he is taken by <i>Vespasian</i> , and committed to <i>Titus</i> his sonne, whom he grew in great credit, <i>Ioseph. Bell. Jud. lib. 5. cap. 6.</i>	<i>Agrippa</i> is sent to Rome by <i>Vespasian</i> to <i>Galba</i> the Emperour: he went also to <i>Otho</i> , <i>Ioseph. Bell. Jud. lib. 5. cap. 6.</i>							
	<i>Galba</i> succeeded <i>Nero</i> . This <i>Galba</i> raigned but 7 moneths & 7 dayes, but he was beheaded at Rome, <i>Euseb. lib. 3. cap. 5. Ioseph. Bell. Jud. lib. 5. cap. 6. Euseb. Chron.</i>	<i>Orho</i> succeeded <i>Galba</i> . This <i>Orho</i> continued but 3 moneths, and he was slain, <i>Ioseph. Bell. Jud. lib. 5. cap. 6. Euseb. Chron.</i>								
	<i>Vitellius</i> succeeded <i>Orho</i> . This <i>Vitellius</i> was Emperour but 8 moneths, and he was dispatched, <i>Ioseph. Bell. Jud. lib. 5. cap. 6.</i>			<i>Phanes</i> the son of <i>Samuel</i> of the village <i>Apathasis</i> , of the tribe <i>Bniachim</i> , a countrey						

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Kings of Iudea.	The High-priests of the Iewes in Ierusalem.
	cap. 6. <i>Euseb. Chronic.</i>	lib. 5. cap. 12. he exhorted his own countymen to yeeld unto the Romanes with many orations. He gave a notable testimony of <i>Iesus</i> , of <i>Iohn Baptist</i> . He attributed the cause of the destruction of Ierusalem to have beene for the death of <i>Iames</i> . He was present in the warres. He wrote the warres, and came to Rome in the time of <i>Titus & Vespasian</i> , shewed them his bookes; they were commended of <i>Titus, Vespasian</i> and <i>Agrippa</i> ; they were chained in the library, and he himselfe honoured with a picture. <i>Euseb. lib. 1. cap. 12. lib. 2. cap. 23. lib. 3. cap. 9, 10.</i>	<i>Agrippa</i> saw the bookes which <i>Iosephus</i> wrote of the warres of the Jewes, and commended them. <i>Euseb. lib. 3. cap. 10. Iosephus</i> saith this <i>Agrippa</i> was a good man, hee was learned, hee wrote 62. Epistles. <i>Euseb. lib. 3. cap. 10. Ioseph. bel. Jud. lib. 2. cap. 17.</i>	fellow is taken from the cart, and arrayed in priestly attire, as it were a stage player, and by lot chosen High-priest, he knew nothing that belonged therunto. The seditious persons called <i>Zelotæ</i> (as though they were zealous for that which good was) chose him as an instrument for their practises in those troublesome times. <i>Ioseph. bell. Jud. lib. 4. cap. 5.</i> From <i>Aaron</i> which was the first High-priest unto the last at the overthrow and burning of the temple under <i>Titus</i> , there were 83 High-priests. <i>Ioseph. Antiq. lib. 20. cap. ult.</i>

Anno Dom. 73. forty yeares just after the passion of Christ. *Euseb. Chronic.* Ierusalem was destroyed the second yeare of the raigne of the Emperour *Vespasian*, the 8. day of September, as *Iosephus* writeth, *bell. Iud. lib. 7. cap. 18.* and *Eusebius Eccles. Histor. lib. 3. cap. 7.* whereby we gather, that although God winked a long time at their sin and iniquity, yet at length he payed them home for the villany they practised against his Sonne, in putting him to death, for persecuting, and stoning, and martyring, and murdering of his Apostles, Disciples, Saints, and such as served him. Before his passion he beheld Ierusalem and wept over it, and said, that there should not one stone be left upon another that should not be destroyed. The signes prognosticating the destruction thereof, thou mayst see (gentle Reader) in the Evangelists, and in *Eusebius Eccles. Histor. lib. 3. cap. 7. 8.* alledged partly out of the Gospell, and partly also out of *Iosephus* a Jew, who was present at the warres. All which signes were in number many, and in shew most terrible and dreadfull, yet the Jewes had not the grace to repent. Wherefore the lamentable overthrow, the utter ruine, the ransacking of the City, the burning of the Temple, the prophaning of the sacred Scriptures, the slaughter of the Priests, the dissention of the people, the death of all, and the famine worse then death it selfe, thou mayest rewe, and reade with wet cheekes and watrish eyes, layed downe at large by *Iosephus* and *Eusebius Eccles. Histor. lib. 3. cap. 5, 6, 7, 8, &c.* Now therefore the Temple being spoiled and overthrowne, their High-priests ceased, the countrey also being subdued and overrunne, their Kings failed, as many Jewes as were left were disperfed. Their wickednesse no doubt hath deserved, that from the passion of Christ unto this day, the name of a Jew is become very odious.

The Hereticks.

Vespasian the Emperour after the overthrow of Ierusalem, commanded that all such as were of the line of *David*, should diligently bee sought out. He raigned ten yeares, and died of a laske in the 69. yeare of his age. *Euseb. lib. 3. cap. 12, 13. Eutrop. lib. 7. Euseb. Chronic.*

Anno 75. the *Picts* came first into Brittain being a Scythian nation. But *Marinus* king of Brittain slew *Rhodericke* their King, & of pittie gave his people certaine wast countreys in Albania (now called Scotland) to dwell. These *Picts* tooke Irish women to their wives, and of a long time plagued the Brittaines. Flor. hist.

DIONYSIUS AREOPAGITA was by *S. Paul* placed Bishop of Athens. There are extant sundrie workes under his name, but suspected not to be his, and sundry Epistles, of the which one to *Iohn* the Evangelist being in the Isle *Pathmos*, another unto *Polycarpus*: he was martyred, as *Tritemius* writeth. Anno Domini 96. Act. 17. *Euseb. lib. 3. cap. 4. lib. 4. cap. 22.*

Cerintus or *Merimbis* being a Jew, taught throughout Asia wicked doctrine, he preached circumcision, hee taught that the Prophets and the law was given by Angels, and that the world was made by them. *Cerintus* moreover said, that *Iesus* was not borne of a virgin, which was impossible, but of *Marie* and *Ioseph*. That *Iesus* was not Christ, but that *Christ* came upon him in the forme of a Dove. That *Iesus* suffered & rose again, but not *Christ*. For *Christ* (said he) did flie away from him before his passion. *Epiph. hæres. 28. Irenæus lib. 1. cap. 25.* Hee dreamed that the kingdome of *Christ* should become earthly; that after the resurrection *Christ* should raigne over us here on earth one thousand yeares. He lusted after the satisfying of the belly, and

Anno Do- mini.	The raigne of the Emperours.	The Fathers of the Church.	The Coun- cels.	The Bi- shops of Ierusa- lem.	The Bi- shops of Antioch	The Bishops of Rome.	The Bishops of Alexan- dria.	The Heretikes.
81.	Titus the son of Vespasian succeeded his father in the Empire; he raigned two yeares and 2. moneths, and died in the 42. yeare of his age, leaving his brother Domi- tian to succeed. <i>Euseb. lib. 3. ca. 13. & in chron. Eutrop. lib. 7.</i>	JOSEPH of Ari- mathxa together with his compani- ons came into En- gland, and there preached. <i>Polydor. lib. 2.</i> JOHN the Evan- gelist preached in Asia, he was bani- shed into the Isle Pathmos, in the time of Domitian, where he wrote his Revelation. In the first yeare of Nerva hee returned from Pathmos, and dwelt again at Ephesus. He ruled the Church of Asia after the death of Domi- tian. <i>Euseb. lib. 3. cap. 16. 18. Irenaeus lib. 2. cap. 39. lib. 3. cap. 3.</i> Of him is reported a notable Historie in <i>Eusebius</i> , lib. 3. cap. 20. <i>Iohn</i> saw the three Gospels of the Evangelists published and al- lowed of them. Af- terwards wrote his owne to the confu- tation of <i>Cerinthus</i> , <i>Menander</i> and <i>E- bion</i> the heretickes. <i>Euseb. lib. 3. cap. 21.</i> <i>Abdias</i> saith, hee was throwne into a tunne of hot scal- ding oile, yet tooke no harme. <i>Ierome</i> saith, hee died in 68. yeare after the passion of <i>Christ</i> . Anno Domini 99. <i>Dorotheus</i> saith hee went alive into his grave, and there dyed being 120. yeare old.				3. <i>Anacletus</i> was Bish. of Rome after <i>Linus</i> in the 2. yeare of <i>Titus</i> the Emperour. Ann Dom. 81. hee continued there twelve yeares. <i>Euseb. lib. 3. cap. 13, 14, 19. and in Chronic.</i> There bee some which next unto <i>Linus</i> doe place <i>Cle- mens</i> , and so <i>Cletus</i> , then <i>Anacletus</i> , some other before <i>Cle- mens</i> doe place <i>Cle- tus</i> : but wee following the anci- ent writers next unto the Apo- stles, to wit, <i>Irenaeus</i> , <i>Eusebius</i> , <i>Epiphanius</i> , doe place them thus: <i>Peter</i> . <i>Linus</i> . <i>Anacletus</i> . <i>Clemens</i> Yee <i>Epipha- nius</i> calleth this <i>Ana- cletus</i> , <i>Cle- tus</i> <i>Clemens</i> was Bishop of Rome after <i>Anacletus</i> in the twelfth yeare of Do- mitian, Anno Domini 93. He wrote from Rome a worthy Epi- stle unto the Corinthians, the which was used to		the things under the belly, with meate, drinke, mar- riage. <i>Iohn</i> the Apostle is said to have abhorred the presence of <i>Cerinthus</i> . <i>Euseb. lib. 3. cap. 25. lib. 4. cap. 14. lib. 7. cap. 24. Epiphan. haeref. 51. saith, that certain heretickes called Alogi, af- firmed Cerinthus to have been the author of the Re- velation.</i> <i>Menander</i> a forcerer and the disciple of <i>Simon Ma- gus</i> , a Samaritane, said, that hee was the great power of God come downe from heaven; that the world was made by Angels: he called himselfe a Saviour; he said salvation was to be purchased by his bap- tisme; and that such as were therewith baptized should never die, no nor in this world. <i>Euseb. lib. 3. cap. 23.</i> <i>Irenaeus</i> lib. 1. cap. 21. <i>Epiphan</i> haeref. 22. <i>Saturninus</i> of Antioch, called also <i>Saturnilius</i> , bud- ded out of <i>Menander</i> , and preached throughout Sy- ria in manner the like do- ctrine as <i>Menander</i> did be- fore him. He said moreo- ver that marriage and pro- creation was of the diuell. <i>Irenaeus</i> lib. 1. cap. 22. <i>Euseb</i> lib. 4. cap. 6. <i>Basilides</i> , wherof <i>Basili- dian</i> , agree in divers points with <i>Simon Menander</i> , and <i>Saturninus</i> , hee blasfemed throughout Egypt that there were 365. heavens: hee said that <i>Simon</i> of Cyrene suffe- red instead of <i>Christ</i> , and not <i>Christ</i> himselfe; that <i>Christ</i> taking the forme of <i>Simon</i> , laughed them to scorne. <i>Irenaeus</i> lib. 1. ca. 23. <i>Epiphan.</i> haeref. 24. <i>Basiliides</i> the hereticke wrote 24. books upon the Gospell. Hee fained unto himselfe Prophets, whō he called <i>Barcabus</i> & <i>Barcoph</i> . He taught that things of- fered to Idols might indif- ferently be eaten, that in the time of persecution faith with perjurie may be
83.	Domitian the sonne of Vesp- asian succee- ded Titus. He was the se- cond after Nero which persecuted the Christi- ans: he exiled many noble personages: in the end he was flaine in his pallace, and after his death igno- miniously u- sed, when that he had raig- ned 15. yeares. <i>Euseb. lib. 3. cap. 13. 15, 16, 17, 18. Eutrop. lib. 7.</i>						<i>Abilius</i> was Bishop of Alexandria after <i>Ania- nus</i> , in the fourth yere of Domiti- an. <i>Euseb.</i> lib. 3. cap. 13.	
93.		AGRIPPA CA- STOR confuted <i>Basiliides</i> the here- ticke. <i>Euseb. lib. 4. cap. 7.</i>						

Anno Domini	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
		Certaine kinsmen of <i>Christ</i> according unto the flesh, rendered an account of their faith before <i>Domitian</i> the Emperour; he despised them because they were simple. They depart thence and afterwards governe Churches, & became Martyrs. <i>Euseb. lib. 3. cap. 17.</i>				bered in the church. He was thought to have translated the Epistle unto the Hebrewes from Hebrew into the Greeke tongue. There is fathered upon him another epistle, with certaine dialogues touching <i>Peter</i> and <i>Apion</i> . He governed the church 9. yeares. <i>Euseb. lib. 3. cap. 14, 19, 31, 33.</i>		renounced. He commanded silence unto his scholars for the space of five yeares, after the manner of <i>Pythagoras</i> . <i>Euseb. lib. 4. cap. 7.</i>
99.	<i>Nerva</i> succeeded <i>Domitian</i> in the Empire. In whose time the Roman Senate decreed that the honours exhibited unto <i>Domitian</i> should cease. That such as were exiled should returne unto their native soyle, and receive their substance. He reigned one yeare and 4. moneths, and died in the 72. yeare of his age. <i>Euseb. lib. 3. cap. 18. Eutrop. lib. 8.</i>	<i>POLYCARPVS</i> There were Bishop of Smyrna, two Synods was placed there summoned by such as saw the Lord. He was the disciple of <i>S. Iohn</i> . He saw <i>Cerintus</i> & <i>Marcion</i> the hereticks. He came to Rome in the time of <i>Anicetus</i> , and questioned him touching the feast of Easter. This <i>Polycarpus</i> being old, was seene of <i>Irenaeus</i> being young. <i>Euseb. lib. 3. cap. 20.</i> In the end being 86. yeares old, he was burned to ashes in the seventh yeare of <i>Verus</i> the Emperour. Anno Dom. 170. <i>Euseb. lib. 3. cap. 3. lib. 4. cap. 14, 15. lib. 5. cap. 23.</i> and in Chronic.						<i>Carpocrates</i> , as <i>Irenaeus</i> (lib. 1. cap. 24.) writeth, lived in the time of <i>Sturninus</i> & <i>Basilides</i> . He gloried of charmed love-drinkes, of divellish dreames, of associate spirits. <i>Euseb. lib. 4. cap. 7.</i> <i>Carpocrates</i> patched his opinion out of <i>Simon</i> , <i>Menander</i> , <i>Nicolas</i> , <i>Saturninus</i> , <i>Basilides</i> , besides the Wicked doctrine of these hereticks which hee maintained: he worshipped (as <i>Epiphanius</i> saith) the images of <i>Iesus</i> , of <i>Paul</i> , <i>Pythagoras</i> , <i>Plato</i> , <i>Aristotle</i> , &c. He denied that the body should be saved. <i>Epiphanius</i> haeref. 17. <i>Aug. lib. de haeref.</i>
100.	<i>Trajan</i> succeeded <i>Nerva</i> in the Empire. Under him was the third persecution of the Primitive Church, yet at the report of <i>Plinius Secundus</i> he ceased from	<i>PAPIAS</i> B. of Hierapolis, a man passing eloquent, and expert in the Scriptures. He was the auditor of <i>Iohn</i> the Apostle, the companion of <i>Polycarpus</i> . He wrote five bookes entituled the expositions of the Lords sermons.		<i>Clemens</i> is said to have sent into France and the West countries worthy preachers, to wit, <i>Dionysius</i> , <i>Nicetas</i> , <i>Regulus</i> , <i>Taurinus</i> , <i>Trophimus</i> , <i>Pautus</i> , <i>Saturninus</i> , <i>Astremonius</i> , <i>Martialis</i> , <i>Gratianus</i> , <i>Iulianus</i> , <i>Lucianus</i> , <i>Firmitianus</i> and <i>Photinus</i> Flor. hist. ad Ann. 94			<i>Cerdo</i> was Bishop of Alexandria after <i>Abilius</i> in the first yeare of <i>Trajan</i> , where he continued 13. yeares. Anno Dom. 102. He was Bishop of Rome 8 yeares. <i>Euseb. lib. 3. c. 31. lib. 4. cap. 1.</i>	<i>Ebion</i> , of whom the <i>Ebionites</i> are called, affirmed <i>Christ</i> to be but a bare man, borne of <i>Ioseph</i> and <i>Marie</i> : he thought that faith onely did not iustifie: he affirmed the corporall observation of the law to be necessary. He denied the Epistles of <i>Paul</i> , accusing him that hee fell from the law. The Jewish Sabaoth and other ceremonies he observed together with the Jewes, onely the Sunday he celebrated as we doe in remembrance of the resurrection. <i>Euseb. lib. 3. cap. 24.</i> <i>Epiphanius</i> saith, haeref. 30. that <i>Iohn</i> the Evangelist hearing that <i>Ebion</i> was in the bath, refrained his company. <i>Abdias</i> Bishop of Babylon saith, that <i>Philip</i> the Apostle overthrew this heresie of <i>Ebion</i> at Hierapolis. <i>Simachus</i> a translator of the Old Testament from the Hebrew into the Greeke, was an <i>Ebionite</i> . <i>Euseb. lib. 6. cap. 16.</i> <i>Gnostici</i> were hereticks which with swelling pride that they knew all things, so termed themselves. Some call them <i>Barbories</i> for their beastly life. Some write, that they budded out of the <i>Nicolaites</i> : some other, that they sprong out of <i>Carpocrates</i> . <i>Epiphanius</i> saith, that the <i>Valentinians</i> called themselves <i>Gnostici</i> . All women among them are common. Their sacrifices were too too beastly, as <i>Epi-</i>

Anno Domini	The raigne of the Emperours.	The Fathers of the Church.	The Councils	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
	persecuting of the Christians which proved themselves to be innocent: he raigned nineteene yeares and fixe moneths, then died of a lask being 63. yeares old. <i>Euseb. lib. 3. cap. 18, 29, 30. lib. 4. cap. 3.</i>	<i>Euseb. lib. 3. cap. 32 35.</i>						<i>phanus writeth, they abhorred fasting, saying it was of the diuell. They said Christ was not borne of Mary, but revealed by Mary: that he tooke not flesh in deed, but according unto appearance. Epiphanius hæref. 26.</i>
110.				Of the Church of Ierusalem, <i>Euseb. lib. 3. c. 29.</i> writeth, that unto this time she was called a pure and an uncorrupted virgin: for as yet being Anno Dom 110. there was no false doctrine sowne there. <i>lib. 4. cap. 21.</i>				<i>Papias Bishop of Hierapolis was a Chiliaf. Euseb. lib. 3. cap. 35.</i>
				<i>Iustus a Jew was Bish. of Ierusalem after Simeon. Euseb. lib. 3. cap. 32. Zachæus.</i>	<i>Heros was Bishop of Antioch after Ignatius, about the eleventh yeare of Trajan. Euseb. lib. 3. cap. 32.</i>	<i>ALEXANDER was B. of Rome after Evaristus, Anno Dom. 111. where he continued ten yeares: & died the third yeare of Adrian the Emperor. Euseb. lib. 4. cap. 1. 4.</i>	<i>PRIMVS was Bish. of Alexandria about the 12. yeare of Trajan, after Cædric, where he continued 12. yeares. Euseb. lib. 4. cap. 1, 4.</i>	<i>Thebulis Anno Dom. 110. was the first hereticke in the Church of Ierusalem. He fell from the faith, because they would not chuse him Bishop after Simeon. Euseb. lib. 4. cap. 21.</i>
119.	<i>ÆLIUS ADRIANVS</i> succeeded <i>Trajan</i> in the Empire: he besieged and conquered <i>Ierusalem</i> in the 18. yeare of his raigne, so that after his name <i>Ierusalem</i> was called <i>Ælia</i> . He wrote unto <i>Minutius Fundanus</i> Proconsull of <i>Asia</i> , at the request of <i>Serenus Granianus</i> in the behalfe of the Christians. He raigned	<i>Quadratus</i> one endowed with the gift of prophetic, wrote an Apology in the defence of the Christian faith unto <i>Adrian</i> the Emperour. <i>Euseb. lib. 3. cap. 33. lib. 4. cap. 3.</i> <i>Aristides</i> an Athenian Philosopher, dedicated likewise an Apologie unto the said Emperour. <i>Euseb. lib. 4. cap. 3. and in Chronic.</i> <i>Ægesippus</i> lived under <i>Adrian</i> . He wrote of the siege of <i>Ierusalem</i> , comprising the Ecclesiasticall History		<i>Tobias.</i> <i>Benjamin.</i> <i>John</i> in the 19. and last yeare of <i>Trajan</i> . <i>Epiphanius hæref. 66.</i> <i>Mathias.</i> <i>Philip.</i> <i>Sennecæ.</i> <i>Iustus 2.</i> <i>Levi.</i> <i>Ephrem.</i> <i>Ioseph.</i> <i>Iudas</i> continued unto the eleventh yeare of <i>Antoninus</i> . <i>Epiphanius hæref. 66.</i>		<i>Xystus</i> was B. of Rome after <i>Alexander</i> , about the third yeare of <i>Adrian</i> . Anno Dom. 121. He was Bish. ten yeares & died the 12. yeare of the said Emperour. <i>Euseb. lib. 4. cap. 4, 5.</i>	<i>Iustus</i> was Bish. of <i>Alexandria</i> after <i>Primus</i> , where he continued 11. yeares. <i>Euseb. lib. 4. cap. 4, 5.</i>	<i>Ophite</i> were hereticks which worshipped the Serpent; and thought that the serpent which deceived <i>Adam</i> and <i>Eve</i> was <i>Christ</i> : they cheisted a live serpent, which with opening of the chest and charming of the priest, came forth, licked the bread upon the altar, wrapped it selfe about it. Their manner was to kisse the bread, and so to eate, beleieving verily that the serpent had consecrated it. They defended themselves that the <i>Nicolaites</i> and <i>Gnostici</i> delivered them this service. <i>Epiphanius hæref. 37. August. lib. de hæref.</i>
121.								<i>Nazareni</i> were Jewes which beleived in <i>Christ</i> , and so called themselves of <i>Nazareth</i> . They contraried the Jewes in that they confessed <i>Iesus Christ</i> to be the Sonne of God. They erred in Christian Religion, for that they addicted themselves wholly to the observation of the whole law. <i>Epiphanius hæref. 29.</i>

Anno Domini	The raigne of the Emperors.	The Fathers of the Church.	The Councils	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
130.	21 yeares, and then died, being above 60. <i>Euseb. lib. 4. cap. 3, 6, 9, 10. and in Chron.</i>	from the Apostles unto his time. <i>Euseb. lib. 4. cap. 8.</i> There is a counterfeit volume of five bookes under his name, the translator whereof they say <i>S. Ambrose</i> was, nay it is liker that <i>Ambrose</i> himselfe was the author. <i>Egesippus</i> saith of himselfe, that hee came to Rome in the time of <i>Anicetus</i> and continued there unto the time of <i>Eleutherius</i> . Anno Domini 197. <i>Euseb. lib. 4. cap. 11.</i> <i>Iustinus Martyr</i> lived under <i>Adrian</i> . He wrote an Apologie unto <i>Adrian</i> and to <i>Antoninus Pius</i> Emperours. He wrote also against <i>Marcion</i> which lived at that time. He was martyred under <i>Verus</i> the Emperour. <i>Euseb. lib. 4. cap. 8, 11, 12 16.</i> but as <i>Epiphanius</i> writeth, it was under <i>Adrian</i> .				<i>Telephorus</i> succeeded <i>Xyftus</i> in the sea of Rome, An. Dom. 130. where he continued eleven yeares. <i>Euseb. lib. 4. cap. 5. 10.</i>	<i>Eumenes</i> was Bi. of Alexandria after <i>Iustus</i> , and continued there 13. yeares. <i>Euseb. lib. 4. cap. 5, 11.</i>	<i>Cayn</i> were heretickes which honoured <i>Cayn</i> , and tooke him for their father: they highly esteemed of <i>Esau</i> , <i>Chere</i> , <i>Dathan</i> , <i>Abyram</i> , with the Sodomites. They called <i>Iudas</i> the traitor their cosin, honoring him for betraying of Christ, affirming that hee foresaw how great a benefit it would become unto mankind. They read a certaine gospell, witten (as they said) by <i>Iudas</i> : they reviled the law, and denied the resurrection. <i>Epiphanius</i> writeth. 38. <i>August. de hæres.</i> <i>Sethiani</i> were heretickes, deriving their pedigree of <i>Seth</i> the sonne of <i>Adam</i> , whom they honoured, and called <i>Christ</i> and <i>Iesus</i> , that in the beginning of the world he was called <i>Seth</i> , but in the latter dayes <i>Christ Iesus</i> . <i>Epiphanius</i> (hæres. 39.) saith, that he disputed with some of them in <i>Egypt</i> , and that the last of them were in his time. <i>August. lib. de hæres.</i>
Anno 18. <i>Adriani.</i>		<i>Iustinus Martyr</i> lived under <i>Adrian</i> . He wrote an Apologie unto <i>Adrian</i> and to <i>Antoninus Pius</i> Emperours. He wrote also against <i>Marcion</i> which lived at that time. He was martyred under <i>Verus</i> the Emperour. <i>Euseb. lib. 4. cap. 8, 11, 12 16.</i> but as <i>Epiphanius</i> writeth, it was under <i>Adrian</i> .		From the passion of our Saviour unto the eighteenth yeare of the Emperour <i>Adrian</i> , there were fifteene Bishops in the Church of Jerusalem, all Jewes. In the which yeare, after the utter overthrow, the siege and conquering of the city, under the said <i>Ælius Adrianus</i> , Jerusalem was called <i>Ælia</i> , after his name, and began to be inhabited of strange nations, <i>Euseb. lib. 4. cap. 5, 6.</i>				<i>Marcion</i> of Pontus increased the doctrine of <i>Cerdon</i> , he lived in the time of <i>Iustinus Martyr</i> , which wrote a booke against him. He met <i>Polycarpus</i> , and asked of him, Knowest thou us? <i>Polycarpus</i> answered: I know thee for the first begotten of Satan. <i>Euseb. lib. 4. cap. 11. 14.</i> He said, the soule onely should be saved, and not the body. He thought that <i>Caine</i> with the Sodomites and <i>Egyptians</i> , &c. were saved when Christ went downe to hell. <i>Irenæus</i> lib. 1. cap. 29. <i>Epiphanius</i> (hæres. 42.) writes of him, that he was a Bishops sonne, who when he had deflowered a virgin, was by his owne father excommunicated the Church, and afterwards he fled to Rome: being there, because they admitted him not into the Church, hee began to preach detestable doctrine: that there were three beginnings, good, just, and evill: that the New Testament was contrary to the Old. He denied the resurrection of the body.
140.		<i>Antoninus Pius</i> succeeded <i>Adrianus</i> in the empire. He wrote unto the commons of Asia in the behalfe of the christians. Hee raigned 22 yeares and odde moneths.		<i>Marcus</i> of the Gætiles the first B. of Jerusalem. <i>Euseb. lib. 4. c. 6. lib. 5. c. 11.</i> <i>Cassianus.</i>		<i>Hyginus</i> was Bi. of Rome after <i>Telephorus</i> , in the first yeare of <i>Antoninus Pius</i> . An. Dom. 141. where he continued foure	<i>Marcus</i> was Bi. of Alexandria after <i>Eumenes</i> . He governed the Church ten yeares. <i>Euseb. lib. 4. cap. 11.</i>	<i>Barchobeebas</i> a Captaine of the Jewes, alluding unto his name, affirmed that he was the light, or a starre come downe from heaven to comfort the Jewes. He led them to rebellion, so that (as <i>Dion Cass.</i> in <i>Adriano</i> writeth) there were slaine of them above fifty thousand. <i>Euseb. lib. 4. cap. 6.</i> <i>Cerdon</i> gat him from Syria to Rome when <i>Hyginus</i> was Bishop there.
141.		<i>Verus</i> in the behalf of the Christians. He wrote many notable tractes. <i>Euseb. eccl. hist. lib. 4. cap. 13 25.</i> <i>Philippus B.</i> of Gortina was famous, and wrote against <i>Marcion</i> the heretick. <i>Euseb. lib. 4. cap. 24.</i>						

anno Domini	The raigne of the Em- perors.	The Fathers of the Church.	The Coun- cels.	The Bishops of Ierusa- lem.	The Bishops of Antioch	The Bishops of Rome.	The Bishops of Alexan- dria.	The Hereticks.
144.				Publius.		year. Eu- seb. lib. 4. cap. 10, 11. Pius was Bishop of Rome af- ter Hygi- nus Anno Dom. 144. and conti- nued 15. years. Eu- seb. lib. 4. cap. 11.	Celadion was Bish. of Alexandria after Mar- cus, and continued 14. years. Euseb. lib. 4. cap. 11. 19.	and taught that God, preached of the law & Prophets, was not the father of our Lord Jesus Christ. Moreover he said that Christ was knowne, the Father of Christ un- knowne. He denied the resurrec- tion, and the Old Testament. Euseb. lib. 4. c. 10. 11. Epiphan. hæref. 41. Valentinus was openly knowne at Rome in the time of Hyginus, he lived under Pius, & continued unto Anicetus. Euseb. lib. 4. cap. 10 11. Irenæus confuted this heresie at large. Epiphanus saith that Va- lentinus thought Christ to have brought a body downe from hea- ven, and to have passed thorough the virgin Mary as water through a conduit. hæref. 31. Marcellina was of Carpocrates o- pinion, and lived at Rome in the time of Anicetus: she worshipped and offered incense unto the ima- ges of Iesus and Paul, &c. August. lib. de hæref. Epiphan. hæref. 27. Montanus, whereof the Monta- nists are called, taught in Phrygia; hereof is it that the heresie is cal- led Phrygian. Epiphanus saith it began about the 19. year of An- toninus Pius which succeeded An- drian. This Montanus was taken in Phrygia for the Holy Ghost; Prif- cilla & Maximilla his women for prophetesses. He forbade marriage, and commanded abstinence from certaine meats as unlawful. In the end Montanus & Maximilla han- ged themselves. Euseb. lib. 5. cap. 13, 14, 15, 16, 17. The Montanists (otherwise called Cataphrygians) pricked a boy with bodkins, drew bloud out of his body, soaked therein the bread, and made a sa- crament thereof: if the boy died, he was counted a martyr; if other- wise, a great priest. Epiphan. hæ- ref. 48. August. lib. de hæref.
163.	Marcus Antoninus Verus was chose Em- perour af- ter Pius. He perfe- cted the Church of God, and raigned 19 years. Eu- seb. lib. 4. cap. 14, 15 lib. 5. cap. 9	Modestus wrote against Marcion. Eu- seb. lib. 4. cap. 24. Apollinarius wrote unto Verus the Emperour, and against the heresie of Montanus, which then began to bud in Phrygia. Euseb. lib. 4. cap. 20. lib. 5. cap. 14, 15. Dionysius Bi- shop of Corinth, Piræus B. of Crete were famous about this time. Euseb. lib. 4. cap. 20. Musanus then flourished, & wrote against the Encratites which then newly sprang; the author of which heresie was Tatianus. Euseb. lib. 4. cap. 26. Germanicus martyred and torne in pee- ces of wilde beasts. Metrodorus and Pionius were burned for the faith. Euseb.	There was a Synod at Ancyra in Galatia gathered together of the faithfull, where the figments of Monta- nus were confuted by Apolli- narius. Eu- seb. lib. 5. cap. 14.	Iulianus continued unto the 10. year of Antoninus Pius. Epi- phan. hæref. 66. Caius whom Epi- phanus (he- ref. 66.) doth call Gratianus. Symachus.	Theophilus was Bishop of Antioch after Cor- nelius. He wrote of elementall institutions and dedi- cated them unto Auto- lycus. Also against the heresie of Hermogenes and Marci- on. Euseb. lib. 4. cap. 19, 23. a- bout the 8. year of Marcus Antoninus.	Agrippas was Bish. of Alexandria about the eight year of Verus, where he governed 12 years. Euseb. lib. 4. cap. 19. lib. 5. cap. 9.	Soter was B. of Rome after Ani- cetus, Anno Dom. 167. and conti- nued eight years. Eu- seb. lib. 4. cap. 19. li. 5 in poem.	Secundiani of Secundus, together with Epiphane & Isidorus taught the like with Valentinus: in life they were beastly; all women a- mong them were common: they denied the resurrection of the flesh. Epiphan. hæref. 32. Ptolomeus of whom Ptolomei are called, taught the hereticall o- pinions of the Gnostici & of Va- lentinus, adding thereunto of his owne certaine heathenish doctrine out of Homer: he wrote unto Flora a woman of his faith, and endevor- ed to pervert her. Epiph. hæref. 33
167.				Caius the 2. continued unto the 8. year of Verus. Epiphan. hæref. 66.	Iulianus 2.			

Anno Domini	The raigne of the Emperours.	The Fathers of the Church.	The Counsels.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
		Carpus, Pappus, and Agathonica a woman were martyred, also Ptolemæus and Lucius. <i>Euseb. lib. 4. cap. 14. 15, 16.</i> Bardesanes of Mesopotamia wrote in the Syrian tongue against Marcion. <i>Euseb. lib. 4. cap. 28.</i>		Capito.				Marcus of whom Marcossij, Colorbasus of whom Colorbasij, and Heracleon after whom the hereticks are called Heracleonites, sacrificed with witchcraft, to amaze their auditors they pronounced Hebrew words: they said unto the women, open your mouthes & prophesie through the power which cometh from us. Many women came to the Church, and under colour of prophesie confessed that they were abused of them. Marcus ran away with another mans wife: they poure oyle and water upon the head of the departed, hoping so to redeeme them: they said that the life and generation of man consisted in seven starres: that Christ suffered not in deed, but was so thought; and that there was no resurrection of the flesh. <i>Epiphanius hæref. 34, 35, 36. Irenæus. August. lib. de hæref.</i>
179.	Anno 17. of Verus the Emperour.	Vegetius Epagathus martyred. Sanctus a Deacon beheaded. Maturus beheaded. Attalus tried to death Blandina a woman after sundry torments beheaded. Biblis a woman pitteously handled. Porbinus Bish. of Lions dieth in prison. Alexander torne in peeces of wilde beasts. Ponticus of 15. yeares old martyred. <i>Euseb. lib. 5. cap. 1.</i> Irenæus was Bish. of Lions in France after the martyrdom of Porbinus, in his youth he saw Polycarpus the disciple of S. Iohn. He was at Rome with Eleutherius: he endeavored to confute Blasius and Florinus the Schisma-	The brethren in France assemble together, and lay downe their censure touching the opinions of Montanus writing unto Eleutherius Bish. of Rome, that he would maintaine the peace of the Church against such hereticks. <i>Euseb. lib. 5. cap. 3.</i> There were held in Asia sundry Synods, in the which Montanus was excommunicated and his heresie condemned. <i>Euseb. lib. 5. cap. 14.</i>		Maximus continued unto the 16. yeare of Verus. <i>Epiphani. hæref. 66.</i>	Maximinus was Bishop of Antioch after Theophylus. <i>Euseb. lib. 4. cap. 23.</i>	Eleutherius was Bishop of Rome after Soter in the 17. yeare of Verus the Emperor, Anno Domini 178. where he continued thirteene yeares. <i>Euseb. lib. 5. in proem. and cap. 20.</i> This Eleutherius sent preachers into Brittain, so that Lucius the King and his people received the faith. <i>Flor. histor. Func. Beda.</i>	Alcibiades refrained the use of Gods creatures. He is reformed by Attalus the Martyr. <i>Euseb. lib. 5. cap. 3.</i> Archontici were heretickes in Palæstina, which referred the creation of all things unto many powers. They said that the Sabbath was the God of the Jewes; and that the divell was the sonne of the Sabbath. <i>Epiphani. hæref. 40. August. lib. de hæref.</i> Irenæus was a Chiliaist. <i>Euseb. lib. 3. cap. 35.</i> Encratites were hereticks, after the etymologie of their name continent. The author of their heresie was Tatianus of Mesopotamia the disciple of Iustinus Martyr. He abhorred mariage, he forbade the use of living creatures, he offered water in stead of wine in the Sacrament. He denied that Adam was saved. The Encratites prevailed in Pisidia and Phrygia. <i>Euseb. lib. 4. cap. 27. Epiphani. hæref. 46, 47.</i> Severus an Encratite, of whom Severiani, maintained the opinions of Tatianus, adding thereunto of his own, reviling Paul, rejecting his Epistles, and denying the Acts of the Apostles. He said that a woman was of the divell; and that man from the girdle upwards was of God, and beneath of the divell. <i>Epiphani. hæref. 45. Euseb. lib. 4. cap. 27.</i>
				Antoninus				Touching the purity of the Church of Rome, Egesippus reporting of himselfe the faith thus: When I came to Rome, I stayed there untill that Anicetus was chose Bishop, whose Deacon was Eleutherius, whom Soter succeeded, and after him Eleutherius. In all their successions and in every one of their cities, it is no otherwise then the law & the Prophets & the Lord himselfe preached. <i>Euseb. li. 4. cap. 21.</i> Irenæus also having laid downe those 12. aforesaid Bishops of Rome, concludeth thus; now Eleutherius was the twelfth Bishop from the Apostles, after the same order, the same doctrine and tradition of the Apostles truly taught in the church at this day continued unto our time. <i>Euseb. lib. 5. cap. 6.</i>
				Valens.				
					Dolychbianus continued unto the time of Commodus. <i>Epiphani. hæref. 66.</i>			

Anno Domini	The raigne of the Emperours.	The Fathers of the Church.	The Coun- cels.	The Bishops of Ierusalem	The Bishops of Antioch.	The Bi- shops of Rome.	The Bishops of Alexan- dria.	The Heretikes.
182.	<i>Comodus</i> succeeded <i>Antoninus Verus</i> in the Em- pire: hee raigned 13 yeares, and was smo- thered to death, or as <i>Eutrop.</i> writeth, poysoned. <i>Euseb. lib. 5. cap. 9. 24</i> & in chro- nic.	tikes, and to appease the schisme rai- sed at Rome, hee sharply reprehended <i>Victor</i> Bishop of Rome, for excommuni- cating the Churches of Asia. <i>Euseb. lib. 5. cap. 4, 5. 18. 23.</i> <i>Pantenus</i> Mo- derator of the Schoole of Alexandria in the time of <i>Julianus</i> Bishop there, was the ma- ster of <i>Clemens Alexandrinus</i> . Hee went a- bout prea- ching as farre as India. <i>Euseb. lib. 5. cap. 9. 10.</i> <i>Rhodon</i> an A- sian, the dis- ciple of <i>Ta- rianus</i> wrote against the heresie of <i>Marcion</i> , he disputed with <i>Apelles</i> face to face. <i>Euseb. lib. 5. cap. 12.</i> <i>Miltiades</i> wrote against the Phrygian heresie of <i>Montanus</i> . <i>Euseb. lib. 5. cap. 15.</i> <i>Apollonius</i> a Phrygian wrote against the Monta- nists. <i>Euseb. lib. 5. cap. 16.</i> <i>Thraceas</i> a martyr. <i>ibid.</i>					<i>Julianus</i> was Bishop of Alexan- dria after <i>Agrippas</i> in the first yeare of <i>Comodus</i> where hee continued ten yeares. <i>Euseb. lib. 5. cap. 9. 20.</i>	<i>Apelles</i> was a Marcionite, he said that prophecies were of a contra- ry spirit: he was guided by one <i>Phitumena</i> a woman. He thought it was not for men to reason of religion, but every one to conti- nue as he beleaved. <i>Euseb. lib. 5. cap. 12.</i> <i>Pontinus, Basilicus, Lycus, Syme- rus</i> , were Marcionites, whom <i>Rhodon</i> confuted <i>Euseb. lib. 5. c. 12.</i> <i>Pepuziani</i> were heretickes which came out of the village <i>Pepuza</i> , their abiding was in Galatia and Cappadocia; they were called <i>Quintiliani & Priscilliani</i> , because that <i>Christ</i> in the forme of a woman lay with <i>Quintilla</i> a maide (or as some say <i>Priscilla</i>) and revealed unto her divine mysteries. Women are priests among them: their sacri- fice is alike with the <i>Montanists</i> above. <i>Epiphan. hæres. 49.</i> <i>Artoyrine</i> were heretickes which offered bread and cheefe in the Sacrament <i>Epiphan. hæres. 49. August.</i> <i>Alagi</i> were heretickes which denied <i>Christ</i> to be the Word. They condemned the Gospell after <i>Iohn</i> : they said that <i>Cerin- thus</i> the hereticke wrote the Re- velation. <i>Epiphan. hæres. 51. August.</i> <i>Adamites</i> were hereticks which devised them a Church after an hot-houfe to keepe them from cold, for the space of an houre or seruice time: they were all naked men and women: the vir- gins preached unto the rest. Their Church they called Para- dise, and themselves <i>Adam</i> and <i>Eve</i> . <i>Epiphan. hæres. 52.</i> <i>Theodorus</i> a Montanist through sorcery took his flight towards heaven; but downe he fell and died miserably. <i>Euseb. lib. 5. c. 14.</i> <i>Florinus</i> and <i>Blastus</i> fell from the Church, and taught at Rome that God was the author of evil, whom <i>Ireneus</i> confuted. <i>Euseb. lib. 5. cap. 13. 18.</i>
193.	Anno 10. <i>Comodi.</i>	Hee went a- bout prea- ching as farre as India. <i>Euseb. lib. 5. cap. 9. 10.</i> <i>Rhodon</i> an A- sian, the dis- ciple of <i>Ta- rianus</i> wrote against the heresie of <i>Marcion</i> , he disputed with <i>Apelles</i> face to face. <i>Euseb. lib. 5. cap. 12.</i> <i>Miltiades</i> wrote against the Phrygian heresie of <i>Montanus</i> . <i>Euseb. lib. 5. cap. 15.</i> <i>Apollonius</i> a Phrygian wrote against the Monta- nists. <i>Euseb. lib. 5. cap. 16.</i> <i>Thraceas</i> a martyr. <i>ibid.</i>	<i>Serapion</i> held a Sy- nod at Antioch, where to- gether with many other Bi- shops he condemned the <i>Montanists</i> <i>Euseb. lib. 5. cap. 17.</i> There was a Synod held at Rome in the time of <i>Victor</i> touching the time of the ce- lebration of the feast of Easter, where he excommu- nicated all the Eastern Churches for which cause he was repre- hended of divers, but sharply of <i>Ireneus</i> . <i>Euseb. lib. 5. cap. 21, 22, 23.</i>	<i>Narcissus</i> , of him are many things written: first that he turned wa- ter into oile for the lampes of the Church. He was ac- cused of a hainous crime, and although he was in- nocent, yet left he his Church, and fled away into the wildernes, where he continued a long time. In the meane while his accusers were won- derfully plagued from above, to the ex- ample of all perjured persons. <i>Euseb. lib. 5. cap. 11. lib. 5. cap. 7, 8.</i>	<i>Serapion</i> succeeded <i>Maximinus</i> in the sea of Antioch; he remem- bred the works of <i>Apollinarius</i> against <i>Montanus</i> , whom he also toge- ther with many other Bishops con- demned <i>Euseb. lib. 5. cap. 17. 20.</i> about the tenth yeare of <i>Comodus</i> .	<i>Victor</i> was B. of Rome after <i>Eleu- therius</i> in the tenth yeare of <i>Comodus</i> the Empe- rour, Anno Dom. 193. where he continued ten yeares. <i>Euseb. lib. 5. cap. 20. 25</i>	<i>Demetrius</i> was Bishop of Alexan- dria after <i>Julianus</i> . He gover- ned the Church 43 yeares. <i>Euseb. lib. 5. cap. 20. 25.</i>	

Anno Domini	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
194.	<i>Pertinax</i> was Emperour after <i>Comodus</i> , as <i>Euseb.</i> writeth, six moneths, lib. 5. cap. 24. <i>Eutrop.</i> lib. 8. saith it was but 3 moneths, <i>Iul. Capit.</i> saith, he lived 60 yeares, seven moneths, and 26 dayes. He reigned two moneths and 25. dayes.	<i>Apolonius</i> a Christian Philosopher at Rome exhibited an Apologie unto the Romane Senate. Afterwards he was beheaded under <i>Comodus</i> , <i>Euseb.</i> lib. 5. c. 19. <i>Theophilus</i> B. of Cæsarea in Palestina.	At Cæsarea in Palestina there was a synod held touching the feast of Easter: where <i>Theophilus</i> Bish. of Cæsarea, and <i>Narcissus</i> B. of Ierusalem were present, and the chief pastors, <i>Euseb.</i> lib. 5. cap. 21, 24.					<i>Theodotus</i> a tanner denied the Divinity of <i>Christ</i> : he was the first author of the heresie of <i>Artemon</i> , for which cause <i>Victor</i> Bishop of Rome excommunicated him, <i>Euseb.</i> lib. 5. cap. 25.
194.	<i>Didius Iulianus</i> , whom <i>Eutrop.</i> calleth <i>Salvius Iulianus</i> , reigned after <i>Pertinax</i> (as <i>Elias Spartian.</i> writeth) two moneths, <i>Eutrop.</i> saith 7. moneths. Be- like his time was short, for <i>Eusebius</i> maketh no mention of him.	<i>Clemens</i> called <i>Alexandrinus</i> , because he was of Alexandria, was the disciple of <i>Pantenus</i> , and the master of <i>Origen</i> . He moderated after <i>Pantenus</i> the schoole of Alexandria. He flourished chiefly in the time of <i>Severus</i> , and his sonne <i>Antoninus</i> , <i>Euseb.</i> lib. 6. cap. 5, 12, 13. <i>Hierom.</i> catalog.	In Pontus there was a Synod touching the afore- said feast of Easter: where <i>Palmas</i> was chief, <i>Euseb.</i> lib. 5. cap. 21.	<i>Dios</i> was Bishop of Ierusalem after the departure of <i>Narcissus</i> , <i>Euseb.</i> lib. 6. cap. 9.				<i>Artemon</i> took <i>Christ</i> but for a bare & a naked man. He lived in the time of <i>Victor</i> and <i>Zephyrinus</i> Bish. of Rome. He was the disciple of <i>Theodotus</i> the Tanner and had to his companions <i>Asclepiodotus</i> and <i>Natalius</i> , which repented himselve, and fell at the feet of <i>Zephyrinus</i> Bishop of Rome for absolution, <i>Euseb.</i> lib. 5. cap. 25.
195.	<i>Severus</i> was Emperour after <i>D. Iul.</i> He began to persecute the Church of God the 10 yeare of his raigne. He was Emperour 18 yeares, and died at Yorke in England, <i>Euseb.</i> lib. 5. cap. 24. lib. 6. cap. 1, 2, 7, & in Chron.	<i>Heraclitus</i> wrote upon the Epistles of <i>Paul</i> . <i>Maximus</i> wrote of the author of evil, and against <i>Artemon</i> . <i>Candidus</i> wrote of the six dayes workes. <i>Appion</i> wrote of the same argument. <i>Arabianus</i> wrote sundry good volumes. <i>Al</i> flourished the same time, <i>Euseb.</i> lib. 5. cap. 24.	In Ostroëna there was a Synod touching the feast of Easter, where <i>Banckylus</i> Bishop of Corinth was chiefe, <i>Euseb.</i> lib. 5. cap. 11.					<i>Marcianus</i> the heretike maintained a selfe opinion out of the Gospell after <i>Peter</i> . Whom <i>Serapion</i> Bishop of Antioch confuted, <i>Euseb.</i> lib. 6. cap. 11.
202.		<i>Tertullian</i> a priest of Carthage in Africk, flourished in the time of <i>Severus</i> , and his sonne <i>Antoninus</i> , at length through	At Ephesus many of the Bishops of Asia met, touching the celebration of the feast of Easter: where <i>Polycrates</i> Bish. of Ephesus was chiefe, <i>Euseb.</i> lib. 5. cap. 22.		<i>Zephyrinus</i> was Bishop of Rome after <i>Victor</i> , anno Dom. 202. and continued there 18 yeares, <i>Euseb.</i> lib. 5. cap. 25. lib. 6. cap. 20.			<i>Noetus</i> denied that there were three persons, saying, all three were one. He called himselve <i>Moses</i> , and said that <i>Aaron</i> was his brother. He said the Father, the Son and the Holy Ghost suffered in the flesh, <i>Epiphan.</i> hæres. 57.
			In the afore- said fixe Synods held an. Dom. 195. the Bish. of Rome had no more authority, than the other Bishops. He in his City, and they in theirs were chiefe. And when as he went about					<i>Tertullian</i> was a Montanist, <i>Hierom.</i> catalog.
								<i>Melchisedechiani</i> were heretikes which honoured <i>Melchisedech</i> , and said that he was greater than <i>Christ</i> , and that he was no man, <i>Epiphan.</i> hæres. 55.
								<i>Proclus</i> a capitaine of the Cataphrygian heresie, was confuted by <i>Gaius</i> a Roman in the time of <i>Zephyrinus</i> Bishop of Rome, <i>Euseb.</i> lib. 2. cap. 25. lib. 6. cap. 20.

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221.	Antoninus Heliogabalus raigned after Macrinus the space of foure yeares, and he died. <i>Euseb. lib. 5. cap. 20.</i>	<i>Potamiana</i> a virgin, together with <i>Marcella</i> her mother, burned. <i>Basilides</i> beheaded. <i>Euseb. lib. 6. cap. 4.</i> <i>Gregorius Neocæsariensis</i> and <i>Athenodorus</i> heard <i>Origen</i> in <i>Cæsarea</i> the space of five yeares. Although they were both young men, yet were they chosen Bishops in <i>Pontus</i> . <i>Euseb. lib. 6. cap. 29.</i> <i>Socrat. lib. 4. cap. 22.</i>		<i>Narcissus</i> cometh home againe, and is intreated after <i>Gordius</i> to take his former room, and because he was an hundred & sixteene yeares old, they joyned with him <i>Alexander</i> , who afore was B. of <i>Cappadocia</i> . <i>Euseb. lib. 6. cap. 7, 9, 10.</i> <i>Alexander</i> , who afore was B. of <i>Ierusalem</i> together with <i>Narcissus</i> , now after his death is there B. alone, and died in the persecution under <i>Decius</i> . <i>Euseb. lib. 6. cap. 38.</i> He governed the Church alone in the raigne of <i>Alexander</i> the Emperour. <i>Epiph. hæres. 66.</i>		<i>Calistus</i> was B. of Rome after <i>Zephyrinus</i> , in the first yeare of <i>Antoninus Heliogabalus</i> , anno Domini 221. and continued there 5 yeares. <i>Euseb. lib. 6. cap. 20.</i>		
224.	<i>Alexander</i> was Emperour after <i>Heliogabalus</i> , and raigned thirteene yeares. <i>Euseb. lib. 6. cap. 20, 27.</i>				<i>Zebinus</i> was B. of Antioch after <i>Philetus</i> . <i>Euseb. lib. 6. cap. 21.</i> about the 7. yeare of <i>Alexander</i> .	<i>Urbanus</i> was B. of Rome in the first yeare of <i>Alexander</i> , Anno Dom. 226. & governed the Church eight yeares. <i>Euseb. lib. 6. cap. 20, 21.</i> <i>Pontianus</i> was Bishop of Rome after <i>Urbanus</i> . Anno Dom. 236. and continued there 6 yeares. <i>Euseb. lib. 6. cap. 21, 27.</i>	<i>Heraclas</i> was first <i>Origen</i> Vther in the schoole of <i>Alexandria</i> , afterwards B. of that sea about the 11 yeare of the Emperour <i>Alexander</i> : where he continued sixteene yeares. <i>Euseb. lib. 6. cap. 14, 25, 34.</i>	<i>Nepos</i> a Bishop of <i>Ægypt</i> was a Chiliaft, and wrote thereof a booke, the which <i>Dionysius</i> Bishop of <i>Alexandria</i> confuted after his death. <i>Euseb. lib. 7. cap. 22.</i>
237.	<i>Maximinus</i> was Emperour after <i>Alexander</i> . He persecuted the Church of God, and raigned 3 yeares.				<i>Babylas</i> was B. of Antioch after <i>Zebinus</i> , and died in prison in the persecution under <i>Decius</i> . <i>Euseb. lib. 6. cap. 28, 38.</i>	<i>Anterus</i> after <i>Pontianus</i> was Bishop of Rome the space of one moneth. <i>Euseb. lib. 6. cap. 27, 28.</i>		
240.	<i>Gordianus</i> was created Emperour after <i>Maximinus</i> : he raigned six yeares. <i>Euseb. lib. 6. cap. 27, 33.</i>					<i>Fabianus</i> was B. of Rome after <i>Anterus</i> , Anno Domini 241. being a country minister, he was miraculously chosen in the Church by reason that a dove lighted upon his head. He suffered martyrdom under <i>Decius</i> . <i>Euseb. lib. 6. cap. 38.</i>	<i>Dionysius</i> the disciple of <i>Origen</i> was B. of <i>Alexandria</i> after <i>Heraclas</i> the third yeare of <i>Philip</i> the Emperour. He reporteth the perill he stood in, and the persecution he suffered under <i>Decius</i> . He wrote of the martyrs at <i>Alexandria</i> .	<i>Coracion</i> a Chiliaft was in open disputeation confuted by <i>Dionysius</i> Bishop of <i>Alexandria</i> . <i>Euseb. lib. 7. cap. 23.</i>
246.	<i>Philip</i> was crowned Emperour after <i>Gordianus</i> , he was the first Christian Emperour, and raigned seven yeares. <i>Euseb. lib. 6. cap. 33, 38.</i>		There was a Synod held at Rome in the time of <i>Fabianus</i> where he together with sixty other Bishops removed the schisme of <i>Novatus</i> . <i>Sabel. Pantal.</i>					

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councils	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
254.	Decius was Emperour after Phil.p. he persecuted the Church of God, and raigned not full two yeares. <i>Euseb. lib. 6. cap. 38. lib. 7. cap. 1.</i>	Cyprian B. of Carthage florished about this time. He erred in the re-baptizing of hereticks, and suffered martyrdom under Valerianus and Gallienus. <i>Euseb. lib. 7. cap. 3. Hierom. catalog.</i> Metras and Quinta a woman were stoned to death, Apollonia a virgin, Iulianus, cremon, Macar, Epimachus, Alexander and foure women burned. Serapion had his necke broken. Amnariion a virgin, Mercuria and Dionysia beheaded. Heron, Ater, and Isidorus burned. Nemesion a martyr. Dioscorus, Ammon, Zenon, Ptolomæus, Ingenius, Theophilus, confessors. Ischyron beaten to death with a cudgell. Chere-mon B. of Nilus fled into the desert with his wife, <i>Euseb. lib. 6. cap. 40, 41.</i>	There was a synod held at Rome in the time of Cornelius, where Novatus the heretike was condemned. <i>Euseb. lib. 6. cap. 42.</i> Another synod was held at Antioch, where Elenus B. of Tarsis, Firmilianus B. of Cappadocia, Theotistus B. of Palæstina, & Dionysius B. of Alexandria, were present to the condemnation of Novatus, <i>Euseb. lib. 6. cap. 45.</i> There was a synod held at Carthage, which erred about the re-baptizing of heretikes, in the which Cyprian was chiefe, <i>Euseb. lib. 7. cap. 3.</i> Another at Iconium and Synadis, for receiving of heretickes after repentance, <i>Euseb. lib. 7. cap. 6.</i>	Marabanes was Bishop of Ierusalem after Alexander, <i>Euseb. lib. 6. cap. 38.</i> untill the raigne of Gallus & Volusianus. <i>Epiph. hæref. 66.</i>	Fabius was B. of Antioch after Babylas in the time of Decius, <i>Euseb. lib. 6. cap. 38.</i>	Cornelius was B. of Rome in the time of Decius, he condemned and excommunicated Novatus the heretike, and continued B. three yeares, <i>Euseb. lib. 6. cap. 38. lib. 7. cap. 2.</i> Lucius was B. of Rome after Cornelius, and governed the Church not full eight moneths, <i>Euseb. lib. 7. cap. 2.</i>	unto Fabius B. of Antioch: he wrote unto the heretike Novatus, unto Hermannion, Steven and Xistus Bishops of Rome, unto Philemon minister of Rome: afterwards unto Dionysius B. of Rome: He was persecuted under Valerianus the Emperour: He confuted the book of Nepos the Chiliaist, and confounded in open disputation Coracion his disciple. He was B. of Alexandria 17 years, and died the 12 yeare of Gallienus, <i>Euseb. lib. 6. cap. 28, 34, 39, 40, 44, 45. lib. 7. cap. 1, 2, 4, 5, 6, 7, 10, 12, 23, 27.</i>	Novatus a Priest of Rome fell from his order, and called his sect Catharous, that is, Putitans. He would not admit unto the Church such as fell after repentance. He was condemned by sundry notable men, and in sundry counsels, <i>Euseb. lib. 6. cap. 42.</i> He abhorred second marriage, <i>Epiph. hæref. 59.</i> Cyprian did erre in re-baptizing of heretikes <i>Euseb. lib. 7. cap. 3.</i> A whole counsell held at Carthage in the time of Cyprian did erre, <i>Euseb. lib. 7. cap. 3.</i> Angelici were heretikes which worshipped Angels, <i>August. lib. de hæref.</i> Apostolici were heretikes in Pisidia, which arrogantly so termed themselves, because they allowed not the company of married men, and such as had proper possessions: for the Catholike Church hath (saith Augustine) many such religious and clergie men, <i>August. lib. de hæref. Epiph. hæref. 61.</i>
255.	Gallus was Emperour after Decius, and raigned not full two yeares, <i>Euseb. lib. 7. cap. 1. 9.</i> Emilianus was Emperour three moneths after Gallus. Ætrop.							

Anno Domini.	The raigae of the Emperors	The Fathers of the Church.	The Coun- cels.	The Bishops of Ierusa- lem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexan- dria.	The Heretikes.
256.	<i>Valerianus</i> together with <i>Galienus</i> his sonne, was created Emperour: he persecuted the Church of God. Not long after, his sonne <i>Galienus</i> ruled alone, and restored peace vnto the christians. He continued Emperour fifteen yeares. <i>Euseb.</i> lib. 7. cap. 9. 12. 28.	<i>Priscus, Malchus, Alexander,</i> & a woman, were torne in peeces of wilde beasts. <i>Euseb.</i> lib. 7. cap. 11. <i>Marinus</i> beheaded. <i>Euseb.</i> lib. 7. cap. 14. <i>Astysius</i> a senator of Rōe was a great fauoror of the Christians lib. 7. cap. 15. 16. <i>Agapius</i> B. of Cæarea in Palestina, <i>Pierius</i> a minister of Alexandria, <i>Meletius</i> Bishop of Pontus florished at one time. <i>Euseb.</i> lib. 7. cap. 5. <i>Malcbion</i> in open disputation confuted <i>Samosatenus</i> the heretike at Antioch. <i>Euseb.</i> lib. 7. cap. 28.	There was a Synode held at Antioch about the 12. yeare of <i>Galienus</i> , where <i>Samosatenus</i> was condemned. <i>Euseb.</i> lib. 7. cap. 26. 27.	<i>Hymeneus</i> was Bishop of Ierusalem after <i>Mezabanes</i> in the time of <i>Valerianus</i> . <i>Euseb.</i> lib. 7. cap. 13 and continued vntill the raigae of <i>Aurelianus</i> . <i>Epiph.</i> hæ. ref. 66.	<i>Demetrianus</i> was B. of Antioch after <i>Fabius</i> , in the time of <i>Valerianus</i> . <i>Euseb.</i> lib. 7. cap. 13. <i>Paulus Samosatenus</i> the heretike succeeded <i>Demetrianus</i> . He was excommunicated & deprived by the second synod held at Antioch in the time of <i>Valerianus</i> . <i>Euseb.</i> lib. 7. cap. 26. 29.	<i>Steuens</i> was B. of Rome after <i>Lucius</i> , Anno Dom. 256. He re- prehended <i>Cyprian</i> B. of Carthage, for rebaptizing of heretikes, and gouerned the church two yeares. <i>Euseb.</i> lib. 7. cap. 2. 3. 4. <i>Xystus</i> the second of that name, was bi- thop of Rome after <i>Steuens</i> , where he continued eleuen yeares. <i>Euseb.</i> lib. 7. ca. 4. 26. <i>Dionysius</i> was B. of Rome after <i>Xystus</i> An. Do. 265. & continued nine yeares. <i>Euseb.</i> lib. 7. cap. 25. 29.	<i>Maximinus</i> was Bishop of Alexandria in the 12. yeare of <i>Galienus</i> , & continued 18. yeares. <i>Euseb.</i> lib. 7. cap. 10. 27. 31.	<i>Sabellius</i> of whom the Sabellians haue their appellation, saith <i>Augustinus</i> , was the disciple of <i>Noetus</i> , and taught the like doctrine with <i>Noetus</i> , that the three persons in the Trinitie were one but saith <i>Epiphanius</i> , they differed in that <i>Sabellius</i> said not the Father to haue suffered. The heresie of <i>Sabellius</i> began at Pentapolis in Ptolemais, and was impugned by <i>Dionysius</i> Bishop of Alexandria, in the time of <i>Xystus</i> b. of Rome. <i>Euseb.</i> lib. 7. cap. 5. He denied that there was a Trinitie. <i>Epiphanius</i> hæ. ref. 62. <i>August.</i> lib. de hæref. <i>Paulus Samosatenus</i> B. of Antioch denied the diuinitie of the Sonne of God. <i>Euseb.</i> lib. 7. cap. 26. <i>Origeniani</i> were heretiks called after one <i>Origen</i> (not he that was the great clerke of Alexandria) they condemned marriage, yet liued they beastly: their manner was to haue among them religious women like Nunnes, whom they defiled, yet vsed means to keepe them from swelling. <i>Epiphanius</i> hæ. ref. 63.
271.	<i>Claudius</i> was Emperour after <i>Valerianus</i> two yeares. <i>Euseb.</i> lib. 7. cap. 28. <i>Quintilius</i> was Emperour after <i>Claudius</i> 17. dayes. <i>Euseb.</i> lib. 9.							
273.	<i>Aurelianus</i> was Emperour after <i>Quintilius</i> . In the beginning of his raigae he was well affected towards Christian Religion, so that the heretike <i>Samosatenus</i> was through his helpe banished the Church, but in the end he persecuted the church of God, & when		A second synod was held at Antioch vnder <i>Aurelianus</i> , where <i>Samosatenus</i> the heretike was condemned and deprived the church. <i>Euseb.</i> lib. 7. cap. 28. 29.	<i>Zambdas</i> b. of Ierusalem. <i>Euseb.</i> lib. 7. cap. 31.	<i>Domnus</i> the sonne of <i>Demetrianus</i> was by the second synod held at Antioch appointed to succeed <i>Samosatenus</i> in the see of Antioch. <i>Euseb.</i> lib. 7. cap. 29.	<i>Pelix</i> was B. of Rome after <i>Dionysius</i> , and continued 5. yeares. <i>Euseb.</i> lib. 7. cap. 29. 31.		

Anno Domini.	The raigne of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
From Christ vnto the end of Aurelianus the Emperour. vnto Manes the heretike liued, there are 276. Epiphanius, baref. 66.	as he went about to subscribe vnto an edict against the Christians, the crampe tooke him so that he was not able to hold penne in hand. He raigned fixe yeares. Euseb. lib. 7. cap. 28. 29. Tacitus was Emperour fixe moneths Eutro lib. 9. Euseb. chron. Florinus was Emperour 80. dayes. Eutrop. li. 9 Euseb. chron. Probus was Emperour. 6 yeares. Euseb. lib. 7. cap. 29. Carus was Emperour scarce 3 yeares. Euseb. li. 7. ca. 29. Diocletian was Emperour, and persecuted the Church of God In the 19. yeare of his raigne he began to ouerthrow the churches, burne the Bibles, persecute the Christians. When he had raigned together with Maximianus, who persecuted with him 20 yeares, he deposed him selfe voluntarily, and liued a priuate life. Fro that time vnto his end he pined & wasted away with diseases But Maximianus hanged him selfe. Euseb. lib. 7. cap. 29. lib. 8. cap. 2. 3. 4. 19. Socrates. lib. 1. cap. 2.	Anatolius B. of Laodicea flourished vnder Probus and Carus Ierō catalog. The infinit number of martyrs which suffered in the persecution vnder Diocetian are to be seene throughout the 8. book of Eusebius ecclesiasticall historie. Arnobius flourished in the time of Diocletian. Ierom catalog.	There was a Council of 300. Bishops called together at Sinuesia, where Marcellinus Bishop of Rome was condemned for denying Christ, and sacrificing to Idols tom 1. concil.	Hermion B. of Ierusalem, & the last before the persecution under Diocletian. Euseb. lib. 7. cap. 31. The sea of Ierusalem was alwayes honored, and the succession continued vnto the days of Eusebius himself. Euseb. lib. 7. cap. 18	Timeus was bishop of Antioch after Dōnus Euseb. lib. 7. cap. 31. Cyrillus B. of Antioch Euseb. lib. 7. cap. 31. Dorotheus B. of Antioch. Euseb. lib. 7. cap. 31. Tyrannus B. of Antioch. Euseb. lib. 7. cap. 31.	Emyebianus was bishop of Rome scarce 10. moneths Euseb. lib. 7. cap. 31. Gaius was B. of Rome Anno Dom. 283. 15 yeares. Euseb. lib. 7. cap. 31. Marcellinus was bishop of Rome about the 10. yeare of Diocletian. Anno Dom. 295. Euseb. lib. 7. cap. 31. He denied Christ, offered sacrifice vnto Idols in the persecution vnder Diocletian, and was condemned of 3. hundred Bishops, 30. priests. Afterwards he repented him, and was martyred vnder Diocletian. Tom. 1. Concil.	Theonas was Bishop of Alexandria after Maximinus and continued eleven yeares. Euseb. lib. 7. cap. 31. Pamphilus Martyr the great friend and familiar of Eusebius, wrote an Apologie in his behalfe, Eusebius (lib. 6. cap. 3, 18, 20, 26.) reporteth of the famous men that favoured Origen. Socrates (eccles. hist. lib. 6. cap. 12) writeth in his commendation. Athanasius gave of him a notable testimony. Chrysostome would in no wise be brought to condemne either Origen or his works, Socrat. lib. 6. cap. 11, 12, 13.	Origen againe were heretikes which so called themselves, of Origen Adamantius the great clerke of Alexandria: they taught as Epiphanius saith (hæres. 64.) that there was no resurrection, that Christ was a creature, and the holy ghost alike: that the soules were first in heauen, and came downe into the bodies, as it were into prison: that in the end the diuels should be saued. Epiphanius, as I read in Socrates (eccle. hist. lib. 6. cap. 11.) was become the enemy of Origen, through the spite and malice of Theophilus B. of Alexandria. The diuell bare Origen a displeasure, he procured heretikes to father vpon him leud opinions. He complaineth himself in a certaine epistle, how that heretikes corrupted his workes. Pamphilus Martyr the great friend and familiar of Eusebius, wrote an Apologie in his behalfe, Eusebius (lib. 6. cap. 3, 18, 20, 26.) reporteth of the famous men that favoured Origen. Socrates (eccles. hist. lib. 6. cap. 12) writeth in his commendation. Athanasius gave of him a notable testimony. Chrysostome would in no wise be brought to condemne either Origen or his works, Socrat. lib. 6. cap. 11, 12, 13. Buddas otherwise called Terebinthus, was a little before Manes the hereticke: hee taught about Babylon that he himselfe was borne of a virgin, that he was bred and brought up in the mountaines. He wrote foure bookes, one of mysteries, 2 intituled the Gospell, 3 Theaurus, the fourth a summary. Through witchcraft hee tooke his

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
		<i>Lactantius</i> the disciple of <i>Arnobius</i> flourished in the time of <i>Diocletian</i> : in his old age he was the master of <i>Crispus</i> the sonne of <i>Constantinus</i> , <i>Hierom.</i>	A Councell was held at Ancyra in Galatia in the time of <i>Vitalis</i> , where such as sacrificed were received with certaine conditions, and the Deacons that cannot containe suffered to marrie, <i>Tom. 1. Con. cil.</i>			About this time <i>Licinia</i> an holy maid of Rome dying, made <i>Marcellus</i> Bishop of that seaher heire and executor, gave him all her great substance. From that time forth (saith <i>Polydor. lib. 1. de invent. cap. ult.</i>) the B. of Rome were greatly enriched.	<i>Peter</i> was Bishop of Alexandria about the seventh yeare of <i>Diocletian</i> , where he continued 12 yeares. He was beheaded and crowned a martyr in the persecuti- on under <i>Diocletian</i> , <i>Euseb. lib. 7. cap. 31</i> <i>Socrat. lib. 1. cap. 3.</i>	flight into the ayre to offer sacrifice, but the diuell threw him downe and broke his necke, so that he died miserably, <i>Socrat. lib. 1. cap. 17.</i> <i>Manes</i> the heretike, whereof the Manichees have their appellation, had his originall in Persia (as <i>Epiph. hære. 66</i> writeth) about the 4. yeare of <i>Aurelianus</i> : he called himselfe <i>Christ</i> , and the comforter: he chose unto himselfe 12. Apostles: he said that <i>Christ</i> was not truly borne, but phantastical- ly, <i>Euseb. lib. 7. cap. 30.</i> <i>Socrat. lib. 1. cap. 17.</i> saith of him, that at the first he was called <i>Cubricus</i> , afterwards changing his name, he went into Persia, found the bookes of <i>Buddas</i> , and published them in his owne name. He taught that there were many Gods: that the Sun was to be worshipped: that there was cattall destiny: that the soules went from one body into another. The king of Persia his sonne fell sick, <i>Manes</i> through sorcerie tooke upon him to cure him, and killed him. The king caused him to be clapt in prison, but he brake prison, and fled into Mesopotamia, was there taken, and slayed alive, his skin filled with chaffe, and hanged at the gates of the citie.
310.	<i>Constantinus</i> and <i>Maximinus</i> ruled the Empire after the deposition of <i>Diocletian</i> . <i>Constantinus</i> dieth at Yorke in England, when he had ruled 16 yeares, Anno Dom. 310. <i>Euseb. lib. 8. cap. 14</i> & in chron.	<i>Pamphilus</i> martyr suffered under <i>Maximus</i> , <i>Hierom.</i>				<i>Marcellus</i> was Bishop of Rome after <i>Marcellinus</i> a very short while. Some take him for the former, and so it may be, for <i>Eusebius</i> made no mention of him. Yet in <i>Damas. Pont. 1</i> find that he governed five yeares. <i>Eusebius</i> a Grecian was Bishop of Rome after to <i>Arius</i> one yeare and seven months, <i>Euseb. Chron. Tom. 1. Concil.</i>	<i>Achillas</i> was Bishop of Alexandria after <i>Peter</i> , <i>Socrat. lib. 1. cap. 1.</i> <i>Alexander</i> was Bishop of Alexandria after <i>Achillas</i> . By preaching of the Trinity somewhat cautiously, he gave occasion to <i>Arius</i> one of his clergy to fall from the faith, <i>Socrat. lib. 1. cap. 3.</i> He was at the Councell of Nice.	whereof the Manichees have their appellation, had his originall in Persia (as <i>Epiph. hære. 66</i> writeth) about the 4. yeare of <i>Aurelianus</i> : he called himselfe <i>Christ</i> , and the comforter: he chose unto himselfe 12. Apostles: he said that <i>Christ</i> was not truly borne, but phantastical- ly, <i>Euseb. lib. 7. cap. 30.</i> <i>Socrat. lib. 1. cap. 17.</i> saith of him, that at the first he was called <i>Cubricus</i> , afterwards changing his name, he went into Persia, found the bookes of <i>Buddas</i> , and published them in his owne name. He taught that there were many Gods: that the Sun was to be worshipped: that there was cattall destiny: that the soules went from one body into another. The king of Persia his sonne fell sick, <i>Manes</i> through sorcerie tooke upon him to cure him, and killed him. The king caused him to be clapt in prison, but he brake prison, and fled into Mesopotamia, was there taken, and slayed alive, his skin filled with chaffe, and hanged at the gates of the citie.
311.	<i>Suidas</i> saith, that from <i>Christ</i> unto <i>Constantinus Magnus</i> there are 318 yeares: the which is true after <i>Eusebius</i> computation, we take the time after the overtthrow of the tyrants, when he ruled alone.	<i>Antonie</i> the Monke flourished in the dayes of <i>Constantine</i> : he wrote seven epistles, the which are at this day to be seene: he lived 105 yeares, <i>Hierom. catalog. Socrat. lib. 1. cap. 17.</i> <i>Ammon</i> a monke, yet married, <i>Dionysius</i> , <i>Armenius</i> , <i>Pior</i> , <i>Isidorus</i> , <i>Pambo</i> , <i>Petrus</i> , <i>Macarius</i> , <i>Eugrius</i> , were famous about that time, <i>Socrat. lib. 4. cap. 18.</i> <i>Osius</i> B. of Corduba in Spaine, a grave father, was sent by <i>Constantine</i> to reconcile <i>Alexander</i> and <i>Arius</i> : he was at the Councell of Nice. The Arians in the Councell	There was a Councell held at Neocaesarea, where among other things it was decreed, that none should bee made Priest before he were 30. yeares old, <i>Tom. 1. Con. cil.</i> A Councell was called by <i>Constantine</i> at Rome in the time of <i>Miltiades</i> , to reforme the variance between <i>Cecilianus</i> B. of Carthage and his colleagues, <i>Euseb. lib. 10. cap. 5.</i> <i>Constantine</i> called a Councell at Orleans to remove the dissention risen betweene Bishops, <i>Euseb. lib. 10. cap. 5.</i> <i>Alexander</i> Bishop of Alexandria called there a councell of many	<i>Macarius</i> was B. of Jerusalem after <i>Hermon</i> , he was the meane between <i>Hele- na</i> that the crosse of <i>Christ</i> was found there: he was at the Councell of Nice. <i>Constantine</i> wrote unto him sundry epistles, <i>Socrat. lib. 1. cap. 6, 9.</i>	<i>Vitalis</i> was B. of Antioch after <i>Tyrannus</i> .	<i>Miltiades</i> was bishop of Rome after <i>Eusebius</i> in the time of <i>Constantine</i> the great, Anno Dom. 312. and continued 6 yeares. <i>Euseb. Chron. Eccles. hist lib. 10 cap. 5.</i>		
						<i>Silvester</i> was B. of Rome after <i>Miltiades</i> anno Dom. 314. and continued 20 yeares, <i>Euseb. chronic.</i> When <i>Constantine</i> offered him a golden scepter, he refused it, as a thing not fit for the priestly function, <i>Sabel.</i>		<i>Meletius</i> B. of some citie in Egypt, sacrificed to the idols in time of the persecution under <i>Diocletian</i> , and was

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
330.	He foyled Maxentius upon the river Tiberis . Licinius overcame Maximinus ; they joyntly published edicts in the behalfe of the Christians. In the end Licinius rebelled against him, Constantinus overcame him, ruled alone, restored peace unto the whole world, gave money unto the Church, delivered the Bishops from paying tax or tribute: he wrote unto Alexander B. of Alexandria, and to Arius the heretike, exhorting them to unity. When he was 65 yeares old, he died, after he had raigne 31 yeares, Euseb. lib. 8. cap. 14, 15, 16 lib. 9. cap. 9, 10. lib. 10. cap. 5, 6, 7, 8, 9. Socrat. lib. 1. cap. 2, 4, 26. He deferred his baptism unto his last end, purposing	of Sirmium scourged his bare sides, because he would not subscribe unto their hereticall opinions, Socrat. lib. 1. cap. 4, 5, 9. lib. 2. cap. 26. Paphnutius B. of the upper Thebais had one of his eyes pulled out in the time of persecution. Constantine was wont to kisse the empty place, he was present at the Councell of Nice, and turned the whole assembly from separating married Priests from their wives, Socr. lib. 1. c. 5, 8. Spiridon a man of great fame in those daies was at the council of Nice, though he were a Bishop, yet kept he sheep in the fields. Athanasius being a yong man, was at the Councell of Nice, look more of him in the columnne of the Bishops of Alexandria. Eusebius Pamphilus B. of Caesarea in Palestina wrote the Ecclesiasticall historie from the birth of Christ unto the raigne of Constantine the great. He was at the coucel of Nice, wrote the Nicene creed, sent it to Caesarea , he condemned Arius with his owne	Bishops, where he condemned Arius , and accused his heresie, writing unto the Bishops throughout Christendome what opinions hee held, Socrat. lib. 1. cap. 3. A generall councell was called at Nice in Bithynia of 318 B. by Constantinus Magnus , as Nicephorus saith, the 20 yeare of Constantine , Anno Domini 328. Some say 326. Some other 324. in the time of Silvester B. of Rome, where they condemned Arius , debated the controversie of Easter, layed downe the forme of faith commonly called the Nicene Creed, ratified the clause of one substance, and wrote unto the Church of Alexandria, that they had deposed Arius , Socrat. lib. 1. cap. 5, 6. There was at Rome in the time of Silvester a Councell of 277 Bishops, which ratified the Nicene councell, & condemned Arius , Photinus & Sabellius . Tom. 1. Concil. In the time of Constantine (saith Marianus Scotus) Helen his mother writeth unto him, that he should renounce Christ , and become		Philogonus was B. of Antioch after Vitalis , and died a martyr, Nicephor.		Athanasius was B. of Alexandria after Alexander , and the breaking up of the Nicene Councell. Being a heathen boy, he played the part of a Christian Bishop in a certaine play, which prognosticated, that he would prove a notable man. being deacon, he went to the Councell of Nice, and disputed against the Arians, Socrat. lib. 1. cap. 5, 11. Being Bishop, the Arians falsely accused him of bribery and treason, that he sent of his clergy into Marcotes , which beat the altar with their feet, overthrew the Lords Table, brake the holy cup, & bur-	deposed by Peter Bishop of Alexandria. He railed at Peter after his death: he reviled Achillas , last of all, he fell to backbiting of Alexander , and to take part with the Arians: the true Church was called the Catholike Church, but he called his Church the Church of martyrs. The Councell of Nice condemned him, and tooke from him all authority that belonged to a Bishop: and thereupon the Meletians were divided from the Church, Socrat. lib. 1. cap. 3. 6. Epiphanius haeref. 68. Arius borne in Lybia, yet a Priest of Alexandria, hearing Alexander the Bishop intreating curiously of the Trinity, thought verily that hee maintained the opinion of Sabellius , set himselfe against the Bishop, and said, that the sonne of God had a beginning of essence, that there was a time when he was not. Hee said that God was not alwayes a Father: that the Sonne was not from everlasting, but had his beginning of nothing. Being called before the Emperour, he would subscribe unto the Nicene Councell, and sweare too. His deceit was to carie in his bosome his hereticall opinion written in a piece of paper; and when he came to the booke, he would sweare that he thought as he had written, meaning in his bosome. His end was lamentable, for comming from the Emperour after the oath he had taken with great pompe through the street of Constantinople, he was taken with a suddaine feare, and withall he felt a laske, immediatly he asked of them where

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336.	fully to haue it in Iordaine, where <i>Christ</i> was baptized. It was <i>Eusebius</i> B. of Nicomedia, as <i>Eusebius</i> , <i>Ierom</i> and <i>Socrates</i> doe write, that baptized him, notwithstanding all the trauell that Cardiaall <i>Poole</i> tooke to proue the contrary. The donation that is fathered vpon him is but a meere fable, in the iudgement of the best writers.	hand, yet was he thought to be an Arian: and to cleare him of the suspition, <i>Socrates</i> wrote an Apologie in his behalfe, which is to be seene in his historie. <i>Constantine</i> had him in great reuerence. Because of his familiaritie with <i>Pamphilus</i> the martyr, he was called <i>Eusebius Pamphilus</i> . He wrote many notable books, and died in the time of <i>Constantine</i> the yonger. <i>Socrat.</i> lib. 1. cap. 1. 5. 18. lib. 2. cap. 3. 17. <i>Ierom.</i> catalog. <i>Frumentius</i> was made Bishop by <i>Athanasius</i> , and sent to conuert the Indians. <i>Socrat</i> lib. 1. cap. 15. <i>Eusebius Emisenus</i> a godly Bishop was a great clerke, and a profound Philosopher in the dayes of <i>Constantine</i> . <i>Socrat.</i> lib. 1. cap. 18. lib. 2. cap. 6. <i>Alexander</i> Bishop of Constantinople a godly father, set himselfe against <i>Arianus</i> : he trusted not to the quirks of Logicke, but to the power of <i>Christ</i> . he locked himselfe in the church, & prayed thus vnto God: I beseech thee (O Lord) if the opinion of <i>Arianus</i> be true, that I my selfe may neuer see the end of this disputation; but if the faith which I	a Iewe. To trie the truth, <i>Helen</i> brought with her 120. Iewes: and <i>Constantine</i> brought <i>Siluester</i> Bish. of Rome, with 24. other Bishops: they disputed of <i>Christ</i> : in the end the Iewes were ouerthrowne. Tom. 1. Concil. <i>Siluester</i> called at Rome 284. Bishops, in the presence of <i>Constantine</i> and <i>Helen</i> his mother, where they layd downe Canons for the gouernment of the clergie. Tom. 1. concil. A Councell held at Antioch deposed <i>Eustathius</i> B. of Antioch, for maintaining the heresie of <i>Sabelius</i> . <i>Socrat.</i> lib. 1. cap. 18. A Councell held at Eliberis in Spain in the time of <i>Constantine</i> , decreed that the vsurer should be excommunicated: that tapers should not burn in the day time in church-yards: that women should not frequent Vigils: that images should be banished the church: that nothing should be painted on the wal to be worshipped: that euerie one should communicate thrise in the yeare. Tom. 1. Concil. The first Councell of Arelate decreed with o-			<i>Julius</i> was B. of Rome after <i>Mark</i> . An. Dom. 336. where he continued 16. yeares. <i>Ierom.</i> chron. <i>Socrat.</i> lib. 2. cap. 5. 27. faith, it was 15 yeares.	ned the Bible: they accused him of murther & magick. And to answer vnto those crimes he was constrained to come to the Councell held at Ty-rus, where he was deposed. <i>Socrat.</i> lib. 1. cap. 20. They accused him at Constantinople before the Emperour, that hee should say he would stay the carriage of corne from Alexandria to Constantinople: for the which <i>Constantinus Magnus</i> banished him into Treure a Citie of France. lib. 1. cap. 23. <i>Constantine</i> the yonger called him home from exile. lib. 2. cap. 2. The counsell of Antioch charged him that he tooke the Bishopricke after his exile, without the warrant of a Councell: they deposed him and chose <i>Eusebius</i>	there was any house of office, thither he went and voided his guts: as manie as went by, were wont to point at the place with the finger, and say, In yonder iakes died <i>Arianus</i> the heretike. <i>Socrat.</i> lib. 1. cap. 3. 25. <i>Epiphan.</i> hær. 68. 69. <i>Acesius</i> a <i>Novatian</i> Bishop was of <i>Constantine</i> called to the Councell of Nice, to render an accompt of his opinion <i>Socrat.</i> lib. 1. cap. 7. <i>Marcellus</i> B. of Ancyra in Galatia, taught the heresie of <i>Paulus Samosatenus</i> , that <i>Christ</i> was but bare man: the Bishops in the counsell of Constantinople deposed him, and <i>Eusebius Pamphilus</i> confuted him in three bookes. <i>Socrat.</i> lib. 1. cap. 24. &c. <i>Audius</i> was a schismaticke, a man of an hot spirit: he rebuked the clergie men to their faces for their disordered life; and being counselled to deale modestly, nay chastized, he deuied himselfe from the Church, and fell to raising of priuate conuenicles. He kept Easter with the Iewes. <i>Epiphan.</i> hær. 70. <i>Eusebius</i> of Nicomedia not only in <i>Arianus</i> time, but also after his death, maintained the heresie of <i>Arianus</i> , together with <i>Macedonius</i> Bishop of Constantinople, <i>Theognis</i> B. of Nice, <i>Maris</i> Bishop of Chalcedon, <i>Theodorus</i> Bishop of Heraclea, <i>Praxias</i> <i>Valens</i> &c. <i>Socrat.</i> lib. 2. cap. 2. 9. 15.

Anno Do- mini.	The raigne of the Em- perors.	The Fathers of the Church.	The Councils.	The Bi- shops of Ierusa- lem.	The Bi- shops of Antioch.	The Bi- shops of Rome.	The Bishops of Alexandria.	The Heretikes.
		hold bee true, that <i>Arius</i> may receiue due punishment for his blasphemous opinion: which in deede fell out, as it is to be scene in <i>Arius</i> end. <i>Alexander</i> was 118. yeares old when he died <i>Socrat. lib. 1. cap. 25. lib. 2. cap. 4.</i>	ther things, that Easter should be kept at one certain time. <i>Tom. 1. concil.</i> A Councell of Arian Bishops met at Tyrus, and deposed <i>Athanasius</i> , but <i>Constantine</i> remoued thē to consecrate the temple lately built at Ierusalem, and called thē afterwards to Constantinople in his presence to determine <i>Athanasius</i> causes <i>Socr lib. 1. cap. 20. 22.</i>		<i>Eulalius</i> an Arian was Bishop of Antioch after <i>Eustathius. Nicephor.</i>		<i>sebius Emisenus</i> : when he refused it, they chose <i>Gregorius</i> an Arian, who was brought thither with armed souldiers: so that <i>Athanasius</i> fled away to saue his life. Afterwards they disliked him, and placed <i>Georgius</i> in his roome, who had a miserable end. <i>lib. 2. ca. 5. 6. 7. 8. 10. lib. 3. cap. 2.</i> He went to <i>Iulius</i> bishop of Rome, and came to enioy his Bishopricke by vertue of his letters. <i>lib. 2. ca. 11.</i> Againe the Arians accused him to the Emperour, that he had taken the corne which the Emperor gaue to the poore, and sold it to his owne vse: so that he was faine the second time to flie vnto <i>Iulius</i> Bishop of Rome, where he continued one year and six moneths, vntil the coucel of Sardice where he was restored to his Bishopricke. <i>lib. 2. cap. 13. 16.</i> But <i>Constantinus</i> being an Arian, bani-	
340.	<i>constantinus</i> the yonger being made Cæsar the 10. yeare of his fathers raigne: <i>Constantinus</i> being made Cæsar the 20. yeare of his fathers raigne, and <i>Constans</i> being made Emperour the 30. year of his fathers raigne, succeeded their father after his decease, and deuided the Empire among them. <i>Constantinus</i> enioyed it but a little while: for he was slaine by the soul-	<i>Rheticus</i> a learned writer flourish in France about this time. <i>Ierom catal.</i> <i>Iuuenius</i> a priest of Spaine, who wrote the foure Euangelistes in heroyicall verse, flourished about this time <i>Ierom catalog.</i>	There was a Coucell held at Cæsarea in Cappadocia where <i>Eulalius</i> bishop of that sea condemned his owne sonne <i>Eustathius</i> Bishop of Sebastia in Armenia for many crimes. <i>Socrat. li. 2. ca. 31.</i> The Councell of Gangra condemned the hereticall opinions of <i>Eustathius</i> , allowing the mariage of priests. <i>Socrat. li. 2. cap. 33. Tom. 1. Concil.</i> A Council held at Carthage decreed there should be no rebaptizing, that clergie men should not meddle with temporall affaires. <i>Tom. 1. Concil.</i> <i>Iulius</i> held a prouinciall synod at Rome, where he condemned <i>Arius</i> & ratified the Nicene Creed. <i>Tom. 1. Concil.</i>		<i>Euphronius</i> an Arian was Bishop of Antioch after <i>Eulalius. Socrat. lib. 1. ca. 18.</i>		<i>Eustathius</i> Bishop of Sebastia in Armenia went in such attire as was not decent for a priest. He forbade Mariage: made lawes of fasting: he parted married couples asunder: he caused such as refrained the churches to rayse conuenticles at home: he tooke seruants from their maisters vnder colour of religion: he commanded his followers to weare the Philosophers habite: he caused the women to be shauen: he forbade the accustomed fasting dayes, and commanded they should fast on the Sunday. hee detested the prayers of married men: he abhorred the offering and communion of the married priest, not remembering that his owne father was a priest and Bishop of Cæsarea in Cappadocia. He was first condemned of his owne father in a councell held at Cæsarea, afterwards by the Councell of Gangra: last of all at Constantinople. <i>Socrat. lib. 2. cap. 33.</i>	

Anno Domini.	The Raigne of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
350.	liers of his brother <i>Constantians</i> , when he sought to invade his brother <i>Constantians</i> dominions. <i>Constantians</i> not long after was slain by <i>Magnentius</i> the tyrant. These two were godly Emperours, but <i>Constantians</i> was an Arian. In the end <i>Constantians</i> died, being five and forty years old. He reigned thirty eight years, 13 years, 13 with his father <i>Constantine</i> the great, and 25 after his fathers death. <i>Socrat</i> lib. 1. cap. 25, 26. lib. 2. cap. 3, 20, 27. <i>Hierom</i> Chronic.	<i>Maximus</i> B. of Trever. France en. certained by <i>Magnentius</i> B. of Alexandria being exiled into France. <i>Hier. chro</i> <i>Hilarius</i> B. of Poitiers in France. a great adversary of the Arians, wrote sundry notable bookes, whereof he delivered one into <i>Constantians</i> hand at Constantinople. He died in the time of <i>Valens</i> and <i>Valentinianus</i> . <i>Hierom</i> catal. <i>Socrat</i> lib. 3. cap. 8.	A Council of Arian Bishops met at Antioch the first yeare after <i>Constantines</i> decease, where they deposed <i>Athanasius</i> , and endeavoured to abrogate the Nicene Creed. <i>Socrat</i> lib. 2. cap. 5, 6, 7. The Bishops of the East called a Council together, laid downe their Creed with long expositions, and sent it to the West Churches by three Bishops. <i>Socrat</i> lib. 2. cap. 15. A Council held at Colein in Germanie, condemned <i>Euphrata</i> the Bishop, for denying that <i>Christ</i> was God, tom 1. concil. A generall Council was summoned at Sardis by <i>Constantians</i> and <i>Constantians</i> the Emperours, for the hearing of <i>Athanasius</i> B. of Alexandria, & <i>Paulus</i> B. of Constantinople, whom the Arians had exiled. The Council restored them, deposed their accusers, condemned the Arians, and confirmed the Nicene Creed. <i>Socrat</i> lib. 2. cap. 16. A Council summoned at Ierusalem by <i>Maximus</i> B. of that sea, where he received <i>Athanasius</i> unto the Communion, and ratified the Nicene Creed. <i>Socrat</i> lib. 2. cap. 19. A Council called together at Alexandria by <i>Athanasius</i> , where the acts of the councill of Sardis and of Ierusalem were confirmed. <i>Socrat</i> lib. 2. cap. 21.	<i>Cyrillus</i> an Arian was chosen B. of Ierusalem after the deposition of <i>Maximus</i> : he was deposed for certaine heinous crimes, & would not come and purge himself. <i>Socrat</i> lib. 2. cap. 30, 31, 32. <i>Herenius</i> <i>Heraclius</i> .	<i>Placitus</i> an Arian was B. of Antioch. <i>Socrat</i> lib. 2. cap. 5, 6, 7. <i>Steven</i> an Arian succeeded <i>Placitus</i> . <i>Socrat</i> lib. 2. cap. 21.	<i>Liberius</i> was B. of Rome after <i>Iulius</i> , Ann. Dom. 351. He came home in the time of <i>Iovianus</i> , and continued seven years: he was banished by <i>Constantians</i> the Arian Emperour, yet restored againe, <i>Socrat</i> lib. 2. cap. 27, 29. <i>Damasus</i> in Pontif tom 1. concil. <i>Hierom</i> in Chronic. & catalog, eccles. script. in fortuniano. <i>Ant. chron. part.</i> 2. tit. 9. cap. 4. 5. do say, that he yielded to the Arians, subscribed unto their heresie, and recovered his bishoprick againe. <i>Anto.</i> saith, he exhorted others to constancy, but did not persevere himselfe,	nished him a gaine, so that <i>Constantians</i> his brother threatned him with wars, and constrained him to do it. <i>Socrat</i> lib. 2. cap. 18. After the death of <i>Constantians</i> , <i>Constantius</i> exiled him a gaine. <i>Socrat</i> lib. 2. cap. 21. After the death of <i>Constantius</i> he came to Alexandria, but he was faine to flee in the time of <i>Iulian</i> Apostata, lib. 3. cap. 4, 12. Hee came home in the time of <i>Iovianus</i> , and fled away in the time of <i>Valens</i> the Arian: he was Bishop six and forty yeares, and died Anno Dom. 375. <i>Socrat</i> lib. 4. cap. 12, 26.	<i>Maccedonius</i> at the first being an Arian, and deposed by <i>Acacius</i> sect, could not quiet himself, but fell from the Arians into another heresie. He denied the godhead of the Holy Ghost, terming him the servant and the drudge of the Father, and of the Sonne. This opinion, they say, <i>Marathonius</i> Bishop of Nicomedia taught before him. These heretikes are called <i>Pneumatomaχοι</i> , <i>Socrat</i> lib. 2. cap. 25. <i>Epiph.</i> haer. 73. <i>Euzbrata</i> B. of Coleine denied that <i>Christ</i> was God: he was condemned in a Council held at Coleine. Tom. 1. Concil. <i>Aëtius</i> the master of <i>Eunomius</i> the heretike, was made deacon by <i>Leontius</i> the Arian Bishop of Antioch: yet saith <i>Epiphanius</i> , by <i>Georgius</i> the Arian B. of Alexandria. He was an Arian, yet fell he from them, because they received <i>Aëtius</i> into the communion after his fained recantation. He was counted a great Logician, and called an Atheist for reviling the ancient Fathers. He was excommunicated, yet would hee seeme of his owne accord to leave the Church. He taught that the substance of the Father and of the Sonne were not like one the other, <i>Socrat</i> lib. 2. cap. 28. lib. 3. cap. 8. The heretikes of this opinion were called <i>Anomoi</i> , <i>Epiph.</i> haer. 76. <i>Eunomius</i> B. of Cyzicum, and the scribe of <i>Aëtius</i> , said, that God had no more knowledge than man. He termed <i>Aëtius</i> the man of God, and rebaptized all that came to him in the name of the uncreated God, in the name of the Son crea-

Anno Do- mini.	The raigne of the Em- perours.	The Fa- thers of the Church.	The Councils.	The Bi- shops of Ierusa- lem.	The Bishops of Antioch.	The Bi- shops of Rome.	The Bi- shops of Alexan- dria.	The Heretikes.
355.		<i>Dydimus Alexandrinus</i> a notable clerke, was in his youth time troubled with sore eyes, and became blind. He left behind him many notable works. <i>Antony</i> the monke came out of the desert into Alexandria, & comforted him. <i>Socrat.</i> lib. 4. cap. 20.	A Councell held at Antioch decreed, that such as were present at Service, should communicate, otherwise depart, tom. 1. concil. A Councell held at Sirmium in the time of <i>Constantius</i> , condemned <i>Photinus</i> bishop of that sea, which maintained the heresie of <i>Sabellius</i> and <i>Paulus Samosatenus</i> . This Councell was of Arians: they scourged among them <i>Osius</i> b. of Corduba in Spaine, & made him subscribe unto Arianisme, <i>Socrat.</i> lib. 2. cap. 24, 26. A generall Councell was summoned to meet at Millan, where the East and West Churches brawled about <i>Athanasius</i> , and dissolved the Councell agreeing upon nothing. <i>Constantius</i> seeing the countries were farre asunder, commanded the East Churches to meet at Nicomedia in Bythinia, and the West at Ariminum in Italie. <i>Socrat.</i> lib. 2. cap. 29. The Councell of Ariminum condemned the Arians, <i>Socrat.</i> lib. 2. cap. 29. A Councell of Arian b. met at Nice in Thracia, where in stead of Nice in Bithynia, they bleared the eyes of the godly with the sound of the Nicene Creed. <i>Socrat.</i> lib. 2. cap. 29. A Councell was held at Seleucia in Isauria, where the Arians were condemned, <i>Socrat.</i> lib. 2. cap. 31. A Councell of fifty Arian Bishops was called at Constantinople, where they condemned the Nicene Creed, <i>Eustathius</i> Bishop of Sebastia in Armenia, and <i>Cyril</i> B. of Ierusalem. <i>Socrat.</i> lib. 2. cap. 32.	<i>Hilarius.</i> <i>Cyrillus</i> who was above deposed, recovered his bishoprick again. <i>Socrat.</i> lib. 2. cap. 35.	<i>Leontius</i> an Arian succeeded <i>Steven</i> : he gelded himselfe to avoid the suspition of a woman whose company he kept. Wherefore he was by <i>Constantius</i> made Bishop of Antioch. <i>Socrat.</i> lib. 2. cap. 21. <i>Eudoxius</i> B. of Germanicia in Syria crept through wiles into the Bishopricke of Antioch after the decease of <i>Leontius</i> : but the Councell of godly Bishops held at Seleucia deposed him. Afterwards he got to be Bishop of Constantinople, <i>Socrat.</i> lib. 2. cap. 29, 32, 33. <i>Anianus</i> was by the Councell of Seleucia made B. of Antioch after they had deposed <i>Eudoxius</i> the Arian: but the Arians exiled him immediatly. <i>Socrat.</i> lib. 2. cap. 32.	<i>Felix</i> was b. of Rome by the commandement of <i>Constantius</i> , and the procurement of the Arians one yeare while <i>Liberius</i> was in exile. He was an Arian, as <i>Socrates</i> writeth, li. 2. cap. 29. <i>Hierom.</i> in chron. and <i>Ruff.</i> lib. 1. cap. 22. yet <i>Antoninus</i> saith he was a godly man.	ted, and in the name of the sanctifying Spirit created of the created Sonne, <i>Socrat.</i> lib. 4. cap. 7. <i>Theodoret</i> lib. 2. cap. 29. <i>Epiphanius</i> heres. 76. <i>Photinus</i> B. of Sirmium maintained the heresie of <i>Sabellius</i> and <i>P. Samosatenus</i> , that <i>Christ</i> was not God before <i>Marie</i> bare him. He said the word was at the beginning with the Father, but not the Sonne, <i>Socrat.</i> lib. 2. cap. 24. <i>Epiphanius</i> heres. 71. <i>Aerius</i> an Arian heretike condemned (saith <i>Augustine</i>) the prayer for the dead, which <i>Epiphanius</i> doth call the commemoration for the dead: He abhorred the prescribed fasting dayes: Hee said, that a Bishop was not better than a Priest, contemning therein the Canon of the Church, <i>August.</i> lib. de heres. <i>Epiphanius</i> heres. 75. <i>Lucifer</i> B. of Sardinia fell from the Church upon a stomacke: he believed, saith <i>Augustine</i> , that the soule came by transfusion, to wit, by powring out from the one into the other. Moreover they say, that the soule is of the flesh, and the substance of the flesh. <i>Socrat.</i> lib. 3. cap. 7. <i>August.</i> de heres. <i>Theodoret.</i> lib. 3. cap. 5. <i>Audeus</i> the heretike lived in Coelosyria in the time of <i>Constantius</i> , as <i>Hierome</i> saith in chron. Hee thought that God had the shape of man, misconstruing the saying, Let us make man after our image, &c. <i>Theodoret.</i> lib. 4. cap. 10. These heretikes in the time of <i>Chrysostome</i> were called <i>Anthropomorphites</i> . <i>Donatus</i> of whom the Donatistes have their originall, was in the time of <i>Constantius</i> . There was another of the same	
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Anno Do- mini.	The raigne of the Emperours.	The Fa- thers of the Church.	The Councils.	The Bi- shops of Ierusa- lem.	The Bishops of Antioch.	The Bi- shops of Rome.	The Bi- shops of A- lexandria.	The Heretikes.
365.	<i>Julian</i> succeeded <i>Constantius</i> in the empire: he heard at Constantinople <i>Macedonius</i> the Eunuch, <i>Nicocles</i> the Laconian, and <i>Ecebolius</i> the Sophist. <i>Constantius</i> fearing hee would fall from Christian Religion into heathenish idolatrie, sent him to Nicomedia, charging him not to tread in the schoole of <i>Libanius</i>, yet by stealth he resorted unto him, and read his heathenish doctrine. When the Emperour suspected his disposition, <i>Julian</i> shaved himselfe, and became a Reader in a certaine Church; yet after the Emperours death, and the obtaining of the Empire, he became an Apostata, he banished the Christians out of his court, and entertained instead of them Philosophers and conjurers. Not long after (being the third yeare of his raigne) he was slaine in a battell which hee gave the Persians: an arrow	<i>Macedonius</i>, <i>Theodulus</i> and <i>Tatianus</i> were broiled to death in the time of <i>Julian</i>, <i>Socrat.</i> lib. 3. cap. 13. <i>Theodorus</i> was foretortured. <i>Socrat.</i> lib. 3. cap. 16. <i>Artemius</i> a noble man beheaded for the faith, <i>Theodor.</i> lib. 3. cap. 18.	A Councell of Arians met at Antioch, and confirmed the blasphemie of <i>Arius</i>. They were called <i>Anomoiot</i> and <i>Executioi</i>, <i>Socrat.</i> lib. 2. A Councell held at Alexandria by <i>Athanasius</i> after his return from exile, in the time of <i>Julian</i>, where the <i>Arians</i>, <i>Apollinarians</i> and <i>Macedonians</i> were condemned, <i>Socrat.</i> lib. 3. cap. 5. A councell held at Lampfacum 7 yeares after the councell of Seleucia, where the <i>Arians</i> were condemned, <i>Socrat.</i> lib. 4. cap. 2, 4. A Councell of Bishops in Sicilia condemned the <i>Arians</i>, <i>Socrat.</i> lib. 4. cap. 11. The Meletians assembled at Antioch, where they laid downe the Macedonian opinion of the Son of God jump between the <i>Arians</i> and the true Christians, where		<i>Meletius</i> is chosen bishop of Antioch after <i>Eudoxius</i>, but <i>Constantius</i> deposed him for maintaining the Nicene Creed against the Arians, <i>Socrat.</i> lib. 2. cap. 34. <i>Euzoius</i> the Arian was by the Emperour made Bishop of Antioch after the deposition of <i>Meletius</i>, <i>Socrat.</i> lib. 2. cap. 34. <i>Dorotheus Paulinus</i> and <i>Euzogrius</i> being godly men were chosen by the people, yet not suffered to continue: <i>Dorotheus</i> tooke possession of the bishoprick the second time, and continued there a good while, <i>Democh Socrat.</i> lib. 4. cap. 28.		name immediately after he fell through contention from the Church at Carthage, and taught through Atricke, that as many as came unto him were to bee rebaptized: that the Sonne was inferiour to the Father, and the Holy Ghost inferiour to the Sonne, <i>Hierom.</i> chron. <i>August.</i> lib. de hæres. <i>Apollinarius</i> the father and the sonne of one name fell from the faith upon a stomacke at Laodicea in Syria: they taught that Christ tooke a body, but no soule: againe, seeing that was absurd, they said he had no reasonable soule, <i>Socrat.</i> lib. 2. cap. 36. <i>Ruff.</i> lib. 1. cap. 20. <i>Dimerite</i> were heretikes of <i>Apollinarius</i> opinion, so called because they denied the third part, to wit, the reasonable soule in Christ: some of them said that his body was co-essentiall with his divinity: some other of them denied he had any soule at all, some againe of them said that he took no flesh of the virgin, but that the word became flesh, <i>Epiph.</i> hæres. 76, 77. <i>Masiliani</i> were idle Monkes whom the diuell had possessed, they said that the body of Christ in the Sacrament did neither good, neither harme: they said baptisme was to no purpose. <i>Leontius</i> B. of Melitena drave the theeves out of their deanes, the wolves from among the sheep, and set their monasteries on fire. <i>Theodoret.</i> lib. 4. cap. 11. These heretikes were called also <i>Enchitæ</i>, so called because of their continuall praying. It is a wonder (sayeth <i>Augustine</i>) to heare what a number of prayers they runne	

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
	was shot at him, which pierced him in the ribs, & gave him his death wound. Some say it was one of his owne servants, some other, that it was a fugitive Persian, some other say that it was a divell, some do write that he tooke the dart out of his side, threw it all bloody into the ayre, and cried, O Galilean, (meaning Christ) thou hast overcome, <i>Socrat.</i> lib. 3. cap. 1, 9, 10, 18.		they proved themselves neutrans. <i>Hier. chro. Socrat.</i> lib. 3. cap. 8. A Councell at Laodicea, anno Domini 368. decreed, that the laitie should not chuse the Priest: that lessons should be read in the Church between certain Psalmes: that Service should be morning and evening: that the Gospell should be read with other Scriptures on the Sunday: that Lent should be observed without marrying, and solemnizing the feasts of martirs: that Christians should not dance at bride-houses: &c. tom. 1. conc.					ouer (much like vnto the late mumbling of prayers vpon beades) where Christ said, Pray alwayes; Saint Paul. Pray without intermission, which is deuoutly to be taken for euery day, they doe it too much; and therefore (saith <i>Augustine</i>) to be numbred among heretiks. They say when the soule is purged, that a sow with her pigges is seene to come out of mans mouth, and that a visible fire entrench in which burneth not.
367.	<i>Iovianus</i> a godly man, one that maintained the Nicene Creed, was Emperour after <i>Iulian</i> . He raigned no longer than seven moneths, but he died, <i>Socrat.</i> lib. 3. cap. 19, 20, 22.	<i>Basilus B.</i> of Cæsarea in Cappadocia flourished about this time. When <i>Valens</i> the Emperour sent for him out of Cæsarea into Antioch, he behaved himselfe very stoutly in the defence of the truth. <i>Socrat.</i> lib. 4. cap. 21.	When <i>Valens</i> the Emperour sent for him out of Cæsarea into Antioch, he behaved himselfe very stoutly in the defence of the truth. <i>Socrat.</i> lib. 4. cap. 21.		<i>Meletius</i> came the second time to be Bishop of Antioch.			These <i>Euchits</i> did thinke that it appertained not vnto the Monks to get their living with the sweate of their browes but to liue idly. <i>Epiphanius</i> saith, that when <i>Luppicianus</i> the Prætor executed some of them for their leudnesse, they called themselves <i>Martyrianos</i> . Some of them thought that it was their duty to worship the diuel, lest he should hurt them, these were called <i>Sataniani</i> . If ye called any of them Christ, a Patriarch, a Prophet, or an Angell, he would answer that he was so. They slept like swine, men and women all in one beape, <i>August.</i> lib. de hæres. <i>Epiphanius</i> hæres. 80. These <i>Massilians</i> were condemned in the generall councell held at Ephesus in the time of <i>Theodosius junior</i> . <i>Cyriil.</i> lib. Apolog.
368.	<i>Valentinianus</i> , one whom sometime <i>Iulian</i> banished his court, succeeded <i>Iovianus</i> in the Empire, he joynd with him his brother <i>Valens</i> : <i>Valentinianus</i> was a true Christian, but <i>Valens</i> an Arian: the one persecuted the Church, the other preserved the Christians. <i>Valentinianus</i> died Anno Domini 380. after he had lived foure and fifty yeares, and raigned thirteene. <i>Valens</i> his brother raigned three yeares after him, and departed this life. <i>Socrat.</i> lib. 4. cap. 1, 26, 31.	<i>Gregory Nazianzen</i> the naster of Saint <i>Hierom</i> , lived in the time of <i>Valens</i> , and died in the raigne of <i>Theodosius Magnus</i> , <i>Socrat.</i> lib. 4. cap. 21. <i>Hierom.</i> catal. eccles. script.	<i>Gregory Nazianzen</i> the naster of Saint <i>Hierom</i> , lived in the time of <i>Valens</i> , and died in the raigne of <i>Theodosius Magnus</i> , <i>Socrat.</i> lib. 4. cap. 21. <i>Hierom.</i> catal. eccles. script.	A Councell of Novatians met at Pazum, and decreed contrary to the Nicene council, that the feast of Easter should be kept alike with the Jewes, <i>Socrat.</i> lib. 4. cap. 23.		<i>Damasus</i> was B. of Rome Anno Dom. 369. after <i>Liberius</i> , where he continued eightheene yeares, <i>Socrat.</i> lib. 4. c. 17, 24. 16 c. 9. 17 c. 9. <i>Hierom.</i> chron.	<i>Peter</i> was Bishop of Alexandria after <i>Athanasius</i> , Anno Dom. 375. The <i>Arians</i> by authority from the Emperour clapt him in prison, and chose <i>Lucius</i> in his roome: <i>Peter</i> got out of prison, and fled unto <i>Damasus</i> Bishop of Rome, <i>Socrat.</i> lib. 4. cap. 16, 17.	
378.		<i>Ambrose B.</i> of Millaine being Lieutenant of the Province, was chosen to governe the Church by the uniforme consent of the people, and confirmed by <i>Valentinianus</i> . <i>Hierom.</i> suspended his judgement of him because he lived in his time. <i>Socrat.</i> lib. 4. cap. 25.	<i>Ambrose B.</i> of Millaine being Lieutenant of the Province, was chosen to governe the Church by the uniforme consent of the people, and confirmed by <i>Valentinianus</i> . <i>Hierom.</i> suspended his judgement of him because he lived in his time. <i>Socrat.</i> lib. 4. cap. 25.	A Councell of Macedonians met at Antioch, and condemned the Nicene council with the clause of one substance. <i>Socrat.</i> l. 5. c. 4. A council of 90 Bishops called at Rome by <i>Damasus</i> , where <i>Arianus</i> , <i>Eunomius</i> , <i>Macedonius</i> , <i>Photinus</i> , <i>Hebion</i> and their disciples were condemned; where also the holy				

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883.	<i>Gratianus</i> together with <i>Valentinianus</i> the younger succeeded <i>Valentinianus</i> and <i>Valens</i> in the Empire. <i>Gratianus</i> chose <i>Theodosius Magnus</i> a noble man of Spaine to gouerne the Empire. These three ruling at one time, were godly Emperours. <i>Gratianus</i> was slaine by <i>Maximus</i> the Brittain, when he had liued so re and	Fourscore priests were put in a ship, and burned quicke, by the commaundement of <i>Valens</i> the Arian Emperour. <i>Socr.</i> lib. 4. cap. 13. <i>Ammonius</i> a religious man cut of his care and fled away, because he would not be Bishop. <i>Socr.</i> lib. 4. ca. 18. <i>Enagrius</i> a religious man fled away, because he would not be Bishop. <i>Socr.</i> lib. 4. cap. 18. <i>Jerom</i> the learned writer whose workes are famous throughout the world, flourished about this time. <i>Jerom</i> catalog. <i>Ab Tri-</i> <i>Rufinus</i> priest of Aquileia, one that was at great variance with <i>Jerome</i>, wrote manie notable volumes: he was a great translator of Greeke writers. <i>Gennad.</i> catalog. <i>Augustine</i> B. of Hippo in Africke, wrote sundrie excellent bookes. <i>Gennad.</i> suspecteth his opiniō touching the resurrection of vncrimely birthe. <i>Gennad.</i> catal.	Ghost was said to be of one substance with the Father and the Sonne. tom. 1. concil. A Councell was called at Illyrium by <i>Valentinianus</i> where the truth in the blessed Trinity was confessed. <i>Theod.</i> li. 4. ca. 7. 8. 9. A Councell held at Rome by <i>Damasus</i> and <i>Peter</i> b. of Alexandria, where the heresie of <i>Apollinaris</i> was condemned. <i>Ruff</i> lib. 2. cap. 2. A Councell held at Aquileia condemned <i>Palladius</i> and <i>Secundianus</i> the Arias, tom. 1. concil.	<i>Praxillus</i> <i>Thodore</i> lib. 5. cap. 38.	<i>Flavianus</i> was cholen Bishop of Antioch, & continued to the time of <i>Arcadius</i> <i>Socr.</i> li. 6. ca. 1. <i>Ruff</i> lib. 2. cap. 21.	<i>Timothe</i> a godly man succeeded <i>Peter</i> in the church of Alexandria. <i>Socr.</i> lib. 5. cap. 3. 8.	<i>Lucius</i> an Arian ouer the Arias, <i>Socr.</i> lib. 4. ca. 16.	<i>Antidicomarianite</i> were heretikes which impugned the virginie of <i>Marie</i>, saying, that after the birth of <i>Christ</i>, <i>Ioseph</i> did know her. <i>August.</i> lib. de heres. <i>Epiph.</i> heres. 78. <i>Collyridiani</i> were heretikes which worshipped the Virgine <i>Mary</i>. <i>Epiph.</i> in discourfing of this heresie, inueyeth against images and worshipping of Saints & Angels. <i>Heres.</i> 78. 79. <i>Metangismonite</i> were heretikes which said, that the Sonne was in the Father as a lesser vessel in a greater. <i>August.</i> lib. de heres. <i>Marinus</i> the Arian thought that the Father was a father when there was no sonne. Such as were of this opinion were called <i>Psathyrians</i>: the reason why is to be seene in <i>Socrates</i>. lib. 5. cap. 22. <i>Euthycus</i> an Eunomia baptized not in the trinitie, but in the death of <i>Christ</i>. <i>Socr.</i> lib. 5. cap. 23. <i>Seleuciani</i>, or <i>Heretici</i> of one <i>Seleucus</i> taught that the substance whereof the world was made, was not made of God, but was Coeternal wth God: that God maketh not the soule, but Angels of fire and spirit: that euill is sometimes of God, and sometimes of the thing it selfe: that <i>Christ</i> sitteth not in the flesh at the right hand of the Father, but hath his seate in the Sunne; that there was no visible paradise: that Baptisme is not to be receiued by water: that there shall be no resurrection, but the dayly generation of children. <i>August.</i> lib. de heres.

Anno Domini	The Raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
	twenty years, and raigned fifteen. <i>Valentinianus</i> was stilled to death. <i>Theodosius</i> the Emperour who of all the other was most famous throughout the world, fell sick and died when he had lived 60 yeares, and raigned 16. <i>Socrat. lib. 5. cap. 2, 11, 24, 25.</i>	<i>Nestarius</i> a man of noble lineage and profound learning, was chosen Bishop of Constantinople by an hundred and fifty Bishops. <i>Socrat. lib. 5. cap. 8.</i> This <i>Nestarius</i> banished confession, and the thriving Priest out of the Church, and so did other Bishops, because that a certaine Deacon abused at Constantinople a grave matron under colour of confession. <i>Socrat. lib. 5. cap. 19.</i> <i>Iohn Chrysostome</i> was Bishop of Constantinople after <i>Nestarius</i> , anno Dom. 401 his lineage and education is laid downe at large by <i>Socrates</i> . He made Anthems in the Church of Constantinople. There was great variance betwene him and <i>Epiphanius</i> Bishop of Cyprus. It was <i>Theophilus</i> Bishop of Alexandria that set them by the eares. He made a Sermon against all women, and was therefore by the procurement of the Emperesse deposed, the people made such ado, that he was called home againe, yet was he exiled afterwards, and died in banishment. Anno Dom. 412. <i>Socrat. lib. 6. cap. 2, 3, 9, 14.</i>	A Councell of an hundred and fifty Bishops met at Constantinople by the commandement of <i>Theodosius Magnus</i> , where they confirmed the faith of the Nicen Councell, divided Patriarchships, decreed that no Bishop should meddle with any thing out of his owne diocese, and chose <i>Nestarius</i> Bishop of Constantinople. <i>Socrat. lib. 5. cap. 8.</i> A Councell held at Valentia in France, decreed in the time of <i>Siricius</i> Bishop of Rome, that Priests should not marie. <i>Isidor. in Concil.</i> The first Councell held at Toledo in Spaine in the time of <i>Arcadius</i> decreed, that Priests should marie. Tom. 1. Concil. A Councell held at Burdeaux in Gascoigne condemned <i>Priscillianus</i> the Spaniard for his hereticall opinion. <i>Prosper. Chron.</i> There was a Councell held at Chalcedon where <i>Chrysostome</i> was		<i>Porphyrius</i> was Bishop of Antioch after <i>Flavianus</i> . <i>Socrat. lib. 7. cap. 9.</i>	<i>Siricius</i> was B. of Rome after <i>Damasus</i> , anno Dom. 383 and continued fifteen yeares. <i>Prosper. Chron. Socrat. lib. 7. cap. 9.</i> This B. of Rome was the first which decreed, that Priests should not marie. <i>Gra. Polider.</i>	<i>Theophilus</i> was Bishop of Alexandria after <i>Timothe</i> for feare of his life he yeelded unto the heresie of the <i>Anthropomorphites</i> , against which he wrote a notable book, as <i>Gennadius</i> reporteth of him. It was he that made <i>Chrysostome</i> and <i>Epiphanius</i> deadly foes, he was a spitefull man till his life time, and in the end died of a lethargie. <i>Socrat. lib. 9. cap. 1, 7, 9. lib. 7. cap. 7. Gennad. catal. vir. illustr.</i>	<i>Proclianus</i> deny that <i>Christ</i> came in the flesh. <i>August.</i> <i>Patriciani</i> said, that mans flesh was not made of God, but of the divell, so that some dispatched themselves to cast off the flesh. <i>August.</i> <i>Anthropomorphite</i> were Monks inhabiting the deserts of Egypt, which thought, that God the Father had a body, and was like man, these lived in the time of <i>Chrysostome</i> , Anno Dom. 402. They had their originall of one <i>Audeus</i> mentioned before in the time of <i>Constantius Socrat. lib. 6. cap. 7.</i> Hereupon it rose, that God the Father hath been painted like an old man with a gray beard. <i>Ascite</i> of <i>dons</i> a bottle, gadded about the countrey with a bottle, bibbing thereof, and saying, That they were the new bottles whereof the Gospel spake, filled with new wine. <i>Augustine lib. de heres.</i> <i>Aquarij</i> were heretikes which offered water in the Sacrament instead of wine. <i>Aug. lib. de heres.</i> <i>Priscillianus</i> a Spaniard maintained the opinion of <i>Gnostici</i> , <i>Manicheus</i> , and <i>Sabellius</i> : being condemned by the Councell of Burdeaux he appealed unto <i>Maximus</i> the usurping Emperour, who found him an hereticke, and beheaded him. <i>Prosper. Chron.</i> He said the soul was of one substance with God, and came downe from heaven to indure voluntarie conflicts. He said, that mans actions were governed by the
399.	<i>Arcadius</i> and <i>Honorius</i> the sons of <i>Theodosius Magnus</i> succeeded their father, the one in the East, the other in the West. When that <i>Arcadius</i> had raigned 13 yeares with his father <i>Theodosius Magnus</i> , and 14 after his decease, he died, leaving behind him his son <i>Theodosius junior</i> of the age of eight yeares, to succeed him in the East, <i>Honorius</i> continued nevertheless in the West. <i>Socrat. lib. 6. cap. 1, 21. lib. 7. cap. 1.</i>					<i>Anastasius</i> was B. of Rome after <i>Siricius</i> . Anno Dom. 401. and governed three yeares. <i>Prosper. Chron. Socrat. lib. 7. cap. 9.</i>		
401.					<i>Alexander</i> was B. of Antioch after <i>Porphyrius</i> . <i>Socrat. lib. 7. cap. 9.</i>			

Anno Domini	The raigne of the Emperours	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
404.		<i>Epiphanius</i> B. of Cyprus florished in the time of <i>Arcadius</i>. He was at deadly enmitie with <i>Chrysostome</i>: the worker of all that mischief was <i>Theophilus</i> Bishop of Alexandria. He came from Constantia in Cyprus, to Constantinople, celebrated the Communion, gaue Orders without the licence of <i>Iohn</i> the Bishop, therein to gratifie <i>Theophilus</i>. At his farewell from Constantinople he said thus vnto <i>Chrysostome</i>: I hope thou shalt neuer die a Bishop. <i>Chrysostome</i> said vnto <i>Epiphanius</i> againe: and I hope thou shalt neuer come aliue into thy countrey. The truth is it fell out so to both: <i>Epiphanius</i> dyed by the way, and <i>Chrysostome</i> in exile. <i>Socrat.</i> lib. 6. cap. 9. 11. 13. <i>Theotinus</i> B. of Scythia reprehended <i>Epiphanius</i> for condemning rashly the bookes of <i>Origen</i>. <i>Socrat.</i> lib. 6. cap. 11. <i>Effrem Syrus</i> liued about this time. His bookes were thought so notable that they were read, in the Church. <i>Ierom.</i> catalog.	condemned of spite, and for no other crime. <i>Socr.</i> lib. 6. cap. 13. A counsell was called at Cyprus by <i>Epiphanius</i>, where through the spite of <i>Theophilus</i> B. of Alexandria the bookes of <i>Origen</i> were condemned. <i>Socrat</i> lib. 6. cap. 9. <i>Theophilus</i> called a Council at Alexandria, and condemned of malice he bare vnto certaine Monkes, the bookes of <i>Origen</i>. <i>Socrat.</i> lib. 6. ca. 9. A Council held at Carthage, called the 2. decreed, that priests should not marrie tom. 1. concil. Another Council held at Carthage called the third, decreed, that the cleargie in their yeares of discretion should either marrie, or vow chastitie, that the chiefe Bishop should not be called the prince of priests, or highest Priest, but onely the Bishop of the chiefe sea. tom. 1. concil. A Council held at Hippo, Anno Dom. 417. decreed, that Bishops and Priests should looke well vnto their owne children: that no Bishop should a peale ouer sea: that the Bishop of the head sea shold not be called the chiefe priest: that no Scripture be read in the church but canonical, tom. 1. concil.	<i>Iuuenalis</i> B. of Ierusalem after <i>Praxillus</i>, he was at the Council of Ephesus, and condemned <i>Nestorius</i> the heretike. ann. 435. <i>Socrat.</i> lib 7. cap. 3. he was also at the council of Chalcedon, in the time of <i>Martianus</i> <i>Euagr.</i> lib. 2. cap. 4.	<i>Theo. Ios. Ios.</i> was B. of Antioch after <i>Alexander</i>. <i>Theodor.</i> lib. 5. cap. 38.	<i>Innocentius</i> was B. of Rome after <i>Anastasius</i> Anno Dom. 404. where he continued 15. yeares. <i>Prosper.</i> chron. <i>Socrat</i> l. 7. c. 9. This <i>Innocentius</i> wrote vnto <i>Chrysostome</i> and to the cleargie of Constantinople <i>Socrat.</i> lib. 8. cap. 26.	<i>Istares</i>. He condemned the eating of flesh, he parted married couples referring the creation of the flesh, not to God, but to wicked Angels. He allowed of the Scriptures called Apocrypha. Vnto euery of his followers he said: <i>Iura, periura, secretum prodere noli.</i> <i>August.</i> lib. de hæres. <i>Pelagius</i> a Brittain & a monk of Bangor, wrote notable bookes as <i>Gennadius</i> said, before he fell into heresie; his heresies were these: that man without the grace of God was able to fulfill all the commandments of God: that man had free will that the grace of God was given vnto vs according to our merits. that the iust haue no sinne in this life, that children haue no originall sinne: that <i>Adam</i> should haue died if he had not sinned. <i>August.</i> lib. de hæres. <i>Polidor.</i> <i>Colurbiani</i> were heretikes which said, that the euill which is so called in respect of vs, to wit, the euill of punishment, crosse, and vexation, proceeded not from God. <i>August.</i> <i>Iovinianus</i> a monk, taught with the Stoickes, that all sins were equall: that man had no sinne after baptism: that fasting was to no purpose, that <i>Marie</i> was no virgine when she was deliuered. <i>August.</i> lib. de hæres. <i>Hilnadius</i> said, that <i>Marie</i> was a Virgine when <i>Christ</i> was born, yet afterwards to haue borne the brethren of <i>Christ</i>. <i>August.</i> <i>Gennad.</i> catalog. vii. illustr.	

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Anno Do- mini.	The raigne of the Emperors.	The Fathers of the Church.	The Councils.	The Bi- shops of Ierusa- lem.	The Bi- shops of Anti- och.	The Bishops of Rome.	The Bishops of Alexan- dria.	The Heretikes
412.	<i>Theodosius iu- nior</i> the sonne of <i>Arcadius</i> being left of the age of 8. yeares, succee- ded his father in the Eastern Empire. Though he were left yōg yet gouerned he the empire wisely by the means of <i>An- themius</i> a po- litick man, his vertues and manner of li- uing are set forth at large in <i>Socrates</i> hi- storie. When that <i>Honorius</i> was slaine in the battell betweene the Romanes and the Persians, he proclaimed <i>Valentinianus</i> the yonger Emperour of Rome, and gaue him <i>Eudoxia</i> his daughter to marriage, but he was slaine by the souldi- ers of <i>Aëtius</i> . <i>Theodosius</i> in his life time detested all heretikes, and made a law, wherein he condemned <i>Nestorius</i> . He raigned 38. yeares and then died. Anno Do. n. 450. <i>Socrat</i> lib. 7. ca. 22. 23. 24. 25. <i>Eua</i> 7. lib. 2. cap. 1. 2. 22.	<i>Orosius</i> a Spani- ard & a learned historiographer flourished about this time, <i>Gen- nad</i> . He wrote vnto <i>Augustine</i> & <i>Augustine</i> vn- to him againe. <i>Primasius</i> a B. of Africke and the disciple of <i>S. August</i> . wrote vpon holy Scri- pture. <i>Gesner</i> . <i>Iohannes Cassia- nus</i> the deacon of <i>Chrysostome</i> liued about this time. <i>Gennad</i> . catalog. <i>Acacius</i> B. of Amida was fa- mous for his godly acts in the daies of <i>The- odosius</i> the yon- ger. He pitied the Persian cap- tiues which the Romanes had taken, & lamen- ted to see them perish for want of food. He cal- led his cleargie & said thus vn- to them: Our Lord hath no need either of porringers or of cups: for he neither eateth nor drinketh. &c. He perswa- ded them so, that he sold the treasure, relea- ued the priso- ners & redee- med the cap- tiues. <i>Socrat</i> . lib. 7. cap. 21. <i>Isidorus</i> a Peleu- sian, was of great fame in the daies of <i>Cy- rill</i> , and wrote a book vnto him. <i>Eua</i> 7. lib. 1. cap. 15.	The 4. and 5. council of Car- thage laid downe the ele- ction and office of Cleargie mē. tom. 1. concil. The Councell held at Taurinū at the foot of the Alpes, was held for the re- formation of the clergy. tom. 1. concil. The council of Malta condem- ned the <i>Pelagi- ans</i> & <i>Donatists</i> , & cōcluded that all men were sinners, that the grace of God was giuē to the fulfilling of the law, that infats were to be bap- tized to. 2. conc. A councell held at Telene in the time of <i>Zosimus</i> thrust vpon the clergie vowed chastitie, which <i>Siricius</i> had first commanded. tom. 1. concil. The 6. councell of Carthage ra- tified the canōs of the Nicene council. tom. 1. concil. The 7. councell of Carthage laid down what kind of mē were fit to beare wit- nes against the clergie. to. 1. cōc. A councell was held in Africke, where all the prouinces came together in the time of <i>Bonifa- cius</i> & <i>Celestinus</i> B. of Rome, where they con- demned <i>Pelagius</i> & decreed, that no Bishop shold be called the	<i>Iohn</i> was B. of Anti- och after <i>Theodotus</i> : he was at great vari- ance with <i>Cyrrill</i> B. of Alexadria, but they were im- mediatly reconciled: he was at the coun- cell of E- phesus, and condēned <i>Nestorius</i> . <i>Socrat</i> . lib. 7. cap. 23. <i>Eua</i> 7. lib. 1. cap. 5. 6. <i>Gennad</i> . catalog.	<i>Zosimus</i> was B. of Rome after <i>Imocen- tius</i> . Anno Dom. 418. and con- tinued two yeares. <i>Prosp</i> . chron. <i>Socrat</i> lib. 7. cap. 1. 1. <i>Bonifacius</i> was B. of Rome after <i>Zosimus</i> three yeares & nine moneths. <i>Soc</i> . lib. 7. cap. 11. <i>Celestinus</i> was bishop of Rome after <i>Bonifacius</i> Anno Dom. 425. & conti- nued 9. yeares. <i>Socrat</i> . lib. 7. cap. 11. <i>Prosp</i> . chron. This <i>Celestinus</i> sent <i>Palladius</i> to the Bishop of the Scots. In the time of <i>Ce- lestinus</i> saith <i>Socra- tes</i> , the Bi- shop of Rome pas- sing the bounds of his priestly order, pre- sumed to challenge vnto him- selfe secu- lar power and autho- ritie. lib. 7. cap. 11.	<i>Cyrrillus</i> suc- ceeded <i>Theo- philus</i> in the see of Alex- andria, and withall he challenged to himself more authoritie than euer any o- ther Bishop had before him. From that time forth besides the ouersight & rule of his cleargie and ecclesiasticall affaires, the Bishop of Alexandria took also the gouernment of temporall matters. He banished all the Iewes out of Alex- andria for murthering of the Christians, he condem- ned <i>Nesto- rius</i> in the councell of Ephesus. <i>Soc- rat</i> . lib. 7. cap. 7. 13. 33.	<i>Rhetorius</i> was of a wonderfull vaine opi- nion. He thought that all heretikes walked a right and maintained the truth. <i>August</i> . lib. de heres. <i>Paternianus</i> were here- tiques which thought, that the neather parts of mans bodie were made not by God, but by the diuell, & there- fore yeelded all those parts vnto all beastly life. Some called these men <i>Venustianos</i> . <i>Aug- ust</i> . <i>Tertullianus</i> were heretikes which deni- ed second mariages, and said, that the souls of wicked men be- came diuels after their departure out of this life, and that the soule is continued by going from one into another as much as to say, by carnall descent and succession. <i>August</i> . <i>Nestorius</i> the here- ticke, by birth a Ger- maine, yet priest of Antioch, was sent for by <i>Theodosius</i> to Con- stantinople, and there made Bishop. For his crueltie he was called a firebrad, he brought from Antioch a priest in his company, whose name was <i>Anastafius</i> which taught in the Church that <i>Marie</i> was not to be called the mother of God, whome he defended, & auoided, as <i>Socrates</i> saith, this clause, the mother or bearing of God as a bugge or fraying ghost: yet he proceeded in spite, and being called to the councell of Ephesus, he denied that <i>Christ</i> was God, and seeing that there rose great stirre thereof, he sec- med to repent, but the councell deposed and	

Annō domini.	The raigne of the Emperours.	The Fathers of the Church	The Councils.	The Bishops of Ierusalem.	The Bishops of Anti-och	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
434.		<i>Cyrenus</i> B. of Cyrene an eloquent man & a profound Philosopher flourished in the time of <i>Theodosius</i> . <i>Euagr.</i> l. i. c. 15. <i>Prudentius</i> and <i>Sedulius</i> christia Poets liued about his time <i>Gennad. Pro-</i>	head of all priests, that no apostle should be made out of Africa to any other Bishop, &c. to. 1. conc. A general council called at Ephesus, Ann. Dom. 434. (<i>Prosper</i> , chro.) of 200 Bishops where <i>Nestorius</i> the heretic like was condemned. <i>Socr.</i> lib. 7. cap. 33. <i>Euagr.</i> l. i. c. 14. A Council was held at Rhegium for the redresse of ecclesiasticall matters. tom. 1. concil.			<i>Celestinus</i> sent <i>Patrick</i> a Brittain borne into Ireland, who preached there 40. yeares. <i>Func. chro.</i>		banished him vnto Oafis, God winked not at his impietie, but plagued him diuersly from abone, his tounge was eaten vp of wormes, and so he died. <i>Socrat.</i> lib. 7. cap. 22. 23. 29 <i>Euag.</i> lib. 1. cap. 23. 7.
435	In the raigne of this <i>Theodosius</i> the Britains sent for the Saxons out of Germanie to assist them against the Scots and Picts <i>Vortiger</i> the King entertained them reasoned with them of their faith, found them Paines, that they worshipped Saturne, Iupiter, and Mercury whom they called Woden, and in the honour of him woden-day, that is, wednesday. They worshipped also Venus, whome they called Frea; thereof cometh Friday. These Saxons when they together with the Brittaines had foiled the Scots and picts, traiterously fell vpon their owne matters the Brittaines, and draue them to the mountaines, and called them after their countrey language Walthmen, that is, Strangers. <i>Flor. histor.</i> <i>Funcius. Polydor. Virgil Beda</i> lib. de temporum ratione.	<i>Per Aquitanicus</i> one that wrote many notable tractes whose sentences are to be seene among <i>Augustines</i> works, flourished in the raigne of <i>Theodosius</i> . He wrote also a notable Chronography. <i>Gennad.</i> <i>Symeon</i> a religious man in the time of <i>Domnus</i> B. of Antioch was the author of a strange kind of life. He liued many yeares in a pillar. He was knowne to be a godly man. <i>Euagr.</i> lib. 1. c. 12. 12. c. 10. <i>Socrates Scholasticus</i> which continued in 7 bookes the ecclesiasticall historie of <i>Eusebius Pamphilus</i> from <i>Constantinus Magnus</i> vnto the better part of <i>Theodosius iunior</i> his raigne was about this time of great fame throughout all Greece.	A Council was called at Rome by <i>Valentinianus</i> the younger, where <i>Sixtus</i> the B. purged himself of certaine crimes that were laid to his charge <i>Sixtus</i> called a council at Rome to examine the doings of. <i>Polycronius</i> B. of Ierusalem tom. 1. concil. The council of Agatha decreed that none should be made priest afore he were 30. yeares old, that the cleergie should weare such attire as became their profession, with many other constitutions, tom. 1. conc. The 1 & 2. council held as <i>Origen</i> decreed among other things, that such as fled to sanctuaries should be aided: conde-	I find tom. 1. concil. That in the time of <i>Sixtus</i> B. of Rome, there was one <i>Polychronius</i> B. of Ierusalem a very short while, and deposed in a council held at Rome for Simonie and extortion: but other writers make no mention of him, and say that from <i>Theodosius</i> to <i>Martianus</i> the Emperour, <i>Iuvenalis</i> was B. of Ierusalem.		<i>Sixtus</i> the third was Bishop of Rome after <i>Celestinus</i> , Anno Dom. 435 and continued 8. yeares. <i>Prosper</i> chr. One <i>Bassus</i> laid diuers crimes to his charge, so that he called a council and purged himselfe. tom. 1. concil <i>Gennad.</i> catalog.		<i>Abelita</i> were hereticks about Hippo in Africke, so called of <i>Abel</i> the sonne of <i>Adam</i> : wives they abhorred, yet liued they not without, Men and women vnder colour of chastitie liued in one house, and to be their heire they would alwaies adopt one or other of their neighbours children. <i>August.</i> A sect of heretickes, the first authors name is not knowne. said, that after the resurrection this world should not be changed, but remaine still as it doth, contrarie to the Scripture, which saith, there shall be a new heauen and a new earth. <i>Aug.</i> Another sect went alwaies barefoot, not for the affliction of the bodie, but because they vnderstood fondly certaine places of the Scripture. <i>August.</i> Another sect would never eat meate with men. They tooke the holy Ghost for a creature. <i>August.</i> Another heretick said, that the diuinitie of <i>Christ</i> borrowed, when his naked bodie was nailed to the tree. <i>August.</i> Another there was which said, that God was of three parts, the Father, the Sonne, and the holy Ghost, calling them all not absolute persons, but parts of one. <i>August.</i>

Anno Domini.	The raigne of the Emperors.	The fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
443.		<i>Theodoretus</i> B. of Cyrus wrote about this time the Ecclesiasticall historie comprising a hundred and five yeares. <i>Sozomenus</i> wrote the Ecclesiasticall historie from <i>Constantinus Magnus</i> vnto the raigne of <i>Theodosius iunior</i>. <i>Maximus</i> B. of Taurinum one that wrote many notable tractes lived about this time <i>Gennad.</i> catalog.	ned free-will and grace of merits tom. 1. concil. The 1. and 2. Councils held at Vasio, in the time of <i>Theodosius</i> decreed, that in such Churches where Preachers were not, Deacons should reade Homilies. tom. 1. concil. A Council held at Carpentoraete decreed, that the Bishop should not poule the parishes. tom. 1. concil. The 3. Council of Arelate decreed, that no Deacon should be made before he were 25. yeare old, no Priest before 30. yeares tom. 1. concil. A prouinciall Council was held at Constantinople, where <i>Eutyches</i> was condemned. <i>Euagr</i> lib. 1. cap. 9 An hereticall Council held at Ephesus, where by the meanes of <i>Dioscorus</i> B. of Alexandria, <i>Eutyches</i> the heretike was restored <i>Euagr</i> lib. 1. cap. 10. A Council of 630. Bishops was held at Chalcedon by the commaundement of <i>Martianus</i>, where <i>Dioscorus</i> B. of Alexandria was deposed, <i>Nestorius</i>, <i>Eutyches</i>, & <i>Macedonius</i> condemned <i>Euagr</i> lib. 2. cap. 2. 4. 10.			<i>Leo</i> was B. of Rome after <i>Sixtus</i> Anno Dō. 443. where he continued 21. yeares <i>Prosper.</i> chron. <i>Palmer</i> <i>Euagr</i> lib. 1. ca. 10. He died in the time of the Emperour <i>Leo</i> and <i>Maianus</i> <i>Gennad.</i> catalog. <i>Maximus</i> was B. of Antioch after <i>Domnus</i>, he was at the council of Chalcedon <i>Euagr</i> lib. 2. cap. 4.	<i>Dioscorus</i> was B. of Alexandria after <i>Cyrill</i>, he was of <i>Nestorius</i> opinion, & deposed by the Council of Constantinople. He was also of <i>Eutyches</i> opinion, and deposed by the Council of Chalcedon. <i>Euagr</i> lib. 1. cap. 10 lib. 2. cap. 5. <i>Proterius</i> was B. of Alexandria after the Council had deposed <i>Dioscorus</i>, he was a godly man, yet a soldier ran him through with a naked sword vpon Easter day, and the seditious persons after his death burned him to ashes. <i>Euagr</i> lib. 1. 2. c. 5. 8.	Some Heretikes said that the water was not made by God, but was alwaies coeternall with him. <i>August.</i> Some said, that the body and not the soule was the image of God. <i>August.</i> Others said, that the soules of wicked men were turned into diuels, and to euery sort of beasts correspondent to their merits. <i>August.</i> Some said, that when <i>Christ</i> went to hel, all the vnfaithfull beleueed and were deliuered <i>August.</i> Other say, that <i>Christ</i> was alwaies with the Father, but not alwaies a Sonne <i>August.</i> <i>Eutyches</i> maintained the opinions of <i>Nestorius</i>, and said that our Lord consisted of two natures, before the diuinity was coupled with the humanitie, but after the vnitng of them to be of one nature, and that the bodie of <i>Christ</i> was not of one substance with ours. The council of Constantinople deposed him, but hee appealed vnto <i>Theodosius</i>, and procured the Council of Ephesus to be summoned, where <i>Dioscorus</i> the Heretike restored him. <i>Euagr</i> lib. 1. cap. 9 This <i>Eutyches</i> being condemned in the Council of Chalcedon brake out into these words. This is the faith that I was baptized in, this is the faith which I haue lear-
450.	<i>Martianus</i> a Thracian succeeded <i>Theodosius iunior</i> in the eastern Empire. He was one that behaued himself vertuously towards God & man. He raigned 7. yeares and then dyed. <i>Euagr</i> lib. 1. cap. 22. li. 2. ca. 18.	<i>Gennadius</i> a learned Writer, the author of the Catalogue of famous men which is found among <i>Ieromes</i> works, florished about this time.		<i>Theodosius</i> was by the idle Monkes made B. of Ierusalem in the absence of <i>Iuuenalis</i>, but <i>Martianus</i> the Emperour deposed him, and restored the other. <i>Euagr</i> lib. 2. cap. 5 lib. 3. cap. 6.				

Anno Domini.	The raigne of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
458.	<i>Maximus</i> in his time was Emperour of Rome after <i>Valentinianus</i> death 70 daies, but <i>Genzerichus</i> king of the Vandals took Rome, toare <i>Maximus</i> in peeces, threw his carcasse into Tibris, & went back to Carthage. <i>Auitus</i> was Emperour after <i>Maximus</i> eight moneths. <i>Majorianus</i> was Emperour of Rome in the end of <i>Martianus</i>, & the beginning of <i>Leo</i>, where he raigned 4 years. But <i>Seuerus</i> dispatched him and tooke his roome himselfe. <i>Euagr.</i> lib. 2. cap. 7. <i>Palmer</i> chro. <i>Leo</i> was Emperour in the East after <i>Martianus</i>. He wrote vnto <i>Anatolius</i> B. of Constantinople for to examine the stirre risen at Alexandria about the murdering of <i>Proterius</i>, & the election of <i>Timotheus</i>. He governed 7. years & deposed himself placing in his roome <i>Leo</i> the sonne of his Jaughter <i>Ariadne</i> and of <i>Zeno</i>: but this younger <i>Leo</i> died immediately and <i>Zeno</i>	<i>Iohannes Damasgenus</i> a learned writer wrote against the Arians, <i>Pantal.</i> <i>Anatolius</i> B. of Constantinople flourished in the dayes of <i>Leo</i>. <i>Euagr.</i> <i>Paulinus</i> B. of Nola in Italie was of great fame about this time, he gaue all his substance to redeeme captiues & poore prisoners. <i>Palmer</i> Chron.	A counsell held at Venice about this time decreed, that no cleargie men should wander fro one diocesse to another without dimissarie letters: that they should not be at wedding dinners, daunces, & hearing of wanton sonnets: that throughout the same province, they obserue one manner of diuine seruice tom. 2. concil. A counsell was called at Tours in France for the reformation of Ecclesiastical matters. tom. 2. concil. A council held at Rome in the time of <i>Hilarius</i> confirmed the Nicen Creed, that such as had canonicall impediments were not to be made Priests. tom. 2. concil.		<i>Martyrius</i> B. of Antioch. <i>Niceph.</i> <i>Theodoret.</i> collect. <i>Iulianus</i> B. of Antioch <i>Nicephor.</i> <i>Theodoret.</i> collect.	<i>Hilarius</i> was B. of Rome after <i>Leo</i>. An. Dom. 464. and continued 6. yeares. <i>Palmer.</i> chron. <i>Anton.</i> Chron.	<i>Timotheus Aelurus</i> a Monk was by the seditious persons made B. of Alexandria while <i>Proterius</i> liued, he was of <i>Apollinarius</i> opinion & immediatly deposed by <i>Leo</i>. <i>Euagr.</i> lib. 2. cap. 8. 11. he went about the Monkes lodgings in the night-time and cried like a spirit, that they should chuse <i>Timotheus Aelurus</i> to their Bishop, meaning himselfe. <i>Theod.</i> collect. <i>Timotheus Basilicus</i>, otherwise called <i>Salofaciolus</i> was B. of Alexandria after the exile of his predecessor. <i>Euagr.</i> lib. 2. cap. 11. but he was banished not long after.	ned of the fathers, and in this faith will I die. tom. 2. concil. <i>Dioscorus</i> B. of Alexandria was an Eutyrian. <i>Euagr.</i> <i>Timotheus</i> an hereticall Bishop. <i>Acephali</i> were a confuse multitude of Heretikes without a head which reuled the council of Chalcedon, and said that <i>Christ</i> had but one nature. <i>Palmer.</i> chron.

Anno do- mini.	The raigne of the Emperors.	The Fathers of the Church.	The Coun- cels.	The Bishops Of Ierusa- lem.	The Bishops of Antioch.	The Bishops of Rome	The Bishops of Alexandria.	The Hereticks.	
458. Arthur king of Brittaine, a noble & vali- ant Prince, is said about this time to be of great fame ibroughout the west parts of the world. Af- ter Aurelius Ambrosius, and Vterpendrago, He quitted him- selfe of the Sa- xons. He sub- dued Ireland and the Iles of Orkades, also Holland, and Gutland. He overranne all France. He slue at Augu- sto Duntum Lucius a Con- sull, and Ge- nerall of the Romaine ar- mie. He deter- mined to see Rome but hea- ring of the treasor of Mor- dred, he haste- ned home, slue Mordred, and there tooke his death wound. He lyeth bur- ied at Glasten- burie. Flor. hist.	his father ruled the empire alone. E- vag. l. 2. c. 8. 9. 17. Severus was Empe- rour of the west, and abode at Ra- uenna after Ma- joranus foure yeares. Palmer. chron. Anthemius was sent from Leo to be Emperour of Rome, where he continued five yeares, Evag. l. 2. c. 16. Olimbrius was Emperour 7. mo- neths. Glycerius was Emperour five yeares, whom Nepos deposed. Nepos was Em- perour of Rome 56. dayes, whom Orestes deposed. Orestes made Augustulus his son Emperour. Augustulus the sonne of Orestes raigned one yeare, he was the last Emperour of Rome of the thou- sand and three hundred years since the raigne of Romulus. Through sedition and ciuill wars it fell out that the Empire came to nought. Many raigned in the west of equall authoritie. Odoacer that succeeded Augustulus, would not call himselfe Emperour but King. There was no Emperour of the West the space of 330. yeares afore the yeare of our Lord eight hundred, when Carolus Magnus king of France was by Leo the third of that name, B. of Rome crowned Emperour, From that time the Emperours of the West, were called the Emperors of Ger- manie. Euag. lib. 2. cap. 16. Matth. Palmer. chron. Zeno succeeded Leo in the Empire, a vic- ked and a beastly li- uer. Basiliscus the ty- rant ouercame him, became Emperour 2. yeares, and pro- claymed his sonne			Anastasi- us was B. of Ierusalem after Iuue- nalis. One as it is re- ported that sub- scribed vn- to the con- demnation of the coun- cell of Chalcedon for feare of Basiliscus. Evag. lib. 3. cap. 5.	Basilus B. of Antioch. E- uagr. lib. 2. cap. 10.	Peter Cnap- beue B. of An- tioch. He was an heretick & condemned the counsell of Chalcedon. He was after- wards depo- sed by Zeno the Emperour. Euagr. lib. 3. cap. 15.	Simplicius was B. of Rome after Hilarius Ann. Dom 470. where he continu- ed 15. yeares: he wrote vnto Zeno the Empe- rour, and Zeno unto him againe touching Iohn B. of Antioch that was de- posed. palm. chronic. Euag. lib. 3. cap. 15.	Timotheus B. of Antioch was an Euty- chian, he accur- sed the counsell of Chalcedon, troubled all Egypt, and set the religious men by the eares Euag. l. 3. c. 16. 17. 22. Idle Monks within the pro- uince of Alex- andria, fell to the heresie of Eutyches, and to reuile the counsell of Chalcedon. Euag. lib. 3. cap. 17.	Peter Cnapheus B. of Antioch was an Euty- chian, he accur- sed the counsell of Chalcedon, troubled all Egypt, and set the religious men by the eares Euag. l. 3. c. 16. 17. 22. Idle Monks within the pro- uince of Alex- andria, fell to the heresie of Eutyches, and to reuile the counsell of Chalcedon. Euag. lib. 3. cap. 17.
475.	Zeno succeeded Leo in the Empire, a vic- ked and a beastly li- uer. Basiliscus the ty- rant ouercame him, became Emperour 2. yeares, and pro- claymed his sonne	Letus a lear- ned man, was burned by Honoricus the Arian. Anton Chron.			Steu- en B. of Antioch after the depositions of Peter: but the Antiochi- as dispatched him with a crnell death. Euag. lib. 3. cap. 10.	Petrus Mozgus B. of Antioch after the de- cease of Ti- motheus B. of Antioch after the de- 			

Chronographie.

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Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Ierusalem.	The Heretikes.
485.	<i>Marcus, Cesar.</i> This <i>Basiliscus</i> sent letters euery where, and condemned in them the counsell of Chalcedon. But he was faine by reason of the schisme that arose therof at Constantinople to call in his letters, and not long after <i>Zeno</i> came with great power, and ouerthrew him, flue him, his wife and children. This <i>Zeno</i> rained 17. yeares, and died of the falling sicknes. <i>Euag. lib. 2. cap. 17. lib. 3. cap. 1. 3. 4. 7. 8. 19.</i>	<i>Dionisius</i> with <i>Maiores</i> her sonne suffered infinite torments for the faith in <i>Christ</i> . <i>Anton</i> chron. <i>Fulgentius</i> florished about this time. <i>Palmer</i> . Chron. <i>Hesychius</i> wrote a learned Commentarie vpon <i>Leuiticus</i> . <i>Conrad. Lycost.</i>	A counsell held at Tarraco in Spaine in the time of <i>Felix</i> laid downe certaine Canons for the reformation of the clergie. tom. 2. concil. All the Bishops of Africk came together by the commaundement of <i>Honorius</i> the Arian, where his heresie was confirmed, and 444. godly Bishops exiled. <i>Anton</i> . chron. part. 2. tit. 11.	<i>Martyrius</i> was Bishop of Ierusalem after <i>Anastasia</i> . <i>Euag. lib. 1. 3. c. 16.</i>	<i>Calandio</i> was B. of Antioch after the death of <i>Stephen</i> : he accused both the letters of <i>Basiliscus</i> and of <i>Timotheus</i> . <i>Euag. lib. 3. cap. 10.</i> <i>Petrus Cnaphus</i> after the decease of <i>Calandio</i> was restored vnto the Bishopricke. <i>Euag. lib. 3. cap. 16.</i> <i>Palladius</i> was B. of Antioch after <i>Peter</i> . <i>Euag. lib. 3. cap. 23.</i>	<i>Felix</i> the 2. of that name was B. of Rome after <i>Simplian</i> and Dom. 485. where he continued 9. yeares. <i>Euag. lib. 3. c. 18. 19. 20.</i> <i>Anton</i> . chron.	<i>Timotheus</i> <i>Basiliscus</i> is by <i>Zeno</i> called from exile, & restored to his bishopricke. <i>Euag. lib. 3. cap. 11.</i> <i>John</i> succeeded <i>Timotheus</i> , he made sute in his predecessors dayes, that the Emperour would graunt him the nominating of the next incumbent, & swore he would not take it himselfe, where the sea was void he gaue the electors monie, forgot his oath, and became Bishop himself, therefore the Emperour deposed him. <i>Euag. lib. 3. cap. 12.</i>	<i>Honorius</i> king of the Vandals, was an Arian & exiled 334. Bishops <i>Honor.</i> catalog. heret. But faith <i>Anton</i> . chron. He exiled of the cleargie and laitie, to the number of 4975. persons. <i>Euag. lib. 4. c. 14.</i> The East churches were wonderfully infected, and at great dissention about the heresie of <i>Nestorius</i> <i>Eutyches</i> ; and <i>Dioscorus</i> . <i>Euag. lib. 3. cap. 31.</i>
From the raigne of <i>Augustus</i> (in the 42. yeare of whose Empire <i>Christ</i> was borne) vnto the death of <i>Zeno</i> , and the creation of <i>Anastasia</i> there are 532. yeares, and seuen moneths: from the raigne of <i>Diocletian</i> 207. yeares, and seuen moneths: from the raigne of <i>Alexander Magnus</i> king of Macedonia 832. yeares and seuen moneths: from the building of Rome, and the kingdom of <i>Romulus</i> 1052. yeares and seuen moneths: from the destruction of Troy 1686. yeares and 7. moneths <i>Euag. lib. cap. 29.</i>								
492.	<i>Anastasia</i> succeeded <i>Zeno</i> in the Empire. He tooke not onely the Empire after him, but also his wife. When he saw the great sedition that rained in the church he called the people together, and told them he would be Emperour no longer, but the people seeing this, quieted themselves, requested him to continue their Emperour, so he did and died shortly after when he had rained 27. yeares, three moneths, and three dayes. <i>Euag. lib. 3. cap. 29. 44.</i>	<i>Egesippus</i> a great Diuine, florished about this time. <i>Sabel.</i>	A Synod of 70. B. was called together at Rome by <i>Gelasius</i> , where the Canonickall Scriptures were seuered from such as were Apocrypha. tom. 2. concil. A Synod met at Epauis and decreed, that no cleargie man should either hunt or haue that throughout the prouince such diuine seruice as the Metropolitan liked of, should be retained. to. 2. conc.	<i>Salustius</i> was B. of Ierusalem after <i>Martyrius</i> . <i>Euag. lib. 3. cap. 36.</i>	<i>Flavianus</i> was B. of Antioch after <i>Palladius</i> , but <i>Anastasia</i> the Emperour deposed him for sedition. <i>Euag. lib. 3. cap. 23. 30.</i>	<i>Gelasius</i> was B. of Rome after <i>Felix</i> . Anno Dom. 394. where he continued 4. yeares tom. 2. concil.	<i>Petrus Mogas</i> is againe restored by <i>Zeno</i> , vpon condition that he will renounce his heresie. <i>Euag. lib. 3. cap. 12.</i>	The monks of Constantinople were heretikes of <i>Eutyches</i> opinion. <i>Euag. lib. 3. cap. 31.</i> Certaine <i>Maniches</i> were found at Rome in the time of <i>Gelasius</i> : they were banished & their bookes burnt to ashes. <i>Palmer</i> . chron. The monks of Syria were heretikes, came in a heate to Antioch, made there an insurrection, so that a great number of the in steed of earth were buried in the river Orontes. <i>Euag. lib. 3. c. 31.</i>

Anno Domini.	The raigne of the Emperors.	The fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
	some do write of him, that he should commaund not a Trinitie but a quaternitie to be worshipped, and therefore was smitten with a thunderbolt, and so died. P. di. ac. blond.	<i>Remigius</i> a Bishop of France flourished about this time. <i>Vola.</i>	A counsell held at Rauenna in presence of <i>Theodoricus</i> debated the schisme that rose about the election of a B. of Rome, and chose <i>Symachus Palmer</i> . chron. Six synods were held at Rome in the time of <i>Symach.</i> touching the election of a B. of Rome, and the preferuation of Church goods. tom. 2. concil. A counsell held at Ilerda in Spaine, decreed that such as slue the child in the wombe with potions & simperfaues should be banished the Communion the space of 7. yeares, that clergie men being defamed should purge theselues tom. 2. concil.	<i>Helias</i> was B. of Ierusalem after <i>Salustius</i> <i>Euagr.</i> lib. 4. cap. 36.	<i>Seuerus</i> was B. of Antioch after the deposition of <i>Flavianus</i> . Before he was priest he was a counsellor & pleaded law at Berytus: after he was made Bishop he fel into the heresie of <i>Eutyches</i> . <i>Euag.</i> lib. 3. cap. 33. 34.	<i>Symachus</i> was B. of Rome after <i>Anastasius</i> 15. yeares tom. 2. concil.	<i>John</i> succeeded <i>Atbanasius</i> . <i>Euag.</i> lib. 3. cap. 23	<i>Olympius</i> an Arian Bishop as he bained himselfe at Carthage, and blasphemed the blessed Trinitie, was suddenly smitten from heauen with 3. ferie darts and burned quicke. <i>Palmer</i> chron. <i>Seuerus</i> Bishop of Antioch was of <i>Eutyches</i> opinion. <i>Iustinus</i> the Emperour in the 1. yeare of his raigne caused his tounge to be pulled out of his mouth, because he reuled the counsell of Chalcedon, and preached railing sermons, <i>Euag.</i> lib 4. cap. 4. <i>Deuterius</i> an Arian B. of Constantinople as he baptized one <i>Barbas</i> he vsed this forme: I baptize <i>Barbas</i> in the name of the Father, through the Sonne, in the holy Ghost. <i>Theod.</i> collect.
519	<i>Iustinus</i> a Thracian succeeded <i>Anastasius</i> , he fauored the counsell of Chalcedon. He dispatched through wiles a great number of tyrants whom he suspected. When he had raigned 8. yeares, nine moneths, and three dayes, he proclaimed <i>Iustinianus</i> his fellow Emperour, raigned with him foure moneths, the died. <i>Euagr.</i> lib. 4. cap. 1. 2.	<i>Brigida</i> a maide, whose reuelations are at this day extant, flourished about this time. <i>Palm.</i> chron.	A counsell held at Valentia in Spaine decreed that the Gospel should be read after the Epistle tom. 2. concil. A counsell held at Aurelia in the time of <i>Hormisdas</i> decreed, that Lent shold be solemnly kept before Easter, the Rogation weeke with the Ember dayes about the ascension. tom. 2. conc. A counsell held at Gerunda in Spaine decreed, that euery province should obserue one order of diuine seruice	<i>Petrus</i> B. of Ierusalem after <i>Helias</i> <i>Euag.</i> lib. 4. cap. 36. the generall counsell held at Constantinople wrote vnto him what they had done. tom. 2. concil.	<i>Paulus</i> was B. of Antioch after <i>Seuerus</i> . <i>Euag.</i> lib. 4. cap. 4. <i>Euphrasius</i> succeeded <i>Paulus</i> , he died in the earthquake which was at Antioch the 7. yere of <i>Iustinus</i> . <i>Euag.</i> lib. 4. cap. 4. 5.	<i>Hormisdas</i> was B. of Rome after <i>Symachus</i> anno. Dom. 516. where he continued 9. yeares. <i>Anio.</i> chro.	<i>John</i> succeeded the former <i>Iohn</i> . <i>Euag.</i> lib. 3. ca. 23.	<i>Benedictus</i> the first founder of the order commonly called <i>S. Benedictus</i> dyed, saith <i>Volaterr.</i> li. 21. Anno Dom. 518. He was the first and the only deniser of a seneral trade of life within the first 600. yeares after Christ: and because he presumed to inuent anew way which all the godly Fathers before him neuer thought of I laid him here downe for a schismaticke: & conched him in the catalogue of heretikes.
3.9.							<i>Theodosius</i> was B. of Alexandria after <i>Iohn</i> . <i>Iustinianus</i> deposed him foa maintaining the hessie of <i>Eutyches</i> <i>Euag.</i> lib. 4. ca. 9. 11. 36	

Anno Domini.	The raigne of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
525.			that baptism should be ministred onely at Easter and Whitsontide, and at other times, if necessity so required: that the Lords prayer should be said at morning and evening prayer. tom. 2. concil. A Councell held at Cæsaraugusta accused such as received the Sacrament, and eat it not in the Church. tom. 2. concil.		<i>Euphremius</i> a noble man succeeded <i>Euphrasius</i> in the bishopricke of Antioch. <i>Evag.</i> lib. 4. cap. 6.	<i>Iohn</i> was B. of Rome after <i>Hormisdas</i> . an. Dom. 525, and continued there two yeares and ten moneths. <i>Pal.</i> chron.		<i>Monotheites</i> were heretikes which denied, that <i>Christ</i> had two wils, a divine and humane. <i>Volater.</i> lib. 17. <i>Theodora</i> the wife of <i>Iustinianus</i> the Emperour, was of <i>Eutyches</i> opinion. <i>Evag.</i> lib. 4. cap. 10.
528.	<i>Iustinianus</i> succeeded <i>Iulianus</i> in the Empire. He was covetous, cruell, and carelesse of that which was good. The Emperesse his wife favoured the hereticall opinion of <i>Eutyches</i> . He himselte fell unto a blasphemous opinion, which is to be seen in the catalogue of the hereticks, he raigned 38 yeares, eight moneths, died and went straight down to hell, as <i>Evagrius</i> thinketh. <i>Evag.</i> lib. 4. ca. 9, 10, 29, 31, 38, 40. lib. 5. cap. 1.	<i>Priscianus</i> the great Gramarian lived in the dayes of <i>Iustinian</i> . <i>Palmer.</i> Chron.	The second councell held at Toledo decreed, that all whatsoever the Clergy held <i>de iure</i> , should returne into the Church after their decease. tom. 2. concil. In the time of <i>Iohn</i> 2. Bishop of Rome. A generall councell was called at Constantinople in the 27 yeare of <i>Iustinianus</i> the Emperour, and in the time of <i>Vigilius</i> B. of Rome, where they condemned the heresies of <i>Anthimus</i> B. of Constantinople. <i>Severus</i> B. of Antioch, <i>Peter Cnaphesus</i> , <i>Theodorus</i> and <i>Zoaras</i> : they allowed the foure former generall councels: decreed that <i>Marie</i> should be called the mother of God, and condemned <i>Origen</i> . tom. 2. concil. <i>Evag.</i> lib. 4. cap. 32.		<i>Domninus</i> B. of Antioch after <i>Euphremius</i> . <i>Evag.</i> lib. 4. cap. 37.	<i>Felix</i> 4. was B. of Rome after <i>Iohn</i> , and continued 4. yeares. <i>Anton.</i> chron.	<i>Zoilus</i> was B. of Alexandria after <i>Theodosius</i> . <i>Evag.</i> lib. 4. cap. 11.	<i>Iustinianus</i> the Emperour wrote an Edict, but God bereaved him of his life, afore he published it, where he affirmed that the body of <i>Christ</i> was not subject to corruption: that it was void of the naturall affections which appertaineth thereunto: that he eat before the passion, as he did after his resurrection: that his most holy body was nothing changed for all the framing thereof in the mothers wombe, and for all the naturall and voluntary affections. <i>Evag.</i> lib. 4. cap. 38. This is that <i>Iustinian</i> whose lawes are so much made of throughout the world.
557.		<i>Menas</i> Patriarch of Constantinople flourished about this time. tom. 2. concil.	A second and third councell held at Aurelia laid downe many godly decrees. tom. 2. concil. The councell of Avergne was held in the time of <i>Vigilius</i> . tom. 2. concil.	<i>Matarius</i> was B. of Ierusalem after <i>Peter</i> , he was deposed for heresie. <i>Evag.</i> lib. 4. ca. 36.	<i>Anastasius</i> was B. of Antioch after <i>Domninus</i> . He rebuked <i>Iustinianus</i> for his heresie. <i>Iustinus</i> 2. deposed him upon false reports, and, as some say, because he would not give him money for his bishopricke. <i>Evag.</i> lib. 4. cap. 38, 39. lib. 5. cap. 5.	<i>Silverius</i> was B. of Rome after <i>Agapetus</i> one yeare. tom. 1. concil. <i>Vigilius</i> was B. of Rome after <i>Silverius</i> ann. Dom. 539 where he continued 18 yeares. <i>Palm.</i> chron. <i>Anton.</i> chron. <i>Evag.</i> lib. 4. cap. 37. <i>Pelagius</i> was B. of Rome after <i>Vigilius</i> , anno Dom. 557. where he continued 11 yeares. tom. 2. concil.	<i>Apollinaris</i> was B. of Alexandria after <i>Zoilus</i> . <i>Evag.</i> lib. 4. cap. 36.	<i>Anthimus</i> B. of Constantinople was of <i>Eutyches</i> the hereticks opinion, and therefore deposed by <i>Iustinian</i> , and condemned in the generall Councell of Constantinople. <i>Evag.</i> lib. 4. cap. 9, 11. <i>Andreas</i> an Italian went about the countrey leading in his hand a blind red dog, told mens fortunes, but he brought them into great misfortune, by deceiving them with hereticall fables. <i>Eutrop.</i> Ab. V. sparg.

Anno Domini.	The raigne of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
566.	<i>Iustinus</i> the second of that name succeded <i>Iustinianus</i> in the Empire. He liued wantonly, fared deliciously, sold benefices vnto ignorant priests. He craftily compassed the death of <i>Iustinus</i> his cousine. In the end he fell into a frenzie, vttered lamentable speeches, and bequeathed the Empire vnto <i>Tiberius</i> , he raigned twelue yeares and tenne moneths. <i>Euag</i> lib. 5. cap. 1. 2. 3. 7. 8. 11. 13. 23.		The 4. & 5. Councils of Aurelia were called together in the time of <i>Pelagius</i> the first, tom. 2. Concil. A 2. Council held at Tours in Fraunce, tom. 2. Concil. A Council called at Paris touching Church goods, tom. 2. Concil. A Council was called at Hispalis in Spaine, touching the Church goods in the time of <i>Pelagius</i> the second, tom. 2. Concil. The third Council of Toledo condemned the Arian heresie tom. 2. Concil. The 1. and 2. Synods called at Liōs for the remouing of schisme raised in the Church, tom. 2. Concil. The 1. and 2. Synods called at Matiscona, reformed ecclesiasticall matters, tom. 2. Concil.	<i>Eustachius</i> b. of Ierusalem. <i>Euagr</i> lib. 4. cap. 32.		<i>John</i> the third was Bishop of Rome after <i>Pelagius</i> , and continued twelue yeares tom. 2. Concil. <i>Benedictus</i> was Bishop of Rome after <i>John</i> the third, anno. Dom. 576. where he continued 4. yeares. tom. 2. Concil. <i>Palm.</i> chro <i>Pelagius</i> the 2. was B. of Rome after <i>Benedictus</i> , & continued tenne yeares, tom. 2. concil.	<i>John</i> succeeded <i>Apollinarius</i> in the see of Alexandria. <i>Euag</i> lib. 5. cap. 16.	
577.	<i>Tiberius</i> became Emperour after that <i>Iustinus</i> the second fell into frenzie. He was a godly man: he raigned seven yeares and eleuen moneths. <i>Euagr</i> lib. 5. cap. 11. 13. 23.			<i>John</i> B. of Ierusalem <i>Euagr</i> lib. 5. cap. 16.	<i>Gregorius</i> B. of Antioch after the deposition of <i>Anastasi</i> <i>Euagr</i> lib. 5. cap. 6.	<i>Gregorius</i> was b. of Rome after <i>Pelagius</i> , anno Dom. 590. and continued 13. yeares. tom. 2. concil. He sent <i>Austin</i> into England, to conuert the Saxons that were painims to the faith Flor. histor.	<i>Eulogius</i> succeeded <i>John</i> in the bishoprick of Alexandria, who, as <i>Nicophorus</i> reporteth continued 25. yeares. <i>Euagr</i> lib. 5. cap. 16.	
583.	<i>Mauricius</i> the Emperour succeded <i>Tiberius</i> in the Empire							
595.	12 <i>Mauricij</i> .							

Hitherto (gentle Reader) haue I runne ouer in this Chronographie the principall things which are to be considered within the first fixe hundred yeares after Christ, as farre forth as these Authors, whose histories I translated, haue contined their times. *Euagrius* the last of these Historiographers ended the twelfth yeare of *Mauricius* the Emperour, and there I rest with him, leauing the times following (which are wonderfully corrupted) to such as are disposed to discourse of them. This trauell haue I taken, that the truth of the purest age after Christ might appeare, and the state of the most auncient Churches might be knowne of such as in these dayes seek to ouerthrow the state, bring the religion to contempt, the Christians to a lawlesse securitie, hoping that by the view of orderly discipline, things which be amisse may be redressed accordingly. I wish thee health, knowledge of the truth, feare of God, faith to beleue in him, thy soules health, and saluation in the end. Farewell.



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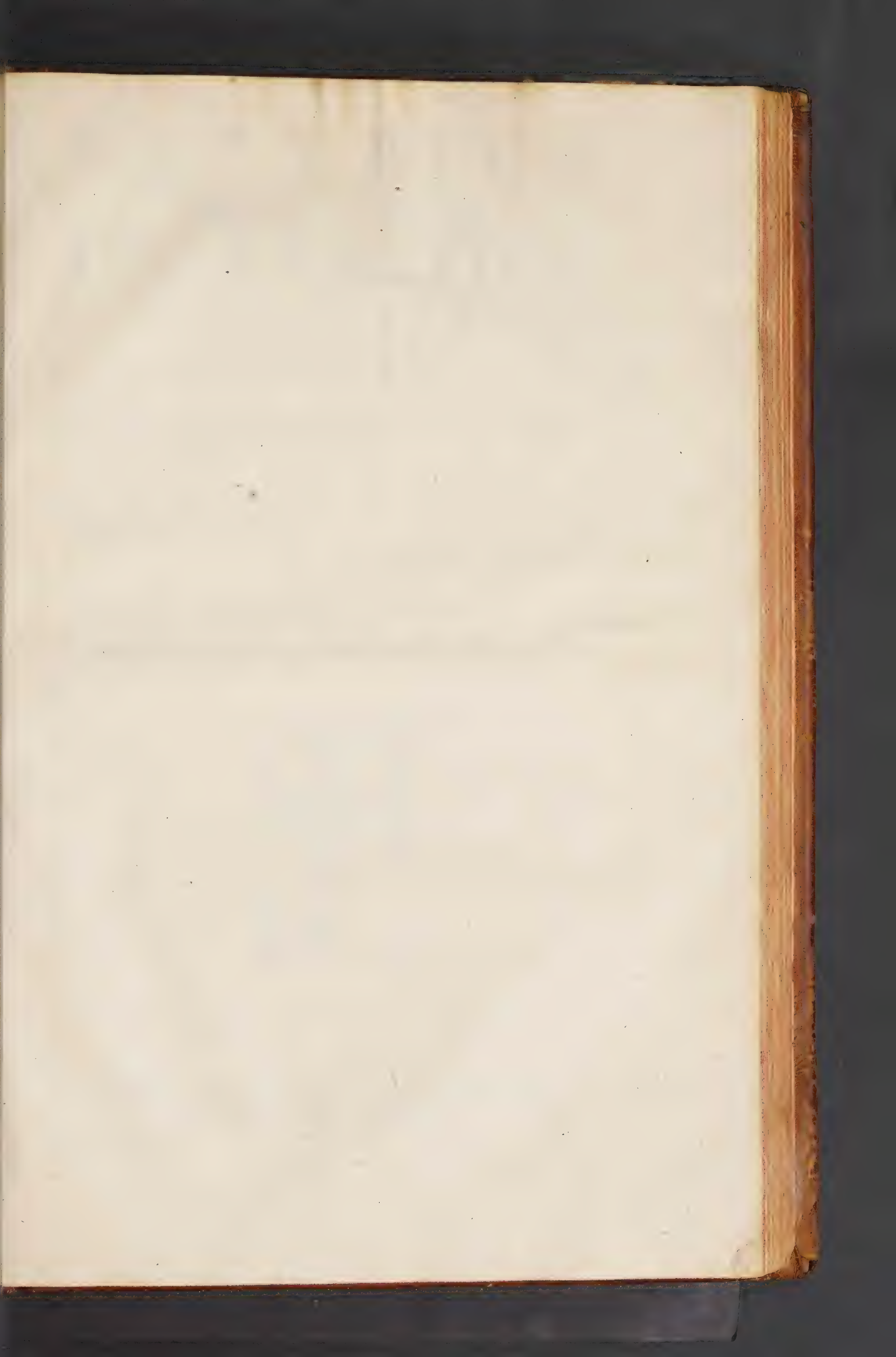
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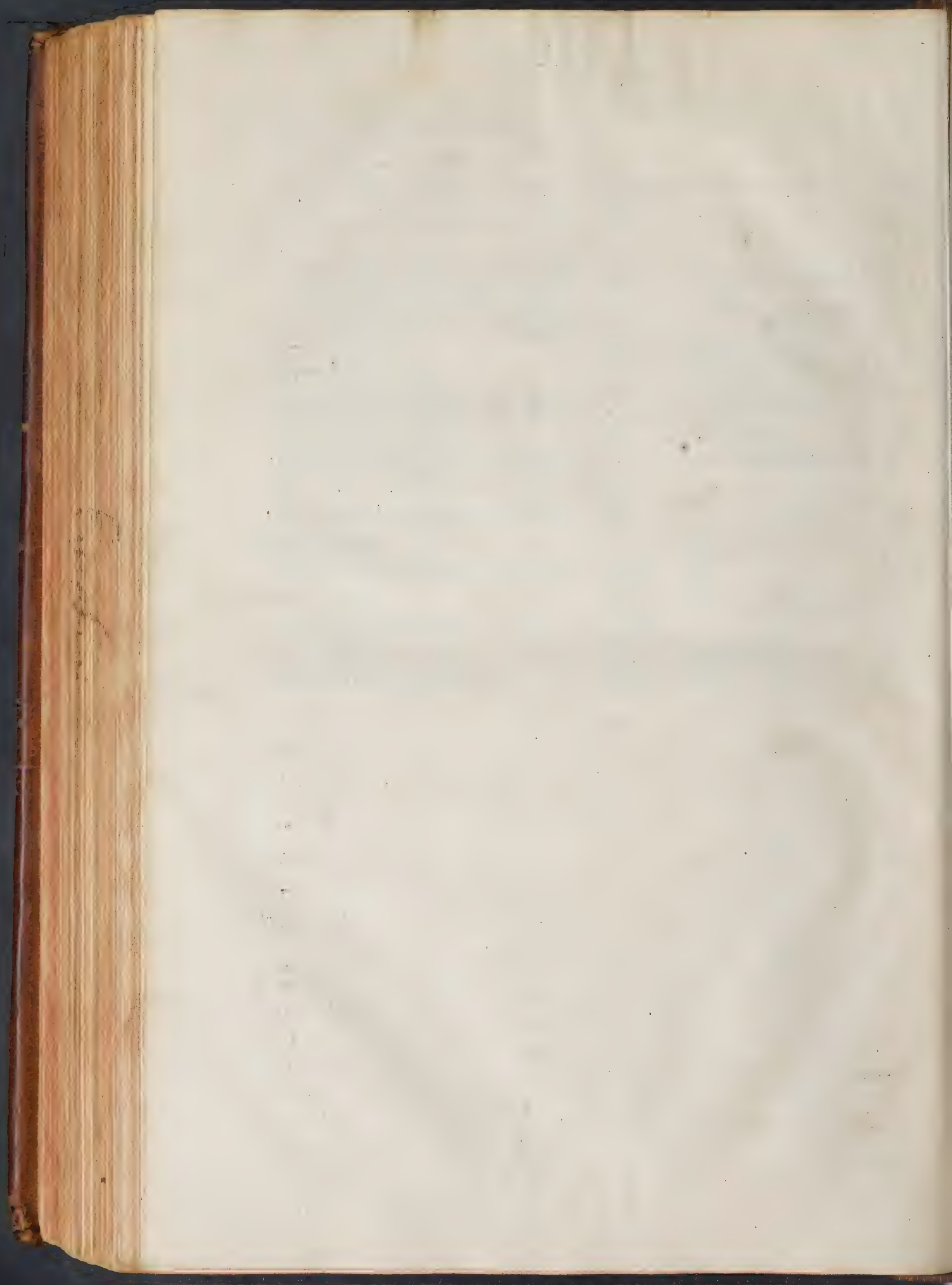
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Laus deo.





EUSEBIUS
HIS LIFE OF
CONSTANTINE,
IN FOVRE
BOOKES.

With CONSTANTINES Oration to the
CLERGIE.

*Wisedome most commonly is found in him that is good and
vertuous. Pithag.*



LONDON,
Printed by Thomas Cotes, for Michael Sparke, and are to be
sold at the blue Bible in greene Arbour.
1637.

EVERETT
THE BOOK OF
CONSTITUTIONAL
INFORMER
BOOKS

THE CONSTITUTIONAL
INFORMER

THE CONSTITUTIONAL
INFORMER



THE CONSTITUTIONAL
INFORMER



TO
THE RIGHT
WORSHIPFULL
SIR IOHN LAMBE
KNIGHT, DOCTOR OF
LAWES, AND DEANE OF
THE ARCHES OF
CANTERBURY.

SIR,



O distrust of the acceptance of my Dedication, to so worthy a *Patron*, makes me draw these lines beyond that *Center*. But this Dedication will be agreeable to the Emperour *Constantines* mind, whose actions were generall and universall, and his life gracious, so that as he gave accessse to all worthy persons in his life-time, he would have the Historie of his life (to difference it from Vulgar Dedications) have free accessse to most worthy Patrons. He was a *Platonicke* and *Scholasticke* Emperour, that loved the *Clergy* and *Schollers*; which made the Bishop *Eusebius* thus requite his Prince by writing his History. And therefore all thole whom vertue and learning have advanced to temporall, or spirituall dignities, will not thinke it below them to *patronize* the History of the Emperour *Constantine*, who aduanced both the temporall and spirituall affaires of the world, and was

The Epistle Dedicatory.

commended by a whole Synod to be *Pater Patriæ*, the father of the Empire. I therefore presuming on the greatnesse, and knowne vertues of this Emperour, though a stranger, doe heere present unto you this Translation of his History. For all good and learned men as they are loyall to the Prince raiging in their owne time, so they love the memory of deceased vertuous Princes, such as *Constantine*, whose deserving meritts may make this translation worthy your acceptance from the translator, and deserve pardon for this his Dedication,

Yours devoted.

Wye Saltonstall.



1

EUSEBIUS,
SVRNAMED PAMPHI-
LVS BISHOP OF CEA-
SARIA IN PALESTINE,
of the life of the most holy
Emperour **CONSTANTINE;**
four **BOOKES.**



Eusebius saith in this Chapter, that *Constantine* did raighe more than thirty yeares, and lived twice as long. *Rufinus* saith, that he dyed in the 31. yeare of his raighe, which *Eusebius* having interpreted in his Chronicles; saith that he reigned thirty yeares, and ten monthes: but in the life of *Constantine*, lib. 4. cap. 53. he saith that hee reigned 32. yeares, lacking some months and dayes, and that he reigned twice that time. Lastly, *Socrates* in his first booke, cap. 26. saith, that he dyed in the 65. yeare of his age, lacking two monthes of 65. compleate yeares. So that these foure bookes doe containe so much of his

History, as is comprehended betweene the yeare of Christ 275. being the second yeare of the reigne of the Emperour *Aurelianus*, in which he was borne, and the yeare of Christ 341. being the last of his reigne in which hee dyed. Those Authors are to bee referred hither, which we have mentioned, and referred formerly to lib. 7. 8. 9. 10. &c.

CHAP. I.

The Preface concerning the death of Constantine, and of his Sonnes that were Emperors; and that God doth honour good and pious Emperours, and confoundeth Tyrants: and that God hath honoured Constantine, who governed his Empire in a godly manner more than 30. yeares, and lived above 60. yeares.

All men in generall did keepe solemne festivall dayes at every tenth yeare of the reigne of our Illustrious and Potent Emperour, so we have extol'd him with praises, being environ'd with a large ring of Gods Ministers, not onely when he had now reigned twenty yeares, and had famoused himselfe by many victorious trophies: but

Panegyricks
in praise of
Constantine
were celebra-
ted every tenth
yeare of his
also raighe.

The Emperour
Constantine's
children suc-
ceeded him
after his de-
cease, & were
Emperours.

An amplifica-
tion of the dif-
ficulty of the
present sub-
ject.

God honou-
reth good
Princes, and
confoundeth
Tyrants.

The Heathens
sought to bee
remembered
by posterity.

God made
Constantine
an example of
virtue and
piety to suc-
ceeding Em-
perours.

also when he had reigned 30. yeares, we in his Palace adorned his royall head with Wreathes of Laudatory Orations, as it were with faire Garlands, composed of divers coloured flowers. But now I am in a doubtfull perplexednesse, and being desirous to speake something in a cleare and perspicuous manner, agreeable to the usuall custome, I am irresolute, and uncertaine whether to direct my speech, being amazed with the sight of so unusuall and admirable an object. For if I looke toward any part of the world, either to the East or West, or the circumference of the whole Earth, or to Heaven it selfe, I doe every where behold this blessed Emperour. For I see his Children, like fresh kindled lights, with the resplendant rayes of their Fathers vertues, enlightning and shedding their beames into all parts of the Earth, and I see his vertue and valour living in his royall Progeny who succeeding him in his Empire, doe continuare his most gracious raigne, and being not long since initiated into the Imperiall honour and dignity, so now in regard of their singular piety and goodnesse, having assumed unto the representative Image of their Father, are declared Kings, Cæsars, and Emperours, and invested with all their Fathers dignities. But I am amazed when I contemplate and behold him, who not long since wearing the upper garment of mortality, did converse amongst us to the admiration of us all, and now also after his decease (when all these outward things fall from us, as being of a heterogenious nature) residing still in his royall Palace, and as much honoured and praysed as when hee lived. Moreover, when I looke up to Heaven, and in my mind behold his blessed soule living in Gods presence, having put of this fraile and mortall covering, for a bright and shining Robe of glory, never more to be confined within the narrow limits of a mortall condition, and there invested with a blessed and flourishing Crowne of Immortality: considering this, I am oppressed with an amazed silence, and my weakenesse makes mee dumbe, resigning all ability of speech to the immortall God, who can onely give him sufficient praise, and beeing himselfe the true Word, can confirme his owne words, who hath promised that those that live to his honour and glory, and doe worship him, shall bee rewarded with grace here, and glory hereafter: but those who are his enemies and doe oppose him, shall at length procure their owne destruction. And hee hath ratified and approved his owne faithfull promises made in his sacred Word, both by inflicting horrible and detestable kindes of deaths on Tyrants that have set themselves against him; and hath granted to his servant, not onely a famous life, but also a glorious death, worthy to be remembred of gratefull posterities, worthy to bee memoriz'd and engraven, not on fading, but immortall Pillars; for nature considering her fraile and decaying condition, invented an antidote or preservative against the oblivion of the grave, thinking to eternize the memory of former worthy men, by erecting Statues and Monuments unto their immortall honour. And some thought to commend the vertues of famous men to the memory of posterity, by shadowing forth the outward lineaments of their bodies in pictures of waxe garnished with divers flowers, others by making artificiall Statues of some inanimate matter, lively representing their outward shape, others by engraving words in great Capitall Letters on square Tables and Pillars. But albeit all these devises were mortall, decaying and wearing away in proceesse of time, (being shaddowes of shaddowes, and not resemblances of the immortall soule) yet they were sufficient for them, who had no hope of any other happinesse after their exit out of this fraile life. But God, God (I say) the preserver of this world, hath laid up farre greater and more glorious rewards than man can conceive, for those that love piety and true religion, and gives them here, a taste of those rewards, thereby to confirme their hope of immortality by making it visible in a sort to mortall men. For so the ancient Oracles of the Prophets have foretold, and the lives of pious men, who formerly excelled in divers kindes of vertues, being left to posterity doe manifestly declare. And this is clearely evident in our age, in which *Constantine* alone of all the Romane Emperours, beloved of God the Moderator of all things, hath left the *Idea* of his owne pious and religious life, as an imitable example for all men to follow. And this, that God himselfe, whom *Constantine* did serve and worship, hath confirmed by cleare and evident testimonies, in regard that he did so graciously ayd and assist him, not onely in the entrance into his Raigne, but also in the middle, and end thereof, instructing all men in him, to live a holy and religious life. Having therefore set him up amongst the
most

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most famous Emperours, as a great and famous light of true piety, and furnished him with such glorious gifts as did attract the eyes of all men unto him, he permitted him to raigne 30. compleat yeares with great renowne and admiration. And after he had lived twice the number of those yeares, he set a period to his line of life. And that he might draw the Picture of his Monarchie more faire and glorious, hee made him victorious over those Tyrants, and Gygantic-like brood of men, which warred against God, and being blowne and puffed up with pride and insolence, durst wage a wicked warre against God himselfe, who as soone as they rose up, were extinguished and confounded. For God alone having armed his servant *Constantine* with his divine protection against these multitudes of Conspirators against him, by him hee purified and purged the wickednesse of these times, and made him the Grand Master to instruct others in the worship and adoration of his divine Majesty, whose speaking vertues did with the loud voice of action declare, and testifie both his acknowledgement of the true God, and his detestation of false Gods.

The Emperour
Constantine's
age & raigne.

God by *Con-*
stantine sup-
pressed and
punished the
Tyrants.

Constantine
acknowledged
the true God.

CHAP. II.

That he was the Servant of God, but Lord and Conquerour of Nations.

HE being therefore the faithfull servant of God, declared himselfe both by his words and actions to be himselfe a faithfull Subject and Liegeman to the King of Kings. And God not long after in reward of his service, made him so victorious an Emperour, that he could not be conquered or overcome, but alwaies carried away trophies of victory, and made him more famous than any of his Predecessours; and his Piety had so endeared him into Gods favour, and made him so happy and prosperous, that he not onely easily subjected more Nations, than were formerly obedient to the Romane Empire, and ruled his Empire quietly and graciously, even to the ending Period of his life.

Constantine's
successfull
victories, and
his enlarge-
ment of his
Empire ascri-
bed to Gods
power.

CHAP. III.

Constantine compared with Cyrus King of Persia, and Alexander King of Macedon.

Antiquity maketh *Cyrus* King of *Persia* to be the greatest Monarch of those times; but his death, which should have crowned his life, was not suitable to his former glory, for a woman brought him to a base, ignominious, and an untimely end. Moreover, the Græcians doe boast of *Alexander* King of *Macedon*, who conquered many Nations and Countries, but yet through his riotous banquetting and drinking, hee dyed in the flower of his age, before hee came to ripenesse of yeares, and that hee lived onely two and thirty compleat yeares, and reigned a third part of that time, that like a Thunder-bolt of warre, hee made his passage by slaughter and effusion of blood, and reduced Countries and Cities under his obedience, with regard of age or persons, but inexorable fate, (as I said) tooke him away in the flower of his age, and that he shewing much unwillingnesse to leave these delights, having no issue, he dyed in a forraigne Country, and so ceased to be the cruell destroyer of mankind. Afterward his Kingdome was divided amongst his officers of warre, while every one thought violently to possesse himselfe of some part. But *Constantine* is memoriz'd and praised in this manner.

Cyrus reigne
and death.

The misera-
ble and un-
timely death
of *Alexander*
the Great, and
the division
of his King-
dome.

CHAP. IV.

That hee conquerd the most part of the World.

But this our Emperour entred into his raigne, at what time *Alexander* dyed, liuing and rainging twice as long as *Alexander*. And moreover, having instru-
cted

The bounds
and limits of
Constantines
Empire.

Constantines
fame, and his
desire to pro-
pagate and e-
stablish true
religion.

Constantines
gracious fa-
vour toward
his Subjects.

sted his Army in the precepts of Piety, hee invaded *Brittaine*, and the *Westerne Sea* Borderers, and hee adjoynd to his Empire all *Northerne Scythia* divided before among the Barbarians, different in conditions, and manner of life; and also he enlarged the bounds of his Empire, to the farthest *Southerne* limits, namely to the *Blemians*, and *Aethyopians*, and besides he subjected the *Easterne* parts. Moreover, hee subdued the Princes and Lords of divers Countries, even to the *Indies*, and did illuminate their hearts, with the splendour and light of Piety. Barbarous Nations did most willingly embrace his amity, and sought his favour by Embassages and Presents sent unto him, were ambitious of his familiarity and friendship; and to honour him the more, they erected his Statue, and caused his Picture to be drawne. In a word, *Constantine* onely of all the Emperours was generally praised of all men, and in royall magnificent words freely and ingeniously professed himselfe among those Nations, a servant of that God whom he served. Neither did his actions contradict his profession, but being placed in the sphere of vertue he shined forth with bright beames of Piety, obliging men of desert unto him by his liberality, winning men to goodnesse by his clemency and curtesie, not compelling them by his law, so that all men did willingly obey him, and were glad of his gracious raigne, untill at length having spent himselfe, and being growne old in fighting Gods Battels, that God under whose command he served in those holy warres, rewarded him with a military wreath of immortall glory, and having left behind him three Children to succeed him in his Empire, he changed his mortall Empire to live with God and his Saints, in an immortall Kingdome.

CHAP. V.

That Constantines Progeny raigned after him.

Constantine
succeeding the
Emperour his
father, left the
Empire to his
Progeny.

And as the Empire descended unto him from his Father, so likewise from him to his Progeny by right of inheritance. And God that honoured him with a happy and illustrious raigne while he lived, after he had put of mortality, he invested him with glory in Heaven, his commending his worthy actions to bee recorded on earth in Histories, and in Heaven in the Booke of life.

CHAP. VI.

That this History is both necessary and profitable.

What moved
Eusebius to
describe the
life of Con-
stantine.
The worthi-
nesse of the
Argument.

The emulation
of Writers
who set forth
inferiour mat-
ters in shi-
ning colours.

Although it be very difficult for mee to declare his happinesse and felicity, and that silence is most safe and secure. Yet I must needs drawe forth the effigies and Picture of this godly Emperour in oratoricall colours, that I may not seeme altogether idle, having so great an Emperour to be my subject: For it were a shame if I should not endeavour to shew my slender ability in commending him, who commended and devoted himselfe (while he lived) to Gods worship. And I suppose that this worke which containeth his royall actions approved of by God and men, is necessary and fit for me to undertake, and will bee profitable for others. Moreover, would not silence shew our ingratitude to God, who hath bestowed on us so famous an Emperour as hath not beene knowne in former ages, with whom wee may easily have conference, and access to his presence; shall his vertue and piety be obscured with silence, seeing diligent Writers have memoriz'd the actions of *Nero*, and of other impious and wicked Tyrants, who have written his black deeds in a faire and shining stile, and have stained many Histories by recording them? Therefore it is necessary that we as well as others, should declare his most famous vertues, and vertuous actions to all those, whose hearts may be enflamed and touched with a desire to imitate and emulate him, in embracing the love of God. For those former Writers, have assayed by curious elegant words, and volubility of speech, to relate the impure

in pure and tragicall actions of men, unprofitable for instruction, either through favour, hatred, or ostentation, affording others the contemplative speculation of their wickednesse. But as concerning my ability in writing, too weake to undertake so great a subject, I will onely make a plaine and perspicuous narration of *Constantines* actions. For the relation of his famous, and worthy atchievements will be pleasant and delightfull to the well disposed reader, and profitable for instruction of manners.

The use and benefit of this History.

CHAP. VII.

The pious and godly actions of Constantine.

BUt that I may contract this narration or History of this most famous Emperour, I will omit his Armies which he raised, his Battailes which he fought, his valiant actions performed in them, his Victories, Trophies, and Triumphs over his enemies, his profitable Lawes and Statues, which hee enacted for the good of his Subjects, and the Common-wealth, and his many famous worthy enterprises, generally magnified by the common voice. Seeing I am resolved in this present Treatise, to deliver onely those actions of his, which concerne his pious and religious life, and are profitable for instruction, which being infinite, wee will briefly epitomize those which are most fit for the instruction and imitation of posterity, wherein wee will use brevity, seeing wee shall have fitter opportunitie hereafter to praise this blessed Emperour more at large: For wee could not undertake this matter formerly, for the ancient saying doth prohibit us, to esteeme any man compleatly happy before his death, in regard of the various and uncertaine changes and mutations of this life. Let us therefore desire God the Father, and the heavenly Word his Sonne, to assist us with divine inspirations. And thus we will beginne this History, from the Emperours Childhood.

What actions of Constantines Eusebius intendeth to handle.

A difference betweene prophane and Ecclesiasticall History.

No man to be accounted happy before his death.

CHAP. VIII.

That Constantine was educated and brought up in Tyrants houses, as Moyses was.

WHen certaine cruell Tyrants did grievously afflict the Hebrewes (as it is anciently recorded) with labour and tortures: God beholding their misery, had compassion on them, and provided that the Prophet *Moses*, being a Child should be trayned up in the Tyrants houses, that his greene yeares might bee seasoned with their wisdom. But afterward when this Prophet of God grew to mans estate, and that divine vengeance was ready to punish these unjust oppressors: hee forsaking the Tyrants Palaces, willingly obeyed the counsell and purpose of God, and as hee began to disaffect those Tyrants by whom hee was brought up and educated, so hee joyned himselfe in familiarity and friendship with the Hebrewes his naturall brethren and kinsmen. And God afterward making him Captaine of the Hebrewes, freed them by his meanes from that yoake of servitude, wherewith their enemies had oppressed them, and inflicted heaveie and noysome punishments on the Tyrants. And as God performed many wonders by the hand of *Moses*, so God hath shewed many miraculous deliverances in this age. For albeit Tyrants in our memory have miserably vexed the Church with warres: yet *Constantine* springing up in the midst of these tyrannicall times (to suppress those Tyrants) when he was a young man, in his tender age, before the first haire appeared on his smooth chin, to change his sweet aspect into a more manly countenance, hee lived as *Moses* that servant of God did in the houses of Tyrants: Who though in his youth hee conversed with wicked men, yet hee was not infected with their evill manners. For his honest and ingeni-

ous

ous disposition, by the assistance of Gods grace, and the divine instinct of his holy spirit, made him forsake their conversation, and to lead a holy and religious life. And besides, he was desirous to emulate his Fathers vertues, and imitate his goodnesse. For his father (whom wee may fitly mention in this place) was *Constantius*, the most illustrious Emperour of our time : Of whom I will briefly relate that, which may redound to the honour and commendation of his Sonne.

CHAP. IX.

Of his Father Constantius, who was no persecutor of the Christians, as Dioclesian, Maximianus, and Maxentius were.

THere being foure Copartners in the government of the Empire, *Constantius* only having made a contract with God, framed his life in a contrary manner to the rest. For they endeavoured to demolish and ruinate all Gods Temples and Churches, but hee kept his hands from such impiety, being farre unlike them. They poluted the Provinces subject unto them, with murdering and massacring the godly men and women living therein, but hee kept a white soule not stained with such impieties. They to heighten their wickednesse, did both themselves worship Divels, with certaine execrable formes of prayers made unto their Images, and did compell others to the like adoration : but hee governing his Subjects in peace and tranquility, gave them liberty to serve the true God, and exercise the true Religion. Moreover, some did lay grievous heavy taxations on their Subjects, but *Constantine* raigned graciously, and mildly, like an indulgent loving Father carefull, providing for his Subjects. But since his vertuous actions are so infinite, and so well knowne, having given you a glimpse of the lustre of some of them, whereby you may conceive the rest which are omitted, wee will proceed forward in our intended Narration or Discourse.

CHAP. X.

How his Father Constantius, being reproched by Dioclesian for his poverty, filled his Treasury by laying a taxation on his Subjects, and afterward gave every one his owne money back againe.

VWhen fame had divulged and noised abroad that the Emperour *Constantius* was of a meeke and gentle spirit, his sanctimonious and holy kinde of life, and his gracious clemencie towards his Subjects having hindred him from gathering treasure : the chiefe Emperour then rainging sent Embassadours unto him to chide him for his dissolute and negligent government of the Common-wealth, reproaching him with poverty, because his treasury was empty. But *Constantius* having intreated the Embassadours to tarry with him, hee summond a Convocation or Parliament of the wealthiest men in all his Dominions, declaring unto them his need of money, and moreover, that now a fit occasion was offered unto them, to expresse their love and affection to their Lord and King. Having thus said, their hearts were inflamed with a desire to testifie their good wills towards him, so that without any delay, they strove and contended to fill his Exchequer presently with gold and silver, and brought great summes with great alacrity and cheerefulnesse : which being done, *Constantius* shewed the Emperours Ambassadours this masse of his treasure, and bid them declare unto their Master what they had seene, and withall told them, that the treasure which he had now collected and gathered into his Treasury, was formerly in the hands of his Subjects, as it were by so many Treasurers kept to his use. The Embassadours wondring at his words ; the most royall Emperour after
their

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their departure, summoned those againe that had sent in their Subsidiary money, and after many expressions of his royall favour towards them, hee restored them backe their money, and so dismiss them. And as this one action shewed his royall magnificence, so this other action declareth his Piety; in both which hee was exemplary.

CHAP. XI.

Of the persecutions by other Emperours, and how his Father Constantius, dissembling an affection to Idolatry, and thereby discovering those that intended to offer Sacrifice, hee dismiss them, retaining the faithfull still in his Palace; and of his love and affection to Christ.

WHEN the Magistrates in every Province by the Emperours command did cruelly and grievously oppresse godly men, and the holy Martyrs that lived in the Emperours Palaces, did first undergoe this tryall by sword, fire, and other deaths; some being beheaded, some burnt, some cast into the Sea, all which they suffered with such alacrity and cheerefulnesse of minde, that godly men were very thin and scant in Court, wherewith God was much offended to see his Saints thus massacred, Constantine anon began wisely to consider, and to contrive a strong and admirable plot: For he gave and granted to all his officers and men of dignity, free leave and licence to offer sacrifice to Divels, and yet give their attendance in Court, and keepe their places, and those that would not performe those accustomed sacrifices should bee discarded and dismissed from Court. His Courtiers hereupon being divided into a double faction, presently discovered their mindes and affections. Whereupon this worthy Constantius discovering his owne plot, hee reproveth those that were fearefull and desirous to save their lives, approving and commending others for their couragious constancy in Gods cause, rejecting the other as Traytors to God, and not worthy of his service. For how (said hee) can they bee faithfull unto mee their Emperour, who have revolted from God. So that hee banisht them from Court, and made those that had beene approved to bee constant in giving testimony to the faith, neare officers unto him, for the securing and government of his person, saying that such men were to bee accounted of as most neare and familiar friends, and to bee esteemed more than any treasure. Thus wee have briefly characteriz'd the father of Constantine by the actions of his life, by which any one may clearly discern that God gave him prosperous successe in his affaires, and gave him a different heart from his Predecessors. For having a long time performed many vertuous and royall actions, at length having suppressed the superstitious adoration of their Heathen gods, hee acknowledged the onely true God, governour of all things, and strengthened his family by keeping religious men to pray for him and his, and spent the residue of his life with great commendations in peace and tranquility, living without troubles, or being troublesome, which the vulgar account a great happinesse, so hee governed his wife children, and family very quietly, and peaceably all the time of his raigne, and devoted them and himselfe to the service of God, so that his royall Palace seemed to bee a religious Temple, in which there were holy and religious men, that offered up their incense of prayers for the Emperours safety, even then when among the Heathen it was a dangerous thing to bee called a religious man, or one that served God.

CHAP.

CHAP. XII.

After Dioclesian and Maximian were deposed, Constantius came to bee Emperour, and was first called Augustus, and left behind him a numerous royall Progeny.

ANd not long after God rewarded him for his piety and religious service of him, so that hee was the chiefe Emperour. For the Emperours before him, after the Church of God began to bee oppressed by the sudden change and mutations of mens mindes did willingly forsake their Empire. *Constantius* was the chiefe Emperour of all the rest, and the first that was called *Augustus*, who having received the Imperiall Diadem, being made chiefe Emperour, and carrying himselfe equall to the dignity of his place (for honours are the tryall of man,) hee was by the Romanes to great honours, made the chiefe Emperour, and called *Augustus*. Moreover, hee excelled the other Emperours in his numerous and royall Progeny, leaving behind him many Princely Sonnes and Daughters. He at last growing very old, and being ready to pay the common debt of nature, and to depart out of this life, God miraculously preserved him alive, untill his eldest Sonne *Constantine* was fit to take upon him the government of the Empire.

CHAP. XIII.

Of his Sonne Constantine, who kept company with Dioclesian in his Travels thorow Palestine.

Constantine (as is aforesaid) was educated and brought up in the Tyrants Courts, as *Moses* that ancient Prophet of God, and having attained to mans estate, they dignified him with great honours. For so we beheld him, when hee traveld with the chiefe Emperour thorow the holy Land. And being as it were at his right hand, hee shewed himselfe very courteous to those that desired access unto him, in whom many evident signes of a Royall disposition began to shine forth. For as hee excelled others in the strength and comely stature of his body to the terror of his equals, so likewise his inward vertues were equall to his outward shape, first adorning his minde with modesty, and then improving his naturall abilities, by the acquisition of habituall qualities, and polite studies, which are the food and nourishment of the understanding.

CHAP. XIII.

Constantine, in regard of Dioclesians treachery and plots against him, returneth to his Father.

THose who raigned at that time perceiving that this young *Constantine* was of a generous disposition, strong, lusty, and of a high couragious minde, they began to envie and feare him. And thereupon sought some opportunity to worke his overthrow, which the young man observing (after God had twice or thrice discovered the conspiracies that were plotted against him) hee fled away secretly for his owne safety, as *Moses* that great Prophet did, which God did contrive for his good, that by returning him to his Father, hee might in due convenient time bee ready at hand to succeed his Father in his Empire.

CHAP. XV.

Of the death of Constantius, who left his Sonne Constantine to bee Emperour after him.

FOR having escaped those treacherous plots that were laid against him, hee presently returned to his Father, and came unexpectedly unto him after hee had beene a long while absent from him, his Father lying at that time at the point of death, beholding his Sonne to come so unlooked for into his presence, raised himselfe up in his bed, and embracing him, said, hee was happily come to settle his minde, and take away that which troubled him on his death-bed, namely the absence of his Sonne, and so concluded his speech with hearty prayers and thanks unto God. And now hee said that hee was willingly content to dye, and so hee set his house in order, and disposed of his goods by his will: And so his Sonnes and Daughters standing round about his royall bed, hee departed out of this life, and left his eldest Sonne to succeed him.

CHAP. XVI.

Of Constantius his solemne Funerall, and how the Emperour saluted Constantine Augustus.

THE Empire did not long want an Emperour, for *Constantine* being invested with his Fathers Robes, was crowned Emperour like another Phoenix, rising up after the decease of his Father, being so like unto him in favour and countenance, that hee seemed to live in his Sonne. Afterward hee brought forth his Hearse, hee himselfe, and a great number of his Fathers friends going before it, and so carryed him with solemne pompe to the place of interment, a great many Mourners, with troopes of Souldiers going before, and following after, celebrating his praises with Musick, and Funerall acclamations, all affirming with one unanimous consent, that the Father did survive in the Sonne, and with a generall applausive shoute wished all joy and felicity to the new King, Emperour, and *Augustus*. These acclamations of joy were an honour to his deceased Father, the Sonne was accounted happy in being the Successor to so worthy a Father, all the Nations subject to his Empire, were filled with exaltation of joy, and rejoyced exceedingly that they had so worthy and gracious an Emperour. Thus God hath evidently demonstrated to all men in the death of *Constantine*, that a godly and religious life shall bee crowned with a happy and glorious death.

CHAP. XVII.

A brieve commemoration of the destruction of the Tyrants.

THE death of others who have vexed the Church with warres, I thinke it not agreeable to our purpose to mention, that the memory of good men may not be defiled by their wicked lives. For those that have either scene or heard of those disastrous calamities which hapned to those Tyrants, may learne thereby to frame their lives to a more modest and holy conversation.

CHAP.

CHAP. XVIII.

That Constantine obtained the Empire by divine Providence.

THUS God out of his meer grace and favour raised *Constantine*, descended from so great a Father to the Empire, on purpose, that seeing all the other Emperours were elected to that dignity by the suffrage and voyces of men, no man might glory in electing *Constantine* to be Emperour.

CHAP. XIX.

Constantines victories over the Barbarians and Brittaines.

AS soone as he was settled in the Empire, hee lookt unto that part of the Empire which his Father had governed, & he carefully provided for matter of regiment and rule, for those Nations which were under his Fathers Dominion. And he suppressed the tumultuary insurrections of the Barbarians, inhabiting about the River *Rhene*, and the Westerne Ocean, softning their wild incivility, and reducing them to a reasonable and civill course of life. And others, whose salvage dispositions, could not bee confin'd within the limits of reason, or wonne to a quiet and peaceable kinde of life, hee secluded them from the rest, putting them out of his protection, hee expelled them as wild and untamed beasts, out of his Empire. Having thus settled matters with wisdom, hee began to thinke upon the other parts, and so made a voyage in *Brittaine*, which is on every side environed with the Ocean. And having overcome them, hee resolved to ayde and helpe the distressed parts of the world.

CHAP. XX.

Constantines desire to free Rome from the tyranny of Maxentius.

Afterward contemplant in his mind the whole Body and Globe of the World, and beholding that City which represents the World, being the Empresse and Queene of the Romane Empire, to bee held in subjection by Tyrants, first hee permitted the other Senior Emperours to attempt so worthy a designe. But when none of them could remedy so great an evill, but having made a tryall, had alwayes unfortunate successe: hee said that hee should take no joy in his life, if hee should suffer the Queene of Cities to bee thus grievously afflicted, and therefore hee provided himselfe of strength and forces to suppress and extinguish their Tyranny.

CHAP. XXI.

Constantine considering how the Idolaters had beene killed and slaughtered, was moved to embrace Christianisme.

BUt when hee had found by reason and due consideration, in regard of the fallacious and prestigious Sorceries of the Magicians which the Tyrants employed, that

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that hee could not accomplish his desire by millitary Forces, he implored Gods ayde and assistance, knowing that Armies are not alwayes prosperous, unlesse God give the victory. Hee considered therefore unto what God hee should addresse his prayers for ayde and assistance, and at length hee bethought himselfe, that those who had formerly governed the Common-wealth, had put their hope and confidence in many Gods, and had offered sacrifice unto them, being allured by their Divinations and Oracles, which flattered them with happy and auspicious fortunes, but alwayes a lamentable and unfortunate event, and that their Gods neither helped them, nor defended them from violent death; that his Father onely trod in a contrary path, farre unlike to them, and condemning their errours, did onely reverence and adore the onely true God, Governour of all things, who gave a happy raigne, and preserved him from all danger. Having weighed these things in the Scales of Iudgement, how they trusting in the plurality and multitude of their Gods, did fall into divers troubles and calamities, so that both their of-spring, kinred, stocke, name, and memory were quite extinguished, and how God in protecting his Father had given many evident demonstrations of his omnipotent power, and contrarily those who reposing trust in their plurality of gods, were quite over-throwne and vanquished, for the one returned with disgrace without doing any thing, the other was ingloriously slaine in the midst of his Army: Having collected these passages into his memory, hee accounted it vaine madnesse to worship those gods, who were found by experience to have rather no entity, being, or power. And so hee resolved to reverence and adore that God onely, which his Father served.

CHAP. XXII.

How Constantine as hee was praying about Noone-tyde, God shewed him a vision in the skie, which was the signe of the Crosse lively figured in the ayre; with this Inscription on it: In hoc vince: that is, By this overcome.

VHerefore hee earnestly prayed unto God, and besought him, that hee would reveale himselfe unto him, and that hee would assist him in his purposes and resolutions. While the Emperour was thus earnestly praying unto God, a divine and wonderfull vision appeared unto him, which were scarce credible, if himselfe had not related it. But seeing this victorious Emperour did with an oath confirme it to bee true, when hee related unto mee who intend to write his History, long after when taking notice of mee, hee admitted mee to have familiar conference with him; who can doubt of the truth of his relation, which afterward in proesse of time was confirmed in a miraculous manner? when the Sunne was gotten to his meridian height, so that it was a little past Noone-tyde, hee said that hee beheld the signe of a Crosse lively figured in the ayre or skie, with an inscription in it, containing these words: *In hoc vince*, By this over-come. And that hee himselfe, and his whole Army which marched with him did wonder at so strange a Prodigie.

CHAP. XXIII.

That Christ appearing to Constantine in a Dreame, commanded him to make the figure of the Crosse which he had seene, and to weare it in his Colours in the field.

HHe said moreover that hee was much troubled in minde to know what this Prodigie did signifie. And as hee was thinking and studying of it, it grew night, and in his sleepe Christ appeared unto him with the former signe of the Crosse, and

and commanded him that hee should make the like figure, and that he should weare it in his Banner when hee joyned Battell with his enemies.

CHAP. XXIV.

The fashion and figure of the Crosse.

AS soone as it grew day, hee rose up, and acquainted his friends with the vision which hee had seene, and then sending for the best Gold-smiths and Lapidaries, setting on his royall Throne, hee described unto them the shape and figure of the Crosse, and commanded them to make the like with gold and pretious stones, which figure wee chanced to behold. For the Emperour himselfe, vouchsafed to shew it unto us.

CHAP. XXV.

The description of the Banner fashioned in the figure of a Crosse, which the Romanists doe call a Label.

THE figure of the Crosse was in this manner. The Staffe was streight, long, and inlayd with gold, the crosse-barre was figured in the forme of a Crosse, on the toppe whereof was a golden Crowne beset with Pretious stones. In which was our Saviours name inscribed, and expressed in two letters (for the letter ρ was curiously inserted into the middle of the letter χ) which did perspicuously expresse the name of Christ. Which letters the Emperour afterward did use to carry in his Helmet. At one of the corners of the crosse barre hung a thinne Banner of Lawne, curiously embroidered with Gold and Pretious stones, in a strange and admirable manner, this Banner fastned to the Pendant, was as long and broad as the Crosse. The Stemme or Staffe was longer than the Colours or Banner, and under the Crosse at the side or border of the Banner, there were the Pictures of the Emperour and his children drawne to the middle or breast high: So that the Emperour used this salutary Badge as a defensive or divine charme against his enemies. And hee commanded that his Army should carry and beare the like Crosse in their Colours.

CHAP. XXVI.

How Constantine being instructed in the mysteries of Christian Religion, began to affect divine knowledge.

THESE things thus hapning, at the same aforesaid time Constantine being amazed with that wonderfull vision, hee resolved onely to worship that God who had appeared to him, hee sent for divers Priests, and religious men, enquiring of them who this God was, and what was the meaning of that vision or revelation concerning the signe of the Crosse. They answered him that the Christ which hee had seene in his vision, was the onely begotten Sonne of God; and that the signe of the Crosse which appeared unto him, was a token and Trophie of the immortality and victory which hee gained over death. They declared also unto him the causes of his comming, and his perfect holy life while hee conversed amongst men. Although hee were well satisfied with these reasons, yet hee wondered still at the vision which hee had seene: at length comparing his vision with the Priests interpretation, hee was fully resolved and perswaded, that it was a divine revelation, and

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and therefore hee purposed to read divine Bookes, and seeke divine knowledge. And so having gotten many Priests and religious men about him, hee resolved to serve and worship that God onely, which had appeared unto him. And hee reposed trust in him, that hee would further his desire, which was to extinguish these burning firebrands of Tyranny, which had beene by others unfortunately attempted.

CHAP. XXVII.

Of the Adulteries which Maxentius committed at Rome.

FOr hee that by force of armes had gotten the Queene of Cities, was growne to that height of wickednesse and impiety, that hee left no bold, nefarious, and impure act committed. For hee violently tooke away mens wives from them; and having violated their honour, sent them backe to their Husbands, not onely using the inferiour sort of women in this manner, but also hee satisfied his roving wanton lust with Senators wives. Neither was his desire quenched with such variety of venery, though hee had defiled many Noble-women, yet hee desired a *Plus ultra*, for lust knowes no bounds. But after the Christian women became once to bee the object of his desires, his Harbingers could not provide them soone enough for his enjoying, for they chose rather to dye, than to have their chastity violated.

CHAP. XXVIII.

How a Captaines wife, to keepe and preserve her chastity, killed her selfe.

AMong the rest a Christian woman, the wife of a Senator and Romane Captaine, when shee understood that the Tyrants Harbingers for his lust were at the doore, and that her Husband had consented through feare, that they should carry her away, shee desired some time of these wicked ministers to dresse her selfe, and so went into her chamber. And being there alone, shee ranne a sword into her side, so that shee fell downe dead, leaving her body to bee carryed to buriall, rather than to satisfy the Tyrants lust, which action hath evidently declared both to the present age and posterity, in a more powerfull language than words can expresse, that the famous continency of Christians is impregnable against the assaults of lust, and cannot bee forced to yeeld. Thus was this modest Matron an example of chastity.

CHA. XXIX.

How the Romane people were massacred and put to death by Maxentius.

THe People, Nobles, and Magistrates did stand in great feare of this Emperour, and were oppressed by his Tyranny, who durst commit such wicked actions. Neither were those that behaved themselves quietly, and suffered the slavery imposed on them with meeknesse, free from his tyrannicall cruelty, for hee massacred and put his Subjects to death by his bloody ministers for any light cause, and a great number of the Romane People were slaine, not by the Scythians

thians or Barbarians, but in their owne Cities, by the hands of cruell Executioners: Neither can the number of Senators bee reckoned, who were closely put to death for their wealth, which were coloured over with criminall pretences, and fained faults, a usuall Policy to overthrow good men.

CHAP. XXX.

Maxentius his Conjurations, and a great Dearth at Rome.

AT last the Tyrants to heighten their wickednesse, gave themselves to Magi-call Arts. Sometimes ripping open the wombes of women great with child, sometimes searching the bowels of tender Infants, and sometimes killing Lyons. Sometimes hee used wicked conjurations to raise Divels, and to consult with them of the issue of his warres, hoping that by their assistance hee should obtaine the victorie. Thus *Maxentius* tyrannized at *Rome* by such meanes, making his Subjects his slaves: at length there hapned so great a Dearth and famine at *Rome*, that the like was never knowne in our memory.

CHAP. XXXI.

Maxentius his Armies were overthrowne in Italy.

Constantine being enclined to pittie, by the cruelty of *Maxentius*, raised Forces to suppress his tyranny. And making God his Defender, and Christ his helper, hee prayed unto them for their assistance, and so marched forward with his Army, bearing the signe of the Crosse in his Colours, intending to regaine unto the Romanes their ancient liberty. But *Maxentius* trusting more to his conjurations, than to the good will and affection of his Subjects, durst not salley out of the Gates of the City, and had fortified all his Citties and Territories with Garrisons of Souldiers, and millitary Legions. The Emperour *Constantine* trusting onely in God, set upon the Tyrants first, second, and third Armies, and having overthrowne them at the first encounter, he marched up thorow all *Italy*, and at last brought his victorious Armie to the walls of *Rome*.

CHAP. XXXII.

Maxentius slaine on the Bridge over Tyber.

Afterward lest while hee besieged the Tyrant, hee should besiege the Romanes also: God as it were with certaine linkes of divine providence, drew forth the Tyrant without the Gates of the City, and confirmed his former wonderfull workes in the sight of the Beleevers, and the Heathen, which hee wrought against the wicked, and which are recorded in Scripture (which some have accounted fabulous, but indeed are most certaine) but God approved his former wonders to bee true, by present experience: For as in the dayes of *Moses*, and the ancient Hebrewes, hee overthrew *Pharaoh* and his whole Hoast, and drowned him and his Bands of chosen Horsemen in the red Sea; So both *Maxentius*, and his chiefe Souldiers fell headlong into the River *Tyber*. For when the Tyrant by Gods assisting providence fled from *Constantine*, and thought to have

have past over the River on an artificiall Bridge made of Boates, and built to betray *Constantine*, God turned the plot by a sudden Catastrophe, for constantly pursuing of *Maxentius*, as soone as hee and his Army had tooke the Bridge, (which was cunningly composed of Boats joyned and linked together,) it presently fell asunder, and straightway the men and Boats sunke downe into the Sea, hee himselte fell, and all his Chiefes afterward plunged like stones into the water, to finde out an untimely death in that Element: so that *Constantine* and his Army having by Gods assistance obtained the victory, sung a *Pæan* of joy, though not in the same words, yet to the same effect, as that was which *Moses* and the Children of *Israel* sung after their victory gotten against *Pharaoh*; Their Song of exultation was in these words: Let us sing unto the Lord, for hee hath glorified himselte, hee hath cast the Horse and his Rider into the Sea, hee hath beene my helper and defender. And who is like unto thee O Lord, who is like unto thee? Thou art glorious among the Saints, admirable, and working great wonders.

Of this Victory P R V D E N T I V S
singeth thus.

*The Christian Captaines comming to the wall,
The Milvian Bridge can witnesse, and withall
Which did the treacherous Tyrant soone deceive,
And shrinke away, while Tyber did receive
Him and his Hoast, and it did also see
His conquering Armies get the Victory,
While his Colours in the ayre displayed were,
Which his revenging hand did boldly reare,
Their Armour shined with a radiant flame,
And on his Ensigne Christs most holy Name
was there embroiderd on the purple ground
In golden Letters; on their Bucklers round
They engrav'd Christs Name, that pretious name of Grace,
And golden Crosses on their Helmets place.*

CHAP. XXXIII.

*Of Constantines entring into the City of Rome: and of his Statue holding a Crosse
in its hand, with the Inscription thereon.*

Constantine having given laud and praise in rejoycing Songs unto God the giver of Victories, as *Moses* that faithfull Servant of God did, hee entred into the Queene of Cities, with great pompe and triumph. The Sēnators and Nobles, and all the Romane people, being freed from servitude, received him with merry countenances, rejoycing hearts, and loud acclamations of prosperity and felicity to *Constantine*: Men, women, children, and servants, called him their great Patron and Preserver. But his minde being seasoned with humility and piety towards God, was not lewend or puffed up with their praise and applause, but ascribing all to Gods glory, hee first gave thanks unto God the giver of Victories, and erected Crosses with inscriptions to endear the signe of the Crosse into all mens affections, building a trophie of victory in the middle of the City, with Crosses engraven on it, as the Badge or Cognifance of the Romanes safety. The Trophie was his owne Statue or Image, holding a Banner in its hand, with a Crosse quartered in it, which was placed in the chiefest part of the City, and

commanded this Inscription to bee engraved on it in Latine :

*Hoc Salutari Signo, vero Fortitudinis Indicio Civitatem
Vestram Tyrannidis iugo Liberavi, Et S. P. Q. R.
In Libertatem vindicans, Pristinæ Amplitudini
Et splendori Restitui.*

That is,

I have freed your City from the yoke of Tyranny
by this salutary Signe of the Crosse, the true Badge
of Christian valour, and have restored the Senate,
and People of Rome to their former liberty, dignity
and glory.

CHAP. XXXIV.

Of the Joy of the Provinces, and of Constantines donations.

THis pious Emperour having thus acknowledged and confessed the power of the victorious Crosse, hee began to make knowne the Sonne of God to the Romanes with great freedom of speech, so that the Senate and People, and the whole City, being freed from tyrannicall subjection, they seemed to have entred into a new life, their mindes being illuminated with a new light, and all the Westerne Maritime Nations, having obtained liberty, they kept festivals in honour of *Constantine*, stiling him Conquerour, and their gracious Protector and Defender, and all in generall saying, that Gods gracious goodnesse had given them so good an Emperour. Besides, hee published his royall Edicts and Proclamations, whereby hee restored his Subjects to those Lands which had beene injuriously taken from them, and called others home from banishment, and freed others from Bonds and captivity, which the Tyrants had imprisoned.

CHAP. XXXV.

Of the honours which hee conferrd and bestowed on Bishops, and of his building of Churches.

Moreover, the Emperour now began to get religious men about him, and to honour them with eminent dignities, and to bee very gracious towards them, both in words and actions, as men consecrated and devoted to God. For although they went in poore, meane, and despicable habits, yet hee accounted them above rich men, and not considering or looking on their outward man, but on the Image of God charactred in some sort in their hearts, (as farre as mortall colours may expresse it) hee made them to sit at his owne Table. They went with him wheresoever hee went, that hee might enjoy the benefit of their prayers, which hee beleevd did call downe blessings upon him. Besides, hee repaired divers Churches, built others, and adorned their Quires with Monuments, and releevd many poore men with bountifully donations and gifts.

CHAP.

CHAP. XXXVI.

Of Constantines magnificent bounty to the poore.

HEE shewed himselfe very bountifull and gracious towards strangers: And to the poore that begged in the streete, and at the Court gate, hee caused money, meate, and clothing to bee given. And to those that lived in their younger yeares in prosperity, and had afterward by wrongs, oppressions, or the injustice of fortune, fallen into adversity, hee both allowed them pensions, for their better maintenance, and warm'd them with the beames of their favour, that their vertues being cherisht, might grow up, and spread abroad: Vnto some whereof (according to their particular deserts) hee gave lands, and dignified others with honours. Hee was also a Father to the fatherlesse, and a Husband to poore Widowes, providing carefully for them. And moreover, hee married young Maides that were Orphanes, to honest wealthy men, and gave them portions to make the matrimoniall knot more loving and lasting. For as the Sunne rising above the Earth, doth diffuse and spread abroad his cleare-shining beames, even so did *Constantine* (like a royall Sunne) shine forth in his Court with the gracious and glorious rayes of vertue and religion, to the comfort of his Subjects. For every one that was admitted to his presence, was dismissed with some reward, and in generall hee was gracious to all Petitioners, and distressed Sutors.

CHAP. XXXVII.

How Constantine called a Synod or Councell of Bishops, and graced it with his owne presence.

ANd although he shewed himselfe so gracious towards all men: yet hee had a great and speciall care for Gods Church, perceiving that there was much discord and various opinions in matter of religion, hee as if God had ordained him to bee an universall Bishop, called a Synod or Councell of the Clergie, whereat hee was present himselfe, and so sitting in the midst of them, hee declared unto them the controverted points, whereof they were to consult and determine, being hereby desirous to settle the Church in peace and unity. Thus hee sate in the midst of the Clergie, dismissing his Guard, which hee thought to bee superfluous, hee being environed with a many learned and religious men. And afterward hee greatly approved of those Bishops that were of a more quiet and peaceable temper, and seemed now willing to embrace unity and agreement, declaring that hee should bee glad to see the Church settled in peace and concord, hating those that were a stubborne, refractory, and non-conformable minded.

CHAP. XXXVIII.

How hee behaved himselfe toward Heretickes and Sectarists.

HEE gave way to factious furious mindes, wisely forbearing them in their errors, gently and graciously admonishing them to behave themselves more modestly, and not to stirre up sedition: to others that were madly obstinate, hee shewed no cruelty, but left them to Gods calling. At length some seditious persons

sons grew so bold and audacious, that the Divell envying the happinesse of the Christians, stirred them up to commit such absurd actions, that they thereby incensed the Emperour against the Christians. But yet the Divell did not obtaine his purpose, for the Emperour esteemed their fury to proceed from meere folly, and to bee the phanaticke delusions of Satan. For their actions proceeded rather from a foolish, factious, or divellish minde, and therefore hee esteemed them wor-thier of pittie, than punishment. For hee said, that as it shewed clemency to grieve for them, so to punish mad men, was extreme madnesse.

CHAP. XXXIX.

His Victories over the Barbarians.

Thus the Emperour having made Gods glory the object of his actions, was not discouraged by these discensions and discords, in that care which hee tooke, for the good of the Church. So God to requite his care of his House, made all the Barbarous Nations to prostrate themselves at his feete, and erected many Trophies of Victories obtained against them. Hee made him a Conquerour, and terrible to his enemies, being in his owne nature, of a most gentle, courteous, and gracious disposition.

CHAP. XL.

How Maximinus and others Conspiracie and treason against Constantine was by Gods Providence detected and discovered.

Constantine being thus scarce warmly seated in his Empire, Maximinus conspired treason against him, which being discovered, hee was put to death in a disgracefull manner. And his Statues with their Inscriptions, and other Monuments of honour, which formerly had beene decreed unto him, were after his death taken from him, as being an impious wicked tyrant. After his death, some other of his kinred, conspired treason against Constantine, and were detected and apprehended, by the mercy of God, who in a wonderfull manner revealed all their Counsels to his Servant Constantine by visions and revelations. For in visions hee oftentimes let him behold some glimpses of his divine glory, and shewed him many supernaturall matters, and gave him the fore-knowledge of divers future events. Besides, God vouchsafed him the sight of many ineffable objects: neither can words expresse the favours which God shewed to his Servant Constantine. And thus keeping himselfe within the circle of Gods protection, hee spent the rest of his life in peace and safety, delighting in the love of his Subjects, and in his peaceable raigne, but chiefly to see the Church of God in a flourishing estate.

CHAP.

CHAP. XLI.

How Constantine kept a festivall every tenth yeare of his reigne.

Constantine living in this manner, in the tenth yeare of his raigne, hee kept and celebrated a publike solemne Festivall, and offered the thankfull, firelesse, fatlesse, Sacrifices of prayers to God the King of Kings.

CHAP. XLII.

How Licinius vexed the Easterne parts of the world.

And as hee tooke delight in these holy exercises, so hee was grieved to heare how the Easterne parts were vexed. For hee understood that the cruell Monster *Licinius* began to disturbe the Church of God, and the Provinces (the Divell striving alwayes to hinder the Emperours designs) that so the Empire was divided into two parts, as it were into light and darkenesse. The Easterne parts were under darkenesse, those in the other parts injoyed the cleare light of the day. But the Divell could not with any patience behold the many blessings which they enjoyed, in their happinesse: neither could the Tyrant that governed the other part of the world endure to behold it, who enjoying a happy raigne, and having married the Sister of *Constantine* so famous an Emperour, hee left off to imitate the exemplary vertues of others, and began to emulate the vicious: and did rather follow their wickednesse, whose act of life had ended with an unhappy *Exit*, than to continue in love and friendship with so excellent a man as *Constantine*.

CHAP. XLIII.

How Licinius plotted the death of Constantine.

SO that neither lawes of friendship, nor the streight tyē of affinity, could restrain him from waging a cruell pestilent warre against his Father-in-law. For as *Constantine* being a most courteous Prince, shewed him much favour, and married his Sister unto him, and esteemed him as a Brother and Copartner in the Empire; so hee on the contrary plotted treason against that good man *Constantine*, requiting his favour with ungratefull treachery: thus excesse of favour oftentimes makes a Traytor. And first, he attempted him with a crafty and treacherous shew of Friendship, and thought therewith to hide and darken his plot. But God revealed to *Constantine* his secret conspiracy. Hee being discovered in his first plot, betakes himselfe to another; and sometimes hee began to pretend great good will and affection towards him, sometimes to enter into league with him, and swearing to bee faithfull unto him, and then suddenly breaking the league, and violating his oath: then againe hee would salve up all againe by Embassadours, and then proving false and treacherous againe, at length hee made open warres, and out of a madde temerity and rash insolency, hee opposed himselfe against God and his servant *Constantine*.

CHAP.

CHAP. XLIV.

Licinius his Arts and trickes against the Bishops; and Councels prohibited and forbidden.

FOr first with great cunning and dissimulation, hee fained crafty and false accusations against the Bishops in his Empire, who had never committed any offence against him. In so much that having no criminall matters to object against them, hee made a law, whereby Bishops were prohibited and forbidden to consult about Church matters, or to meete at any Synod or Councell for the deliberating, and determining of matters concerning their owne benefit, or the good of the Church. And from hence hee tooke occasion to persecute us Bishops. For either wee must bee obnoxious and liable to punishment, by violating and breaking this law, or else by obeying this law, wee must overthrow the lawes and ceremonies of the Church. For great and weighty deliberations of matters in controversie, cannot be held but in Councels where all points may be fairely reconciled. But *Licinius* being envious, and so seeking to crosse *Constantine*, enacted such a law against us. For as hee endeavoured to bring the Ministers of that God, whom hee worshiped, to peace and concord in matter of opinion, so hee striving to hinder his pious designe, fought by all meanes to interrupt and breake of the harmonious agreement of the Church.

CHAP. XLV.

The Christians are banished by Licinius, and their goods exposed to sale.

ANd because *Constantine* the deare Servant of God, did receive Gods Servants into his Court and Palace, *Licinius* being an enemy to God, tooke a contrary course, banished all the religious men out of his Court. And those whom *Constantine* had formerly honoured, hee degraded from their dignity, and employed them in servill offices. And first, hee tooke away their meanes to enrich himselfe, and afterward threatned them with death, if so bee at any time they professed the saving name of Christ. And moreover, being of a turbulent and intemperate nature, having committed many wicked adulterous acts, hee held that no man could live chastly, measuring others dispositions by his owne vicious inclination.

CHAP. XLVI.

Women are prohibited and forbidden to goe to Church with men.

ANd therefore hee made a second law that men and women should not goe together to Church, or bee present at Divine service; and that Bishops should not expound the Scripture to women, but women should choose women to bee their Instructors and Preachers. But when these inventions were derided, hee invented another stratagem to overthrow the Church, which was that the whole congregation of the people should assemblé themselves together without the Gates in a large Plaine, because it was wholesome for them to bee in the fresh ayre, than to bee crowded and smothered for want of ayre in Churches.

CHAP.

CHAP. XLVII.

Those that refused to sacrifice to the Idols, hee discarded from military offices, and permitted none to relieve those whom hee had cast into Prison.

SO that those Souldiers that were in the City, if they would not sacrifice to Divels, hee commanded them to bee put out of those dignities which they enjoyed. And as the religious Captaines and Cohorts were displaced; So the Tyrant that made those lawes, was deprived of the prayers of religious men. What should I mention how hee commanded that none should bestow their charity to releevē those that lay in prison, and were almost famished, neither would suffer any one to doe any good, even where nature enclined them to pittie. And this was a shamelesse wicked law, transgressing the bounds of humanity, inflicting punishment on those that shewd commiseration to others, making their charity an offence, and imprisoning them that did any way helpe or releevē Prisoners.

CHAP. XLVIII.

Of Licinius his Covetousnesse and wickednesse.

SUCH were *Licinius* his Decrees and Statutes. It were needlesse to mention his lawes concerning marriages, by which hee did disanull the ancient wise Romane Lawes, and in stead thereof enacted barbarous and bloody Statutes. What should I reckon up infinite kindes of oppression, which hee devised against his owne Subjects, or his measuring of Land to satisfie his exacting covetous desire, whereby that Land that was leased & occupied for a smal rent, was improved, and the rent raised, besides his taxations on Tillage? For his avarice and covetousnesse was unsatiable. So that having filled his Treasury with Gold and Silver, and masses of money, yet like *Tantalus* thirsting in the midst of water, hee complained of his poverty. What should I rehearse his injurious and unjust banishments, and the confiscation of their goods; or his false accusations which hee fained against the Senators or Nobles, making his servants abuse their wives, and afterward accusing them. What should I speake of his unlawfull marriages, or of those Virgins, which hee in the weakenesse of his age deflowred. But why doe I reckon these things, since his former actions were but small, petty, small impieties, in respect of his last, wherein hee went beyond himselfe, and mounted to the highest step of impiety.

CHAP. XLIX.

How hee persecuted the Christians.

LASTly, hee began to oppress the Church, and those Bishops that did most oppose them, accounting both all religious men, and those that the Emperour favoured, to bee his enemies. And thus enraged with madnesse, not regarding the unhappy successe of those that had persecuted the Christians, having seene how God had punished those authors of mischief, and those grand Tyrants.

CHAP. L.

How Maximianus being punished with paine of an ulcerous fistula; and wormes feeding on his body, began to write in favour of the Christians.

HEE beginning thus to expresse his rage against the Church, before he could satisfie his thirst with the blood of just religious men, God began to lay judgements on him, and began to invade his body, so to recover his minde. For an ulcerous fistula did breed in his secret parts, which in time did eate into his bowels, having a number of wormes which did breed in it, and yeelding a deadly stinke, because before hee fell into this disease, hee grew through his intemperance extreme fat, and so being full of corruption and diseases, hee became a lamentable spectacle to all men. And thus being full of paine and misery, and troubled in conscience for oppressing the Church, presently in all haste hee confessed his fault to God, desisted from persecuting the Christians, and began to re-edifie their Temples and Churches, and commanded them to make their accustomed supplications and prayers for him to God. And thus was hee punished for persecuting the Christians. But *Licinius* having beene a Spectator of these judgements inflicted on *Maximianus*, on a sudden forgate them all, not considering that God in his justice had inflicted these punishments and judgements.

CHAP. LI.

How Maximinus after hee had persecuted the Christians, was faine to flie, and hide himselfe in a servile disguise.

VVHo striving to exceed the others in wickednesse, began to invent new wicked projects against us, putting the Christians to death by fire and sword, by Barrels full of nayles, by exposing to wild beasts, or casting them into the Sea, and besides all these, hee invented a new kinde of torment, which was to put out their eyes. So that multitudes of men, women, and children, had their eyes first put out with hot Irons, and afterward were tortured in divers strange manners; for which Gods revenge afterward overtooke him. For hee trusting in those Divels which hee esteemed to bee Gods, brought a great Army into the field, where wanting the true Gods assistance, hee was overthrowne, and so pulling of his royall apparell, which indeed hee was unworthy to weare, hee thrust himselfe amongst the common Souldiers, and afterward betooke himselfe to flight, and afterward having disguised himselfe in the habit of a servant, hee hid himselfe in Townes and Villages. But hee could not hide himselfe from the watchfull eye of divine Providence. For after hee thought himselfe in safety, hee was struck with a Thunderbolt to the ground, his body being so withered and shrunke up with it, that it could hardly be knowne to bee the same, for it looked like a dried Carkasse.

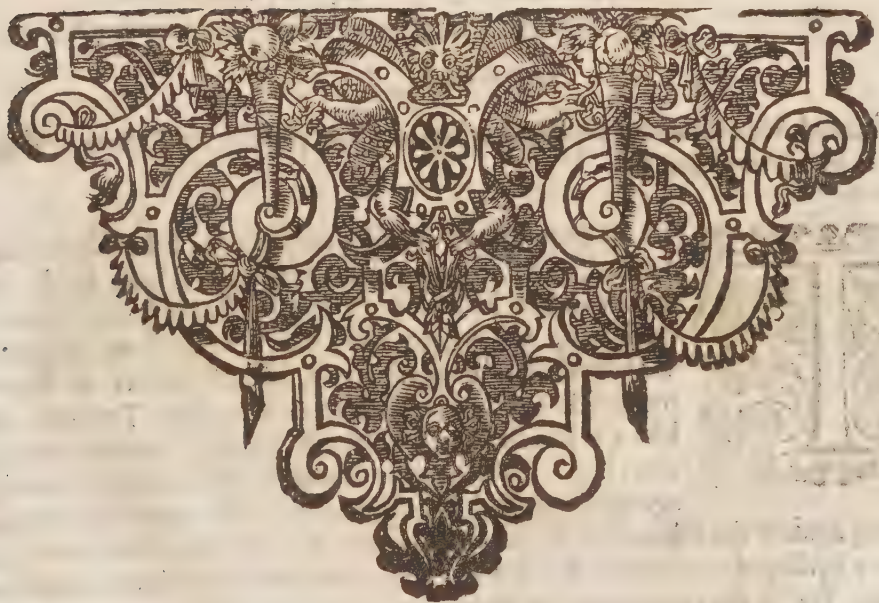
CHAP.

CHAP. LII.

That Maximinus at last becoming blind, wrote in defence of the Christians.

Moreover, when hee intended to plague the Church of God more vehemently his eyes dropt out of his head, and left him starke blind. And that punishment which hee had invented against the Christian Martyrs, the same by divine justice was inflicted on himselfe; who at last living in this miserable manner, hee began to confesse and acknowledge the Christians God, and to make a Palanody or recantation for those warres which he had waged against God, and published by his Edicts and Proclamations, to make knowne his error in worshipping false Gods, affirming that hee had found by experience that the Christians God was the true God. Although *Licinius* had not onely heard of the former Tyrants wickednesse, and of the heauey judgement inflicted on them, but knew them to bee true, yet his judgement being blinded, hee was so insensible, that they could not worke an alteration in him.

EVSEBI





EUSEBIUS,
SURNAMED PAM-
PHILVS, BISHOP OF
CAESARIA IN PALESTINE,
of the life of the most holy
Emperour CONSTANTINE.

The Second Booke.

CHAP. I.

Licinius closely continewes the Persecution; and puts to death the Bishops in Amasia, being a part of Pontus.



His *Licinius* was as cruell a persecutor of the Church as the former, and following their example, whose fatall death and ruine hee had beheld, hee persecuted the Church afresh, and his cruelty was like a flame long suppressed, which when it breaketh forth, blazeth higher, so hee was more fierce and out-ragious than the other Tyrants. And like a wilde Beast, or cunning Serpent, rowled up together, hee at first did onely breath forth hideous threatnings against God, and his Servants, before hee durst attempt any thing against the Churches in his Dominions, for feare of *Constantine*; and therefore hyding the poyson of his envie, hee contrived secret plots against the Bishops. For by the Governours of Provinces, who were the Instruments of his cruelty, hee murdered the chiefe of them. And his tyranny began at home, reacht to forraigne Countries, for Tyrants have long hands. So that those bloody massacres which hee perpetrated and committed in *Amasia*, a part of *Pontus*, were most cruell, inhumane, and beyond all example.

CHAP. II.

How hee demolished the Churches, and murdered the Bishops.

Further, some Churches that were before partly plucked downe, hee utterly demolished and levild with the ground: some the Governours of Provinces did keepe shut, that the congregation which used to frequent them, might not meete there at divine service. For hee that gave this command, thought that no prayers or supplications were made there for him (being so perswaded by his wicked conscience) hee conceived that wee prayed onely for *Constantine*, and offered up our daily sacrifice of prayer unto God for him. For *Licinius* his Sycophants and Flatterers (that they might gratifie and please the Tyrants humour) did put to death the chiefe Bishops. So that the innocent and guiltlesse were punished, as if they had beene murderers. Moreover, his cruelty was witty, in inventing new kindes of tortures, for some were minced by the sword, and cut into small peeces, and after this most tragycall and cruell punishment, those peeces were throwne into the Sea to bee devoured of the fish. The religious men after this, as they had formerly done, fled away, and the Servants of God hid themselves in Desarts and solitary places. The Tyrant (matters succeeding thus according to his desire) intended to proceed in persecuting the Church. And hee had gone forward without any rubbe or interruption; if God who alwayes defendeth his servants, had not prevented him, and brought *Constantine*, who with a cleare light shined forth to expell that thicke darknesse, wherewith *Lucinius* cruelty had over-shaddowed them, and to oppose himselfe against him.

CHAP. III.

Constantines intention and resolution, when the Christians were persecuted.

And seeing that Fame now through feare grew tongue-tyed, and durst not divulge or spread abroad the Tyrants acts, which shewed that he was growne strong and powerfull in wickednesse, hee began to consider with himselfe with a severe kinde of clemency concerning the Christians oppression, resolving with speed to ease them of their afflictions: esteeming it a sanctimonious and godly duty, to save a great many by the death of one man. For considering that his great courtesie and commiseration shewed to *Licinius*, that deserved no pittie, could not worke upon him to reclaime him from his wickednesse, but had rather made him to tyrannize more over his Subjects, groaning under the weight of his oppressions without any hope of delivery, hee resolved with all acceleration and speed, to weigh up such as were declined and fallen into such miserable estates, and to reach them his hand to pluck them out of the mire of adversity. And hereupon hee presently rayses military Forces, so that great troupes of Horsemen and Footmen resorted unto him, which followed his Christian Standard, wherein the figure of the aforesaid Crosse was lively quartered and embroidered.

CHAP. IV.

Constantine useth prayers, and so prepareth for his warres, Licinius on the contrary hath recourse to Charmes and Incantations.

HEE understanding that prayer (as it is at all times) so now it was most especially necessary, hee desired the conversation of religious men, and their attendance about his person, esteeming them as his soules guard. On the contrary the Tyrant, when hee heard that *Constantine* had undertooke by Gods assistance to free the Christians from his tyranny, and had gotten religious men to bee alwayes about him, and did beare the saving signe of Christs Crosse in colours, hee derided his actions, and both mocked and reproached *Constantine*. So that hee sent for the Egyptian Augures and Prophets, and also Conjurers, Magicians, and the Priests that sacrificed to his false gods, and having caused them to offer oblations and sacrifices unto them, he enquired of them concerning the successe of his warre. They all with one consent answered him, that hee should bee prosperous in his warres, and have the victory over his enemies, and all the mystique Oracles did confirme their opinion. The Augures by flight of Birds did prognosticate that hee should bee happy and fortunate, the Priests by their sacrifices doe read him the same fortune. And thus reposing trust in their deceitfull promises, hee marcheth forth of his Tents, and makes ready to joyne Battell.

CHAP. V.

Licinius his speech concerning Christ, and Idols, while hee sacrificed to Divels in the Woods.

L*icinius* being ready to joyne Battell, hee called his chiefeft Friends and Favorites, into a place by them esteemed sacred. In which there was a thick wood watered with some coole streames, and divers Statues of stone couriously carved, which were erected in honour of his gods: to whom having lighted up waxe candles, and offered his usuall sacrifices, hee made this speech to those about him. Friends and companions, these are Country gods, which our Ancestors taught us to reverence, and which wee doe religiously and holily worship. Hee that is to joyne battell with us, violating our Countries customes, and blinded with error, worshippeth a strange God, whom, hee having entertained a wicked opinion, conceiveth to bee the true God, under whose Colours hee intendeth to fight, and beareth his Standard before his Army. In confidence of whose assistance hee bringeth forward his Forces, and intendeth to make warre, not onely against us, but against our Gods, whom hee hath traiterously forsooke and relinquisht the adoration of them. Now therefore it will manifestly appeare, whether of us are in an error, and whether the gods which wee reverence, or those which our adversaries adore, are to bee preferred. For either wee shall obtaine the victory, and so wee shall know that our gods doe preserve and assist us: or if *Constantines* strange God doe give them the victory over us, who are more than they, and doe farre exceed them in number and multitude of men, wee may without doubt know which God ought to bee revered, and may addict our selves to his service, and give him the prayse, who is able to dispose of the victory. For if this strange God, whom wee now despise, doe make our enemies victorious over us, wee ought to acknowledge him, to reverence him, and to forsake these gods to whom wee have lighted up these waxen Tapers. But if our gods give us the victory (which is not to bee doubted of) after wee have obtained this victory, let us hasten to make warre against *Constantine* and his wicked adherents. Thus he spoke to

to his Souldiers and Friends. And we intending to write this History, have (from the relation of others) set downe his owne words. The Tyrant having made this brieve Oration, commanded his Souldiers straightway to give battell to the enemy.

CHAP. VI.

Strange Apparitions are seene in the Cities subject to Licinius, as if Constantines Army at Nooneday had marched through them.

After this there appeared a most strange and wonderfull vision about, and in those Cities which were subject to *Licinius*. For the Citizens thought they had seene divers Troupes and Bands of armed men, of *Constantines* Army, marching at noone-day thorow the City, as if they had gotten the victorie. And this apparition was seene when not any body was really present, for this divine vision did onely informe them of the future event of matters. Both their Armies being drawne up together, the Tyrants Forces gave the first onset. Here *Constantine*, having first prayed unto God for his assistance, obtained the victory in the first fight, and not long after had the better in a second Battell, and so carrying our Saviours Crosse in his Colours and Standard, hee got many famous victories, and carryed away many victorious Trophies from *Licinius*.

CHAP. VII.

That by bearing the signe of the Crosse in his Colours, hee obtained the Victory where soever hee came.

For wheresoever his Colours with the Crosse quartered in them were displayed, hee put his enemies to flight, and remained Conquerour, which when the Emperour understood, if hee saw any part of his Armie begin to flagge or grow weake, hee commanded this healthfull Standard of the Crosse to bee placed there, as a meanes to obtaine the victory. And by the divine power thereof hee suddenly got the victory, for his Souldiers by the quickning force thereof grew strong and couragious, and made him victorious.

CHAP. VIII.

Fifty chosen to carry the Standard of the Crosse.

So that hee commanded some of his Guard, who were strong, valiant, and vertuous men, to take care of his royall Standard. And fifty men were chosen to guard it, and every one in his turne to beare it. And so much the Emperour long afterward, when his minde was settled and quiet, did relate unto us, who doe write this History, adding moreover, that it was a matter worthy to bee written of, and to bee commended to Posterity.

CHA. IX.

How hee that forsooke the Standard and fled away, was straightway killed, but hee that stood to the Colours of the Crosse, was preserved from danger.

FOr (said hee) if the Army were discouraged or dismayed by any sudden affright, so that hee that bore the Standard of the Crosse, began to shrink from the Battell, and leave it to another, and so betake himselfe to flight. After another had tooke it of him, and that hee was fled out of the Army, and from the protection of the Crosse-bearing Standard, hee was straightway shot into the belly with an Arrow, and so slaine. And as the coward that forsooke his Colours was thus punished, so hee that courageously bore up those victorious Colours, was preserved from danger, so that hee escaped all the shot, which were especially made against him, some of the Shot lighting on the Standard, and sticking there in that narrow compasse, which was very wonderfull, hee himselfe that bore the Standard being as it were shot-free, and preserved from danger: so that the Standard-bearers still came off without little or any hurt. Neither doe wee write this our selves, but from the Emperours report, who amongst other things related this also unto us, who after hee had obtained these two victories, drew up his Armie into good order, and so marched forward.

CHA. X.

Constantines sundry Battels, and Victories.

THose of the contrary side, who had first joyned Battell with him, when they could not with-stand his Forces, cast away their weapons, and fell downe at *Constantines* feete. And hee taking pleasure in mercy, received them all. And others who bore Armes against him, *Constantine* endeavoured to winne them to joyne in amity and concord with him, but when they would not submit to his desire, hee sent his Army against them, who straightway turned their backs, and were put to flight, and others being taken captives, were by martiall law put to death, others rushing one upon another, were slaine by their owne men.

CHAP. XI.

Licinius his flight, and Incantations.

Afterward when *Licinius* saw that hee was destitute of Commanders, and that his owne Army, and his auxiliary Forces were over-throwne, and that hee had found by experience that his hope and confidence which hee reposed in his false gods was fruitlesse, and of none effect, then hee betooke himselfe to flight, and so escaped without any danger of life, because *Constantine* had commanded his Soldiers that they should not pursue him in his flight, for he hoped that the sence of his present calamity, would make him leave off his rash designs, and convert him to a milder temper, and to entertaine better thoughts. And albeit hee out of his courteous and milde disposition, had determined to put up *Licinius* his injury, and freely to pardon him: yet hee continuing in his wickednesse, and adding mischief to mischief, attempts more hellish actions, consults with Conjurers and

and Magicians, and is confident in their delusions. So that it may bee said of him, as of the ancient Tyrant *Pharaoh*, that God had hardned his heart.

CHAP. XII.

How Constantine after hee had prayed in his Tent, obtained the victory.

HAVING thus hardned his minde in wickednesse, and deeply engaged himselfe to ruine and destruction, *Constantine* perceiving that a second warre was necessarily to bee undertaken, hee devoted himselfe for a certaine time to prayer unto our Saviour, and having erected a Tabernacle of the Crosse, farre distant from his Tents, hee gave himselfe there to pious and godly meditation, and to prayer like that ancient Prophet *Moses*, who as it appeareth in Scripture, set up the Tabernacle beyond the Tents. And some other faithfull and religious men did associate him in these godly exercises. This being his usuall custome before hee fought his Battels. For as wisdom taught him to bee slow in his affaires, so Religion instructed him to acquaint God by prayer with his intendments. And while hee thus prayed, God alwayes honoured him with some divine vision: and after ward being filled (as it were) with divine inspiration, hee came forth of his Tabernacle, and began to encourage his Army, to put the matter to sharpe tryall of their swords: who setting upon their enemies, cut off many of them, and on a sudden having got the victory, and carried away divers victorious Trophies,

CHAP. XIII.

Constantines mercy to the conquered.

THUS the Emperour *Constantine* did governe both himselfe and his Army in his millitary affaires, preferring Gods glory to his owne life, and craving his assistance, and desiring to prevent the effusion of blood, being mercifull towards his enemies, as hee was carefull over his owne Souldiers: So that hee commanded his Souldiers after they had obtained any victory, that they should shew mercy to the captives, and to expresse humanity towards them, considering the frailty of humane condition, buying out the cruelty of his Souldiers, by allowing them certaine petty ransomes for the preservation of those captives which they had tooke. Which course the Emperour invented to allure men to mercy, so that many of the Barbarians were dismissed in safety, the Emperour paying a ransom for their lives.

CHAP. XIV.

Of his praying in his Tabernacle.

AND as the Emperour performed such and the like actions at other times, so for the present, according to his usuall custome, hee set apart certaine time for praying in his Tent before hee began the Battell, and refraining himselfe from all licentious kindes of pleasure, hee began to chastise and correct his body by fasting,

and other corporall austerities, that so his prayers might bee more acceptable unto God, and might call downe a blessing upon his designs, and might performe that which God should put into his minde. And moreover, being by nature vigilant and watchfull, hee was very sollicitous and carefull for the good of the Common-wealth, praying for his enemies, as well as his obedient Subjects.

CHAP. XV.

Licinius his deceitfull treachery towards his friends, and his worshipping of Idols.

After this *Licinius*, who had formerly betooke himselfe to flight, began cunningly to dissemble, a desire to joyne in league and amity with *Constantine*, who having caused convenient Articles of Truce and agreement to bee drawne betweene them, was content to make a league with him. To which agreement although the Tyrant seemed willing to consent, and ratified it by a fraudulent oath: yet hee secretly leavied forces, and began to renew his former warres: and having the Barbarians to side with him, hee sought out the assistance of other gods, having beene deluded by his owne, forgetting his former speech concerning the Gods, neither would hee acknowledge *Constantines* God, but in a ridiculous manner sought out new gods.

CHAP. XVI.

How Licinius admonished his Souldiers, that they should not fight against the Crosse-bearing Colours.

Afterward when *Licinius* understood the great, divine, and unspeakable power of the Crosse, being the Badge of Christs passion (which strengthened *Constantines* Armie, and gave him the victory) hee commanded his Souldiers, that they should not fight against it, nor looke towards it. For hee affirmed that there was great vertue in it, and that it had beene alwayes fatall to his over-throw, and therefore they should not oppose themselves against it. Having thus composed and settled his affaires, hee makes warre againe against *Constantine*, who had saved his life, and sought to subdue and winne him by the faire way of mercy and clemency. And as his Souldiers trusting in the number of their gods, and the multitude of their men, carryed before them the Images of dead men (whom they esteemed as gods) and so joyned Battell. So *Constantine* armed with the Breast-plate of true Religion, advanced in his Colours the saving signe of the Crosse, as a terrour to his enemies, and a defensive protection to his owne Army. But yet at first hee delayed his warres, and such was his mercy, that hee would not first joyne battell, lest hee should seeme to violate the league of friendship which hee had made with *Licinius*.

CHAP.

CHAP. XVII.

Constantines Victory.

BUt when hee perceived that the enemy was constantly bent, to decide the matter by the edge of the sword, being not able to indure their insolency any longer, his men with a loud shout gave them an assault, and straightway put them to flight, and so obtained the victory over his enemies, and their divellish gods.

CHAP. XVIII.

The death of Licinius and his Souldiers.

AFTERWARD hee condemned the Tyrant and his Associates to death by the law of Armes. And those who had beene the chiefe instigators of undertaking this warre against God, were brought together with the Tyrant to the place of Execution, and there were executed and put to death according to their desert: who as they formerly reposed an insolent vaine hope in their false gods, so now they truly understood how great and admirable the God of *Constantine* was, and confessed that they did acknowledge him to bee the onely true God.

CHAP. XIX.

Great joy, and Panegyricks in praise of Constantines victory.

THese wicked men being taken away, and the power of tyranny extinguish'd, the world now these clouds were passed over, began to enjoy a faire Sunshine of prosperity, and all those parts of the world, which were subject to the Romane Empire, were united together, and became one body, whereof the Emperour was the Head, and universall Governour: and now religion being fairely got up, did spread abroad her bright beames, to illuminate and give light to those that late in darkenesse, and in the shadow of death. So that all former miseries were forgotten: men celebrating the Conquerours prayse with Panegyricall Hymnes, and ascribing his preservation and fortunate successe unto God. This godly and victorious Emperour (for these attributes he well deserved) regained the East, and reduced the ancient Romane Monarchie to one entire Empire, making knowne and publishing the name of God to all his Subjects, over whom hee raigned most wisely and graciously. Moreover, hee freed them from their former misery and subjection, making those whose mindes were once dejected, looke now with cheerefull countenances. And first, they praysed God with Songs and Hymnes, and then with great acclamations of joy they extolled *Constantine*, and his Sonnes as pledges of Gods favour towards them. All former misery and mischief was forgotten, while every one rejoyced in the present happinesse of the times, and were confident in the like future felicitie.

CHAP. XX.

How Constantine made Lawes, for the restoring of the Professors to their former Estate.

NOW his Edicts or Proclamations were published amongst us, as they had formerly beene in the other part of his Empire; and hee made good religious Lawes, not onely commodious and profitable for all Nations and Provinces, but also for Ecclesiasticall government. For by these Lawes they were recalled home, the Governours of Provinces had banished out of their owne Country, because they would not sacrifice to Idols; those that had beene condemned to slavery were freed, and their goods which had beene confiscated were restored to them. Moreover, those who in the times of persecution had beene constant sufferers, and had beene wracked or banished to desert Ilands, or inforced to undergoe any slavery, by the same lawes were freed from all their former miseries. And those who in regard of their constant profession of religion were discarded and put out of their military offices, the Emperour out of his gracious favour restored them againe to their places; giving them their choise, whether they would enjoy their former honours, or spend their age in a peaceable retirednesse from action. And those that were condemned to the servility of feminine employments, hee enfranchised from such base subjection.

CHAP. XXI.

How hee made Lawes concerning Martyrs, and Ecclesiasticall goods.

THese were the Edicts and Lawes which the Emperour made to redresse the grievances of his Subjects. And besides, hee made a Law concerning their goods, that dyed in persecution, whereby it was enacted, that the goods and lands of those that had beene Martyrs, should come to the Martyrs kinred, and if they had no kinred, to the Church. And moreover the Emperour commanded by his royall Edict, that the Christians goods that had beene brought into the Treasury, and had beene sold, or made away, or were there still remaining, should bee restored to the owners. These royall Lawes which the Emperour enacted and published, were not onely commodious and profitable to the Church of God, and all Christian people: but also the Emperour was very bountifull and gracious to the Infidels, and all other Nations.

CHAP. XXII.

How hee refreshed the Peoples mindes.

AND now those of our part of the Empire, who had onely heard the bare relation of his actions in the other part, and esteemed them happy who had received so great benefits, wishing themselves in their estate, when they begun to bee sensible of the effects of his gracious raigne, they esteemed themselves happy, and ingeniously confessed that no age could ever boast of such a famous and royall Emperour. And this was the voyce of the people.

CHAP. XXIII.

Constantine ascribeth the glory of his good successe to God, and publisheth the same to all Nations by his Edicts and Proclamations.

After God had subjected all Nations unto him, and made him sole Emperour hee openly acknowledged that God was the Donour and giver of all things, and constantly confessed and testified that his owne strength had not made him successefull and victorious in his warres, but Gods assistance, to whom hee ascribed the glory; and this hee manifestly declared by his Edicts and Proclamations, which were written in Greeke and Latine, and sent to all Nations.

CHAP. XXIV.

Constantines Law concerning the worship of God, and Christian Religion.

ANd moreover Constantines Edicts doe confirme the truth of our narration. For there were two sorts of them, one was sent to the Christian Churches, and the other to the Infidels, which I thinke fit to mention in this place, to the end that the forme thereof may bee preserved in Histories, and so remaine to posterity, and besides establish the truth and certainty of our relation. It being the true copy of his Edict, signed and sealed with his owne hand, was as followeth.

CHAP. XXV.

The most Victorious, most high, and mighty Constantine, to the Provincials or Governours of Palestine, health.

Although in former times, the sincere and religious worshippers of God were knowne by indubitable and evident distinctions, which shewed what difference there was betweene the Professors of Christian Religion, and the opposers, and despisers thereof: yet now many famous actions, have beene strong arguments, to confirme the truth of Religion, and the wonderfull power of God. For those that have professed the holy Christian Religion, and observed the discipline thereof, have enjoyed all kinde of temporall blessings, and beene happy and prosperous in their actions, while the wicked have beene unfortunate. And if those that did not acknowledge God, but despised all honesty and religion, did sometimes prosper, yet their designs had an unhappy event. But if wee looke backe to former times, even untill this present age, and with the eye of judgement doe contemplate former actions, that the Professors of religion have beene happy in their attempts, but the wicked and irreligious, that never entertained a good thought into their minde, but tyrannized over their Subjects, by banishing them, and exposing their goods to sale, and by putting them to death, if they were not converted, and did repent in time, some heaue judgement over-tooke them, answerable to their wickednesse.

CHAP. XXVI.

Of those that suffered Persecution, and of their Persecutors.

Neither were these events governed by chance or fortune. For those that lived uprightly, and in the feare of God, and continued faithfull unto, and esteemed the troubles and afflictions of this life to bee of no account, in regard of that eternall happinesse which they should enjoy hereafter, and which they saw a farre off through the Perspective of Faith: these although for a time they endured much misery and adversity, yet being certainly perswaded that their sufferance should bee rewarded with a Crowne of glory hereafter, they bore their afflictions with patience, knowing that the greater their sufferings were, the greater their glory should bee. But those that lived unjustly, and did not acknowledge God, but tormented and vexed those that served him, not discerning their owne misery while they continued their bloody Persecution, nor the happinesse of those Martyrs who suffered all kinde of torments with great constancy: many of these who had persecuted the Christians were slaine, many put to flight, and last their whole Army was quite over-throwne.

CHAP. XXVII.

How the Persecutors of the Christians were punished.

After these mischiefs and miseries warres succeeded, with devastations and famine, the necessary concomitants of warre. besides troupes of other miseries: so that the Captaines themselves were brought into a great strait: or else through their leud life, they were many times punished according to their demerit, for whosoever out of a rash temeritie, did most violently endeavour to suppress and extirpare the Christian Religion, (for so they accounted of it) did alwayes fall into the greatest calamity: so that they were much tormented in mind, not onely with their present misfortunes, but also with the expectation of future punishment, which they should suffer in Hell: such is the vexation of an evill conscience.

CHAP. XXVIII.

God raised up Constantine to bee the Defender of the Christians.

Impiety and wickednesse having thus like a pestilent disease infected the Common-wealth, and brought it to a dangerous estate, unlesse some remedy were speedily applyed: What remedy did God (who is able to helpe at all times) affoord to recure this sicknesse of impiety, which had over-spread the whole world? I will tell you, seeing it is a glorious action, ingeniously to confesse those benefits which God hath bestowed upon us. God I say, choosing me as a fit instrument to execute his will, did by his divine power strengthen mee to heale and cure the miseries of those times, even from the Brittain Sea, to the Western parts of the world: so that by my endeavour and diligence Christian Religion was planted in mens hearts, and the Christian faith by Gods assistance was much increased.

CHAP.

CHAP. XXIX.

Constantines godly Profession, and Confession of the Christian faith.

I Being therefore assured that God hath appointed mee to this most excellent office, as an assured evidence and token of his favour towards mee, I will shew a gratefull diligence in performance thereof, and therefore I intend to make a journey to the Easterne Countries, (which part of the World as it hath beene more grievously afflicted, so it requireth from us more speedy helpe) accounting my life, and all the strength and abilities of my body and minde ought to bee imployed in Gods service. And though I know that whosoever really and truly trusteth in God, cannot want the favour of men, and that those who have reposed their confidence in God, and have abstracted or with-drawne their mindes and affections from the world, and the wickednesse thereof, shall hereafter have the greater glory ; yet I esteeme it my duty to free the innocent in some part from their temporall afflictions, and adversity, which are contrary to nature, and therefore burthenesome to nature to beare without some divine support. For seeing their Persecutors have beene witnesses of their constant suffering for Religion sake, it were absurd in me, if I who have devoted my selfe to Gods service, should not endeavour to advance their glory to the highest perfection.

CHA. XXX.

A Law for the repealing and recalling of Banisht men, and restoring others to those offices, and goods which had beene taken from them.

SO that all that had beene at any time by sentence of Law adjudged to Banishment for Religion sake, and those that have bin restored to those offices which had beene taken from them, being recalled and reseated in their places, gave thanks unto God and *Constantine* : and those whose goods had beene by violence and oppression taken from them, and had led a poore obscure life, had their lands and goods restored to them, and magnified God for his favour towards them.

CHA. XXXI.

A Law for recalling of those that were banished into Ilands.

ANd moreover that our Princely clemency may extend unto those that are banished into Ilands, wee command that such as have beene hitherto secluded from the world, and shut up in the rugged cliffs of Mountaines, environed with the raging waves of the Sea, and so estranged from humane society, shall be happy in the fruition of their owne desires, and returne againe to their friends, and having lived a long time in a rude and poore dejectednesse of minde, shall beyond their owne expectation bee freed from all troubles and affliction, and spend the remnant of their dayes in peace and tranquility, during our raigne, who are certainly perswaded that wee are Gods servants, and that wee ought not to heare, much lesse to beleieve that which is contrary to reason, seeing it behoveth us to correct other mens errors.

CHAP. XXXII.

A Law in defence of those that were condemned to digge Mettall, and to other slavish workes.

Moreover, such as were condemned to digge Mettall, or to other publike slaveries, were permitted to leave off labour, and to live at ease, and enjoy a gratefull cessation from that painefull toyling, whereunto they were formerly subject. And those that had lost their liberty, and were growne contemptible through continuance of slavery, were restored to their former dignities, and reassured their former honours, and so returned into their Country.

CHA. XXXIII.

For restoring of Professors to military offices, or for freeing them (if they would) from service.

Also those that had beene dignified with military honours, which were unjustly taken from them, because they esteemed the profession of the true God more than those honours, a free choise is offered unto them of assuming their former military offices, and continuing their ancient course of life, or of living in rettyred manner free from action after it seemeth convenient, and agreeable to reason, that such as had decluded their courage and constancy in the perillous times of persecution, should have power to live and die in their honours, which by their vertue they had deserved.

CHAP. XXXIV.

Of restoring Gentlemen to their freedome, who had beene condemned to servile and feminine imployments.

Moreover, such as had beene ungentiliz'd, and degraded from their Gentility, and were condemned to bee Weavers, Cookes, Pantlers, or Butlers; which imployments were contrary to their free, and ingenious breeding, these having obtained the honours and liberty which they formerly enjoyed, and being restored to their dignities, may live in pleasure and content. And such as through the envie of some malevolent person, have beene employed in servill offices, and being free men have beene enslaved to others, to such wee restore their former liberty by vertue of our gracious Edict, that they may imploy themselves in such generous actions, as may become their parentage, and forget that servitude, which they formerly indured.

CHAP. XXXV.

Who were to inherit the goods of such as had beene Martyrs, or Professors of Religion, or left their Country for Religion sake.

BEsides, out of our gracious clemency wee have provided, that goods taken away upon pretended crimes, and false accusations, should be restored againe: namely, if any with a couragious and constant minde had suffered Martyrdome, and had lost their goods in hope of the everlasting Treasure of Heaven, and such as had beene banished, and had lost their goods, because no persecution could compell them to deny their faith, wee command that the kinred of those that are deceased, should inherit their lands and goods, which wee freely bestow upon them. For it is easily knowne to whom the inheritance ought to descend, which by Law ought to come to the next of the kinred, especially seeing the said Martyrs were not convicted of any crime, but did voluntarily, and willingly suffer death.

CHAP. XXXVI.

To those that had no kinred, the Church became Heire; provided that whatsoever they gave in their life time, should stand firme.

BVt if there bee none of the kinred that can succeed as Heire to any of the Martyrs, Confessors, or banisht men, it is enacted that the Church shall bee their Heire, which cannot choose but bee sutable to the desire of the deceased, that the Church for whose sake they had suffered so much affliction and persecution, should bee their Heire. Moreover, this clause of exception, and proviso shall bee inserted, that whatsoever the aforesaid persons have given away, such donations shall bee established, ratified, and confirmed.

CHAP. XXXVII.

Those that enjoyed and possessed their Lands, Orchards, and Houses, were compelled to restore them backe, but to make no satisfaction for the Rents or fruits which they had received.

ANd that all men may know the tenor and intent of this our Proclamation and Edict, wee have thought good to publish our Royall pleasure, that if any bee posselt of the Martyrs Lands, Houses, Gardens, Goods or Chattels, it will bee justice in them, not onely to acknowledge the same, but also forth-with to make restitution thereof. And so some have received great commodity by the unjust possession of such lands and goods, yet wee doe not thinke it just, to inforce them to restore it backe againe.

CHAP. XXXVIII.

How Constantine would have such Possessors of the Martyrs Lands, to bee accountable unto him, and to petition him for pardon.

BVt yet that they should confesse what emoluments and rents they had received, and to petition us for our Royall Pardon; that wee might have occasion to remit their former covetousnesse, and also God accepting of their penitent confession, might out of his gracious mercy and clemency pardon their offences. But perhaps the Possessors of the Martyrs Lands (if they may bee so called) that they could not avoyd the purchasing of such lands in the times of Persecution, when the innocent and guiltlesse were frequently banished and persecuted, and their Goods exposed to sale. If any pretend this as an excuse; and so delay to obey our Edict, let them expect severe punishment, seeing our care in this behalfe is directed to Gods glory. For whatsoever in times of persecution they were enforced to possesse, they shall not retaine but at their owne perill. It being necessary by precept, and example to suppress covetousnesse, and abate insatiable Avarice.

CHAP. XXXIX.

That Church Lands and Goods, though belonging to his owne Crowne, should bee restored.

Neither shall any of the Churches Lands or Goods, though belonging to our Crowne bee detained or kept from the holy Church, and whatsoever hath beene for a time injuriously possessed, let it bee restored backe againe. So that wee command by this our Edict, that all goods belonging and appertaining to the Church, whether they bee Lands, Houses, or Chattels, which are now in the possession of others, that neither the Church nor Common-wealth may bee wronged, shall bee restored, that matters may returne to the simplicity and integrity of former Ages.

CHAP. XL.

Of restoring of Chappels, and Church-yards to the Church.

Moreover, who doubteth but those places, where the bodies of the Martyrs have beene interred, and whose the Monuments of their glorious life and death doe remane, doe belong to the Church? Besides, it would command a restoration of such places, seeing there is no more excellent office, nor more acceptable unto God, than (as God himselfe doth admonish) to honour the memory of the faithfull that are deceased. Therefore such holy places and grounds which wicked men have unjustly taken from the Church, wee command that according to equity and justice they should bee restored againe to the holy Church. But because wee have received into our consideration, both those that possesse such lands, either by purchase, or donation, or have satisfied their avaritious covetousnesse with the Church goods and Lands, although the latter by such purchases have

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offended against our Highnesse, yet out of our accustomed clemency we have provided that they shall sustaine no wrong.

CHAP. XLI.

His worthy and famous exhortation to the worship of God.

THUS farre wee have declared our royall pleasure. Now seeing God hath many wayes declared his omnipotent power, both in stirring mee up to undertake his cause, and prospering my endeavours by his assistance, so that the whole world which groaned before under affliction and tyranny, hath by Gods power ayding mee, beene set at liberty, and enlightened with the knowledge of Religion: you ought all to consider the great power of God, which hath (as I may say) rooted out the seed of wicked men, and hath given the good in all Countries, just cause to rejoyce, and a free and open passage to the profession of Religion, that religious men may performe their duties, who being illuminated with divine and heavenly knowledge, I thinke it fit that they should give due honour and praise unto God for their restauration and deliverance.

CHAP. XLII.

How Constantine confirmed his owne Lawes.

THIS was the Emperours mandatory Edict which hee sent unto us. And presently afterward hee put the Lawes which hee had enacted into execution, and disanulled whatsoever the Tyrants had done: so that all things were restored to the right owners, according to Law, and the Tenor of the aforesaid Edict.

CHAP. XLIII.

How hee advanced the Christian Magistrates, and prohibited the Heathens Sacrifices.

THe Emperour after hee had rectified these matters, proceeded to others of great moment, conferring many dignities on the Christians, and making them Governours of divers Provinces, who were addicted to Christianity, but such as were devoted to Heathenisme, hee prohibited from sacrificing to Idols. For hee made a law that all Governours of Provinces, if they were Christians, should behave themselves in such manner as became that glorious appellation, and title; or if they were otherwayes affected, hee commanded them that they should not sacrifice to Idols.

CHAP. XLIV.

Lawes for the restraint and prohibiting of Sacrifices, and for the building of Churches.

Afterward hee promulgated and enacted two Lawes to that purpose, the one prohibiting detestable Idolatry, which had beene used in every City and Country; and that none should dare to set up any Images, or use any Idolatrous sacrifices. The other commanding that Temples should bee built, and Churches enlarged, that at length Superstitious and Heathenish Idolatry being suppressed, all men might acknowledge the true God. This was the substance of that which the Emperour out of his religious piety towards God, enacted and published by his Letters sent to the Governours of Provinces. Moreover, it was contained in this Law, that they should not spare any cost, but that he would defray the charge thereof out of his owne Treasury. Besides, hee sent Letters to this effect to all the Bishops and inferiour Governours of Churches, and first hee sent unto mee this Letter following.

CHAP. XLV.

Constantines Epistle to Eusebius, and other Bishops, commanding the Magistrates and Governours of Provinces to provide for the repairing of Churches.

Whereas (loving Brother) wee have understood and are perswaded, that through the long continuance of those times of persecution, and the irreligious neglect of wicked persons, most Churches are either quite ruined, or have not beene repaired in those troublesome times, as they ought to have beene. So now seeing all men are restored to liberty, and that the tyrannicall Pagan, by Gods divine Providence, and our endeavour hath nothing to doe with the government of the Common-wealth. I suppose that Gods divine power hath beene sufficiently manifested: and that such as have sinned either through feare or infidelity, when they discern that which is good, will returne unto the true and right way. You therefore, and other Bishops, Priests, and Deacons, ought to looke unto the repairing of such Churches as are under your government and jurisdiction: that those which are yet standing, may bee repaired and enlarged; or new built if occasion so require. And both you, and others in your name, may will and require the Magistrates and Governours of Provinces to furnish you with materials necessary to the building or repairing thereof, for wee have signified unto them by our Royall Letters, that they shall willingly and cheerefully furnish you with whatsoever your Holinesse shall thinke necessary thereunto. *God preserve you loving Brother.*

Letters to the same effect were sent to all Governours of Churches, throughout all Nations. And the Governours of Provinces were commanded to see the Contents thereof performed, and the Lawes formerly enacted were speedily put in execution.

CHAP. XLVI.

What Constantine writ against the worshipping of Idols.

THe Emperour also endeavouring to advance and further the worship of God, hee sent Letters to the Provincials and Governours of all Nations, who had before his raigne addicted to Idolatry, admonishing them and all his other Subjects, to acknowledge the true God, and openly to confesse Christ, to bee their onely Saviour. Wee thinke it necessary to set downe in this present History, the Emperours Letters written with his owne hand, and wee may discerne how the Emperour laboured to implant in their mindes the feare of God and true Religion.

CHAP. XLVII.

*Constantines Decree sent to the Provinces against the worshipping of many Gods, and a Preface concerning vertue and vice.**The Victorious, High, and Mighty Constantine, to the Easterne Provincialls, Health.*

THe Law of God doth sufficiently declare his divine Providence and wisdom. Neither is it to bee doubted, but the light of reason and sence, and the consideration of perfect vertue, will bring them (that follow the demonstration of Arts and Sciences) to the knowledge of God. So that wise men are troubled, when they observe many that doe follow a contrary course of life. For the beauty of vertue would bee hidden and obscured, if the deformity of vice did not make it appeare more glorious. But I will endeavour to make it appeare by my actions, according to that beleefe and hope which I cherish in my breast, that vertue ought to bee crowned with dignity and honour, and vice suppressed.

CHAP. XLVIII.

Of Constantines Father, and of the Persecutors Dioclesian, and Maximian.

THe Emperours that in former times governed the Common-wealth, were (as I conceive) deposed for their inhumane cruelty. And as my Father praying unto God to assist him in all his affaires, did performe many workes of mercy and clemency; so the rest transported with a madde fury, did exercise all kindes of cruelty, which increased during their raigne, to the utter suppression of Religion. For their cruelty began to bee so out-ragious, that they stirred up civill warres and persecutions, to the disturbance of the Church and Common-wealth.

CHA. XLIX.

That the Oracle of Apollo, because some just men hindered it from giving Answers, was the occasion of the ensuing Persecution.

IT is reported that at the same time Apollo, not by the mouth of his Priest, but out of a darke hollow Cave delivered this Oracle. That by reason of the just men then living, hee could not speake the truth, and false Oracles were delivered from his *Tripod*, or three-footed Stool, and that by reason of them his haire decayed. The Oracle being thus troubled, malicious men became to complaine of. Let us now see the event of these matters.

CHA. L.

From hence the cruell Tyrant tooke occasion to invent exquisite Torment for to persecute the Christians withall.

I Call God to witnesse that I will speake the truth. I heard, when I was a Boy, that the chiefeft of the Romane Emperours at that time, was so miserably (miserably I say) blinded, that hee diligently enquired of his Courtiers, who were those just men that were then living. And some of *Apollo's* Priests answered him, that they were the Christians. The Tyrant relishing this a cruell delight, hee forthwith put many innocent holy men to death by the sword. And straightway gave command to the Instruments of his cruelty, that they should persecute the Christians with new invented punishments and tortures.

CHA. LI.

How many sorts of tortures were invented against the Christians.

THe chearefull constancy of the Martyrs was then tryed in suffering continually all afflictions and persecutions, with most exquisite and new invented Tortures. For their holy conversation, which had perswaded their enemies to be mercifull towards them, made their owne outrageous Citizens use them more cruelly: so that the Saints (without any respect of their age or yeares) were burnt, and exposed to all kinde of Tortures. The world did then even weepe to wash away the guilt of so much innocent blood which had stained the Earth, and the day grew darke as ashamed to behold such prodigious bloody Spectacles. But what should I mention the Tyrants inhumane cruelty.

CHAP. LII.

That the Barbarians did courteously receive the Christians, that fled to them.

THe Barbarians have just cause to glory, who received them that fled from us in those times of Persecution, and though they held them in captivity, yet they used them courteously, and permitted them to use their owne Religion. Yea the flight of the Christians to the Barbarians, was a disgrace which stucke close to Rome long afterward.

CHAP. LIII.

How they were plagued, who being moved by the Oracle, were the Authors of the Persecution.

BVt what availeth it to declare more largely the griefe, and common calamity of the whole world? Since the authors of this Persecution came to fatall miserable ends, and after death indured eternall punishment in Hell. For they were slaine in the civill warres, and left neither memory nor posterity behind them; which had not hapned unto them if they had not beene deluded by the false and counterfeit Oracle of *Apollo*.

CHAP. LIV.

Constantines Prayer to God, and his Confession of the Signe of the Crosse, and his Prayer for the Church, and Common-wealth.

IBeseech thee now, most great and good God, to bee mercifull and gracious to the Easterne People, and by me thy servant free the Provinces from those troubles and calamities which they have long endured. Neither doe I pray for this without just cause, O holy Lord God. For by thy appointment I have attempted these salutary actions, and have beene prosperous in my designs: and wheresoever I have set up thy Standard, my Army hath got the Victory. And moreover, when the affaires of the Common-wealth so requireth, I doe beare those Colours with mee to the Field, and so boldly march against the Enemy. So that I indeavour (O God) with my whole minde to love and feare thee. I doe ingeniously confesse thy Name: I doe religiously reverence thy power, which thou hast divers wayes declared, and thereby confirmed my faith. I doe therefore speedily intend to proceed in this good worke, that I may re-edifie and repaire thy holy sacred House, which those impious wicked men have laid wast and desolate.

CHAP.

CHAP. LV.

Hee desireth all men to bee Christians, but compelleth none.

Let thy people I beseech thee, desire and maintaine peace, living free from sedition, to the common good and benefit of the whole world. And those that are led away with error, let them desire to live in peace and tranquility with the faithfull. For friendly humane society and commerce with them, will bee very much available to bring them to the right way. Let no man molest another, but let every one follow the perswasion of their owne conscience. But let those that have a true opinion concerning God bee perswaded, that such as regulate their lives by the Rule of Gods sacred Lawes, doe lead a most holy and upright life. But those that will not bee conformable thereunto, may have liberty to erect and set up Altars, but wee will maintaine the Church and true Religion, which thou hast committed to our defence. Moreover, wee desire that they may joyfully receive and welcome this generall offer of peace and concord.

CHAP. LVI.

Another Prayer unto God, who by his Sonne hath illuminated such as were fallen into Error.

Neither doe wee beleevē that this our Religion is new, and unheard of, but that thou hadst out of thy wisdom (from the first Creation of the world) set downe this religious worship of thy divine Majesty, which wee call Religion. But mankind being deluded with erroneous opinions, and thereby led away from the truth, it pleased thee to send forth thy Sonne to enlighten the world, that error might not increase, nor spread any further, but that all men might bee recalled to the knowledge of thee, and thy Sonne Iesus Christ.

CHAP. LVII.

Another Prayer glorifying God for his administration and government of the whole world.

Thy gracious power doth keepe us innocent and faithfull: thy workes doe confirme us; namely, the Sunne and Moone doe keepe their due certaine courses: the shining Starres are placed in their severall Orbes, and their revolutions doe bring about the vicissitudes and changes of times: the earth by thy Word was continued, and remains immoveable: the winde at certaine seasons bloweth, the Rivers doe glide along in their Channels, and the Sea is entombed within certaine bounds and limmits: all the whole Vniverse, both Land and Sea, was fabricated and fashioned for the wonderfull good and benefit of mankind. So that if the world were not governed by thy divine will and providence, the discrepant and contrary quallities inherent in thy creatures, would tend to the destruction of themselves, and of all mankind. For their contrary vertues fighting amongst themselves, would invade mankind with more violence, as they now doe in some sort by a secret influence.

CHAP. LVIII.

Another Prayer in prayse of God, for that hee alwayes instructeth men in goodnesse.

O Most great and glorious God, to whom all thanks ought to bee ascribed. For by how much mans nature is led away by divers different opinions, so those that are rightly opinionated, and doe carefully follow the perfect truth, doe more esteeme of the discipline of divine knowledge. But if any one will not bee converted, let him not reproach another that desireth conversion, for salvation by Christ, as a Salve for all our sinnes is offered unto all men, with this caution, that no man doe breake the orders of that Religion which is pure, and just, let us all live in peace and unity, and dispose, O Lord, our affections to imbrace concord.

CHAP. LIX.

Hee admonisheth at the end of his Edict, that no man should offend or molest another.

BUt let no man in that which hee is perswaded is right and good, give any offence to another: but rather hee that hath knowledge and understanding, let him indeavour to instruct and convert his neighbour: but if hee cannot, let him give him over. For it is one thing, to imbrace religion willingly, and another to bee compelled through feare of punishment. These things I have set downe more at large than I intended, because I would not hide the true Religion, and especially because I heare that some doe give out speeches, that the discipline of the Church is taken away, because I have suppressed the erroneous adoration of false gods. And I had perswaded all men to make a good interpretation of my endeavours, if the mindes of some had not beene wonderfully and obstinately blinded with error, to the endangering of the whole Common-wealth.

CHAP. LX.

How Arius his Scisme and faction began in the City of Alexandria.

THe Emperour (being as it were Gods Herald) signified by his Letters sent to all Governours of Provinces his Royall pleasure according to the aforesaid Edict, that hee might with-draw his Subjects from Diabolicall error, and perswade them to the true worship of God. And having made himselfe famous by these pious actions, a report was brought unto him of a great faction which was growing up in the Church, with which being touched, hee bethought himselfe how hee might prevent it. And hence began this schisme: while the people lived honestly and religiously, glorifying God, in peace and tranquillity, without feare of any outward molestation, so that the Vineyard of the Church was (as I may say) hedged about with peace and happinesse: faction envying our happinesse, crept in amongst the Bishops, so that some of them sitting amongst the rest to determine of points of Religion, grew schismaticall and factious, and this sparke of herisie afterward became a flame, which beginning in the Church of *Alexandria*, spread it selfe thorow all *Egypt*, *Libya*, and *Thebes*, and also thorow the rest of the Provinces and Cities, so that the Bishops wrote and inveighed one against another,

another, and drew divers to their faction, while some enclined to their opinion, and others to the contrary. Moreover, their actions grew so ridiculous, that the Heathens acted our Religion on their Stages, as a spectacle of scorne and derision.

CHAP. LXI.

Of Arius and the Melitians.

A Rash and heady contention began in *Alexandria* concerning the chief mysteries of Christian religion, and an old controversie began to spring up and spread it selfe thorow all *Egypt*, and the higher *Thebais*, so that the Church was every where divided into parts and factions. And because the whole body of the Church was troubled with these humours, so all *Libya* was afflicted therewith, and forraigne Provinces were infected with this sicknesse. For those of the *Alexandrian* faction, sent Legats to the Bishops of other Provinces to arme others to their side : and those of the contrarie opinion were forward and busie in the like seditious endeavours.

CHAP. LXII.

How Constantine sent an Embassadour to the Alexandrians to draw them to an agreement.

THis report grieved the Emperour as much as if hee himselfe had fallen into some great calamity, and straight hee chooses one of those religious men which hee had about him, who had beene a faithfull and zealous Confessor of the truth in the times of Persecution, him hee sends to draw the Alexandrians to peace and concord, and by him sends Letters written to that effect to the authors of the Sedition : which Letters, because they doe evidently declare his provident care which hee tooke for the people of God, it will not bee inconvenient to insert them into this History. The contents whereof were as followeth.

CHAP. LXIII.

Constantines Letters to Bishop Alexander, and Arius Priest, and his care for maintaining of Peace.

The Victorious, High, and Mightie Constantine ; to Alexander and Arius.

I Call God himselfe to witnesse, my helper and defender in all my designses, that all my actions which I have attempted, have aymed at two ends : First, that I might bring all Nations to agree in one opinion concerning matters of Religion, and might restore the sicke world unto health. And having entered into these considerations, I thought to effect the one by perswasion and counsell, and to performe the other by military strength, and force of Armes ; being perswaded that
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if I could bring (as I desired) all the Professors of Gods worship to agree together, and to bee united in the Bond of peace and concord, I doubted not but that the Citizens of our owne Common-wealth would by their example bee converted.

CHA. LXIV.

How bee suppressed some questions that did arise in Affricke.

Moreover, when certaine phanaticke mad errors had over-spread all *Affricke*, arising from the rash levity of some persons, who desired to with-draw the people from unity of Religion, to Sects and Heresies. I could finde no other remedy to bee applyed to this scismaticall disease, than to send some religious men of your Order to reconcile these factious spirits: that this envious disagreeing in matters of Religion, which is the common enemy of the whole world, and disturbing the good successe of our holy Synods and Councels, might bee extinguished, and restrained.

CHA. LXV.

That the light of Religion did first shine forth in the East.

And because the Sunne and light of Religion, hath by Gods gracious providence first shined forth of the Easterne parts, and so with radiant beames hath illuminated all the whole world: therefore not without cause I indeavoured to finde out you that are Professors of that Religion, that you might bee as Guides to bring the Gentiles to the knowledge of God. For after I had obtained a triumphant victory against the enemy, to effect their good, by your meanes, was my chiefest desire.

CHA. LXVI.

How bee took care to suppress Seditious, and to establish an universall peace.

BVt O the great and divine Providence of God: how much was I grieved when I heard by sad report, that a factious sedition was sprung up amongst you, which did increase my sorrow more than all the rest: seeing the Professors of your Church, by whom I hoped to have cured and converted others, were themselves growne more braine-sicke than the other. And when I considered the cause and beginning of these innovations in matters of opinion, I found that they were very weake, and farre unworthy to bee the ground and occasion of so great contention, wherefore being necessarily inforced to write this Epistle, I doe not onely write to your grave wisedomes to reconcile these matters, but I trust that Gods divine Providence will assist mee herein, seeing I doe offer to arbitrate and moderate your mutuall discensions, and establish an universall Peace. So that although your differences were greater, I doubt not but by Gods assistance, and by perswading the religious, I shall move the rest to imbrace that which will redound to their good. So there being such a weake small cause of that factious disagreement, which hindereth the flourishing estate of your Common-wealth, it encourageth us that there may be a speedy and easie course taken for the correcting and reconciling of these discensions.

CHAP. LXVII.

Whence the point of Controversie betweene Alexander and Arius did arise, and that such questions are not to bee discussed.

AND I understand that this was the occasion of this present controversie, namely, because thou *Alexander* didst aske the Priests concerning the interpretation of a certaine place in Scripture, and didst stir up many vaine and curious questions, to know their opinion therein: and thou *Arius* didst inconsiderately and rashly such things as thou oughtest to have concealed, whence discord arose amongst you, and the Ecclesiasticall Convocation was disturbed, and the people being divided by your factions, did fall away and forsake the universall Church. Therefore let both of you pardon one another, and consent unto that, whereunto your fellow servant sent by mee, doth admonish you. But what is that? Namely, that you neither aske questions concerning such matters; nor answer unto such questions propounded. For such questions, which no law Ecclesiasticall doe prescribe, but are the idle Cobwebs of contention spun by curious wits, thus they are propounded to exercise the strength of reason, and the sharpenesse of understanding, yet they ought to be suppressed, & not to be commonly discussed before the vulgar people, thereby to distract the people, or make them more factious, nothing being more violent than opinionated ignorance. For who is able either accurately to discern or unfold, or distinguish such deepe and hidden mysteries. Or if any one be confident in his owne ability, yet how few of his audience can hee make docible, and intelligible of his meaning? Or who in the discussing such curious questions shall not runne into some error? wherefore loquacity and much talking is to bee restrained, seeing that doubts and matters urged and not proved or explained, or not rightly apprehended by the dull understanding of the audience, doe but instruct the people either to speake blasphemy, or to bee factious in matters of disputation. Wherefore you ought to pardon one anothers rash questions, and inconsiderate answers. Neither ought you to take occasion to contend about any part of the sacred Scriptures, or to introduce any new error in matters of religion, but to bee of one and the same faith and beleefe, and so come to agreement. For it is not fit that the people should bee divided into factions, by your private contentions about matters of small moments. But that I may perswade you by an example; you remember (I suppose) that the Philosophers did all agree together in the chiefe parts of their profession, and yet they held some different opinions, in maintaining whereof, though they disagreed in matter of discipline, yet they harmoniously agreed together in one profession. And therefore is it not much more convenient, that wee that are the servants of one God should agree together in that Religion which wee professe? Ought you therefore where to doubt, whether it bee convenient that brethren should strive with brethren in a vaine and idle contention about words, and that wee should disagree about some unnecessary points, to the disturbance of the universall peace? These are vulgar childish wranglings, not bebecoming wisemen, nor the gravity of the Priesthood.

CHAP. LXVIII.

An Exhortation to Concord.

WEE thinke it meete therefore to shunne these Diabolicall contentions. And seeing our great and gracious God the Preserver of all things, hath given us the common light of his Grace : therefore I intreate you that I by his divine assistance and your favour, may bring my endeavours for the propagation of this light of Grace, to a prosperous and happy end, and that by perswasion and admonition, I may induce his people to imbrace peace and concord. And seeing you professe one faith, and one law, and which are the sinewes of the body of the Church, keeping it from schismes, and tying it together in one bond of love, seeing your contentions doe arise from points not concerning the maine structure of Religion, but by-matters they should breed no disagreement in your affections. Neither doe I speake this to perswade you to an agreement in absurd and foolish questions. For though you dissent about matters of small moment (seeing all are not of one minde and affection) yet concord and peace may bee preserved, an unanimity amongst men, being of one faith, and beleeving in one God.

CHAP. LXIX.

That they ought not to contend about vaine words.

ANd though you contend about words, and dispute subtilly and sharply about curious questions, and though after such disputations you are not of one opinion, you ought to suppress your owne fancies, or receive them in your owne minde, that the Bond of common friendship, the true faith, Gods worship, and the observation of the law may bee still maintained by you. Agree therefore, and let there bee mutuall concord betweene you, that the people may live in peace and unity, and having banished all contentious thoughts out of your mindes, bee mutually reconciled : for when enemies become friends, that friendship is sweetest.

CHAP. LXX.

That the griefe which hee conceived for Religion sake, made him weepe, which made him to deferre his journey into the Easterne Parts.

SVffer mee therefore to spend my dayes quietly without care and trouble, that I may enjoy the happinesse of a quiet and peaceable raigne, which if I cannot obtaine, I shall bee much grieved, that I cannot spend the rest of my life in a settled calme manner. For as long as Gods people, who with mee doe reverence one God, are divided into pernicious factions, and doe disagree, how can my mind bee quiet ? Not long since comming to the City of *Nicomedia*, I determined presently to make a journey toward the East. And as I was comming towards you, and had travailed the greater part of my journey, the receipt of your Letters did divert my intentions, being unwilling to behold that, which I was grieved to heare of, namely your contentions. Therefore by your concord and agreement open mee a passage into the East, whence your dissensions have shut mee out, and let mee see concord betweene your selves, and a joyfull agreement betweene

the people, that all of us being reconciled together, may praise and glorifie God.

CHAP. LXXI.

That after the sending of those Letters, these questions neverthelesse continued.

THus this good Emperour sent this Epistle to establish a peace in the Church. And this faithfull messenger, did not onely deliver his Letters, but also dealt very earnestly with them in the Emperours behalfe, that hee might effect his desire. And though hee was (as wee have formerly said) a very godly man, yet his Letters nor his endeavours could not bring matters to any good successe, in regard that this faction grew stronger, and had overspread all the Easterne Provinces. And thus through the malice of the Divell, who envieth the happinesse of the Church, discord and discention continued.

EVSEBI-





EUSEBIUS,
 SURNAMED PAM-
 PHILVS, BISHOP OF
CÆSARIA IN PALESTINE,
 of the life of the most holy
 Emperour CONSTANTINE.

The third Booke.

CHAP. I.

Constantines Piety and goodnesse, compared with the Persecutors impiety and wickednesse, by an Antithesis or contrary Comparison.



AS the Divell the enemy of all goodnesse, envying the prosperity of the Church; and the peace thereof, stirred up stormes of sedition. So the Emperour *Constantine*, Gods deare servant shewed himselfe most worthy his Imperiall dignity, in providing for the Church, and suppressing her enemies, and in the generall abolishing of the former tyrannicall government. And as the Tyrants that forsooke the true God, did compell men by violent manners to worship false gods: so hee having by words and actions confuted their opinion concerning their false gods, exhorted them to acknowledge the true God. Moreover, they derided Christ the Sonne of God with contumelious and reproachfull speeches: hee on the contrary gloried in that pretious Trophie of his Passion, and though the wicked endeavoured to disgrace it, yet hee acknowledged the Crosse to bee the badge of salvation: they banished Christs servants from their owne houses and dwellings: hee recalled them home, and seated them in their owne habitations: they did disgrace and reproach them: but hee honoured them with dignities: they put godly men to death, and exposed their goods to sale: he most munificently bestowed gifts upon them, received them into his favour, and restored them unto their former estates: they made Edicts against the Governours of Churches, and accused them of false and pretended

ded crimes : but hee published Proclamations in favour of them, and advanced them to dignity and honour, : they did demolish holy Oratories, and consecrated Churches, laying them leuell with the ground : hee repaired those which were yet standing, and commanded that others should bee built at his owne royall charges : they commanded that sacred Church Bookes should bee burnt, but hee gave order that they should at his owne cost bee richly bound and beautified, and that their number should bee increased : they prohibited the Bishops from calling of any Counsell : hee sent for learned men out of all Nations, and admitted them into his Palace and presence, and suffered them to sit at his owne royall Table : they honoured the Devill, and erected his Image : hee discoverd their delusions, and converted the materials whereof those Images were made, to better uses : they beautified and adorned their Devils Chappels : hee pluckt them downe, and demolished their glorious foundations, especially such as the superstitious Idolaters most of all esteemed : they punished and tortured Gods servants : hee punished such as had beene the Instruments of their persecution, and by inflicting so much punishment on them, as by Gods assistance served to convert them. Hee sought to preserve the memory of Gods holy Martyrs. They expelled godly men out of their Palaces : hee reposed great trust in them, being perswaded that they were more faithfull, and true hearted towards him than others, they were slaves to their owne covetous desires and obeyed money : but he (such was the magnificence of his minde) bestowed many bountifull donations and gifts out of his owne royall Treasury, they made their way to riches through blood, and put divers to death for their wealth, but during all *Constantines* raigne, his subjects did obey the lawes, rather for love of goodnesse, than for feare of punishment, so that the sword of justice wherewith Magistrates did use to punish offenders, was seldome used. So that if wee consider those times, wee may conclude that the world was wonderfully happy under his raigne, and after the darkenesse of error was strangely illuminated and enlightned, and wee must confesse, that all this was Gods worke, who had raised up this godly Emperour, to oppose himselfe against the wickednesse of those times.

CHAP. II.

Constantines Piety, and his confidence in the signe of the Crosse.

FOr seeing the Tyrants had committed such out-ragious acts against the Church, as had never beene heard of in former ages : God not without cause raised up this admirable Prince : by whom hee effected such strange matters, as had never beene heard, or seene before. This vertuous Emperour was given to the world for the good of all mankind, whose actions were the objects of admiration. For hee openly declared and professed Christ to bee the Sonne of God, neither was hee ashamed of the title of a Christian, which hee had deserved, but rather gloried in that profession, sometimes marking his face with the signe of the Crosse, and sometimes rejoycing in his victorious Standard of the Crosse.

CHA. III.

Of Constantines Statue, on the head whereof there was a Crosse, and a wounded Dragon under the feete.

BESIDES his owne Picture or Statue was placed in open view over his Palace Gate, having the signe of the Crosse over the head thereof, with the figure of a wounded Dragon lying couchant underneath his feete, to declare his victory over those savage Tyrants that had oppressed and persecuted the Church. For the sacred Scripture in the Bookes of the Prophets doth call the Divell (the instigators of the Tyrants cruelty) a Dragon. And therefore the Emperour to shadow forth his Conquest over the Divell, the secret enemy of mankind, and to declare that by the power of the Crosse, which was over his head, hee and his subjects had subdued him, and trod him under their feete, hee caused a Dragon wounded thorow the belly to bee drawne in lively colours underneath his Statue. And this was his Emblematicall device to expresse his owne victories, being more wonderfull in regard his invention was agreeable to the words of the Prophets concerning this Beast; That

And so this picture which the Emperour devised, did Emblematically shadow out the words of the Prophets.

CHA. IV.

Of questions and schismes that sprung up in Egypt concerning Arius.

ALTHOUGH hee rejoyced in the happy successe of these matters, yet the envious disagreement of the Church of *Alexandria*, and the pestilent divisions nourished among the Thebans and Egyptians, did trouble his minde very much: for as much as the Bishops in every City did oppose the Bishops, and the people grew tumultuous, killing one another like a swarme of Gnats fighting in the ayre, so that they grew so desperate, that they began to commit all kinde of outrages, and disgracefully to abuse the Emperours Statue or Image. But their furious actions did not offend him so much, as they grieved him, for hee pittied their madness.

CHA. V.

A discention concerning the Celebration of the feast of Easter.

MOREOVER there was another sicknesse of opinion, which much troubled the Church, namely a discention concerning the Paschall Feast, or the feast of Easter. For some would celebrate it according to the Iewes custome, some againe would bee very punctuall in the observation of the time, but they not imitate their ceremonious celebration thereof, who being blinded with error, had alienated themselves from the covenant of Grace. The people being thus a long time divided betweene divers opinions, it produced a miscellanious confusion in Religion, so that the differences and variety of opinions concerning the time and manner of the celebration of this feast, was very troublesome to the more peaceable

sort of Christians, for some did punish themselves with fasting and corporall austerities, others gave themselves to feasting, and sporting. But when this malady of opinions seemed to bee growne incurable, because of the equall strength and stiffnesse of the factious, yet Gods unlimited power found out a remedy. So that hee stirred up *Constantine*, as a man that tooke pleasure in goodnesse, and therefore more fit to effect this great worke. Who as soone as hee heard of, and understood the occasion of the aforesaid discention, and perceiving that his Letters sent to *Alexandria* had not prevailed, hee resolved to take a new course, and by power and strength to suppress those secret enemies, and disturbers of the Church.

CHAP. VI.

How hee called the Councell of Nice.

VHereupon hee levied as it were an Army of Gods Servants, and called a generall Councell, and writ Letters to the Bishops to summon them to repaire to this Convention or spirituall Parliament. Neither did hee onely give command for the assembling of a generall Councell, but sought to further it by his Imperiall authority, permitting some to take up his Horses in his name for the performance of his journey, and provided for their convenient travell by Waggons, and other meanes. The City of *Bithynia*, which is called *Nicanor Nice*, *απο τής νίκης*, that is, from a Greeke word signifying victory, was designed as a fit place for the holding of this generall Councell. Writs of Summons being sent into every Province, they repaired very cheerefully, and willingly to this Synod. For some hoped that a universall peace would bee established, and some came out of a desire to behold the Emperour. But when they were once assembled together, they found that Gods providence had ordained this Synod. For not onely the factious in opinion, but also others from farre remote Countries repaired thither, and were assembled in one Councell, and in one City, so that this Councell was like a spirituall Garland composed of the choifest flowers, or chieft learned men of severall Nations.

CHAP. VII.

Of this generall Councell, to which Bishops out of all parts of the world repaired.

FOr out of all the Churches of *Europe*, *Affricke*, and *Asia*, he assembled the chiefe and most learned men there together. So that the Temple of *Nice*, (which was the place appointed for the Synod, received both Syrians, and Cilicians, Phœnicians, Arabians, and Palestinians, Egyptians, Thebans, Africans, and others that came from *Mesopotamia*. The Bishop of *Persia* also was present at this Counsell, to which there came learned men from *Scythia*, *Pontus*, *Galatia*, *Pamphilia*, *Capadocia*, *Macedon*, *Achaja*, *Epirata*, and other farther remote Countries. Out of *Spaine* there came *Osus* a famous Bishop of *Corduba*, and many others. And though the Bishop of *Rome* being very aged, could not bee present at this generall Counsell, yet hee sent his Legats in his stead. Thus *Constantine* was the first Emperour that called a generall Councell, and this hee did that hee might shew his religious gratitude to his Saviour, hee offered up his victorious name in the midst of this assembly, which represented the Apostolicall Synod.

CHAP. VIII.

How according to those words in the Acts of the Apostles, divers Nations came unto this Councell.

FOr it is said in the Sacred Scriptures, that in those times godly men came together out of all Nations, that are under Heaven. So that there were both Parthians, Medes, Elamites, Mesopotamians, Iewes and Cappadocians, Pontinians and Asians, Phrigians and Pamphilians, Egyptians, Libians, Cyreneans, strangers from Rome; Iewes, Profelites, Cretians, and Arabians. But they that repaired thither, were not of the Ministry, as these were.

CHAP. IX.

Of the vertues and age of two hundred and fifty Bishops there assembled.

IN this assembly there were two hundred and fifty Bishops, besides a great many Priests, Deacons, and other followers which went with them. And of these Bishops and Ministers, some were famous for their doctrine, some for their gravity of life, and constancy, and others both for doctrine and life, equally participating of those spirituall indowments. Some againe were honoured for their experience and age; and some young Divines were respected for their sharpnesse of wit, and ingenuity. And all of them had their Diet allowed them every day at the Emperours charges.

CHAP. X.

A Councell held in the Emperours Palace, where Constantine sate with the Bishops.

THe day appointed for the holding of this Councell, and the deciding of controversies in Religion, all the Bishops and learned men met together in the Hall of the Emperours Palace, where seates being set on both sides, they tooke their places according to their degree and dignity. And when all the Clergy were thus orderly seated, the expectation of the Emperours presence caused a generall silence amongst them. At length the Emperour came, having no Gard to make way before him, but a few Christians whom hee chiefly favoured. At the Emperours comming into the Synod, they all stood up. And so having invested himselfe with rich purple robes, embroidered with Gold and Pretious Itones, came like a bright Angell thorow the midst of them, and ascended to his royall Throne. So glorious was his outward presence: But his minde was more richly adorned with the feare of God, and true piety and godlinesse, which his humble countenance, his modest aspect, and his slow gate did declare. Besides, he was of a most comely presence, both for the beauty of his aspect, and the strong proportion of his body, which was joyned with a modest and curteous sweetnesse of disposition. And as soone as he came to the highest part of the Synod, hee stood a while in the middle of the Assembly, and when a golden chaire was brought him, hee would not sit downe, before hee had given a signe unto the Bishops to sit downe also.

CHAP.

CHAP. XI.

A silence in the Councell, after the Bishop Eusebius had made a brieft speech.

THe Bishop that had the chiefe place on the right hand, rose up and made a brieft speech to the Emperour, and recited his hymne of Thanksgiving unto God. After hee sate downe againe, they looked earnestly upon the Emperour, and were silent. Whereupon the Emperour looking on them with a cheerefull countenance, collected himselfe, and began with a soft and gentle voyce to speake unto them in this manner.

CHAP. XII.

Constantines speech in the Councell concerning Peace and Concord.

IT was my desire (deare Friends) that you should meete together in a generall Councell, and now you being assembled here, I ought to give thanks unto God, that hee hath favoured mee so much, that I should behold such an unanimous Synod. Let not therefore any private envie deprive us of that good, which may arise from this Councell. And seeing God hath made the Christians victorious over the Tyrants. Let not the Divels tares of discention spring up amongst you, to the disturbance of the Church, for seditions in the Church are of worse consequence than warre, for the one kills the body but the other destroyes the soule. So that having by Gods assistance gotten the victory over my enemies, and intending to give thanks unto God, and rejoyce with my people whom I have restord to their liberty, as soone as I heard of your discentions I was much troubled in mind, and being desirous to finde a remedy for this malady, and to compose your differences, I have called you to this Councell. And albeit I rejoyce to see you here assembled together: yet I should bee much more pleased to see a unity in affection, and concord amongst you, which you being men devoted to Gods worship, ought to desire, and to encourage others by your example, to embrace peace and concord. I entreat you therefore, beloved Ministers of God, and Servants of our Lord and Saviour Iesus Christ, to take away the causes of your discention, and disagreement, to cut of the heads of this *Hydra* of heresie, and to establish peace amongst you. For so you shall both please God, and mee your fellow servant in the Lord.

CHAP. XIII.

How hee perswaded the Bishops to concord and agreement, and how the Councell agreed in one determinate opinion concerning the celebration of the Feast of Easter.

Constantine having spokē thus in Latine, his Interpretor imparted the same speech to all the Councell in severall languages. Whereupon some began to accuse those that sate next, and others began to defend themselves, and lay the blame on their adversaries. So that many questions being propounded on either side, and the beginning of their disputations growing hot and turbulent: the Emperour with much patience attended unto their agreements, approved of some, moderated others, carrying himselfe in an indifferent manner, and reasoned and argu-

argued courteously with them, giving them his owne opinion in Greeke, wherein hee was not unskilfull. His Speech was sweet and eloquent, perswading some, pacifying others, praying others that had spoken elegantly, and endeavouring to bring them all to concord and agreement, so that at length hee brought them all to such a unity in opinion, in all points of controverſie, that they did not onely agree in matter of faith, but also about one certaine time, for the celebration of the feast of Easter. And to that which they had decreed by common consent, they all set their hands, and they were engroſt as determinate Canons.

CHAP. XIV.

How Constantine in the twentieth yeare of his raigne made a feast for the Bishops which hee graced with his owne presence.

After these matters were thus happily concluded, the Emperour affirming now that hee had obtained a second victory against the enemy of the Church, hee made a great feast to the honour and glory of God. Hee had now reigned twenty yeares compleate, at what time there were many particular Nationall Councils. Having thus established a peace amongst the Cleargie, the Emperour made a royall feast of joy and exaltation, and envired the Bishops thereunto, who came to honour this Festivall, which was held with great solemnity. For the Guard stood with their drawne swords at the Court Gate, thdrow whom the Bishops and Cleargy men passed without feare, and so went forward into the Palace. Some of them sate with the Emperour himselfe, & some sate on either hand at side Tables, therein striving to restore Christs Kingdome, so farre did he stretch conceit, that exceedeth common beleefe or capacity.

CHAP. XV.

Hee giveth Presents to the Bishops present; and sendeth Letters to those that were absent.

When the Banquet was ended with great ceremony and magnificence, that hee might expresse his royall liberality, hee gave Gifts and Presents unto every one of their Bishops according to their dignity and degree. And by his Letters certified those that were absent concerning this Counsell; which wee will here insert, and ingrave on this Historicall Pillar: the Letters were to this effect.

CHAP. XVI.

Constantines Letters to the Churches, concerning the Conncell of Nice.

Constantine to the Churches, Health.

Having settled the Common-wealth by Gods gracious assistance in a prosperous and flourishing estate. I purposed chiefly to establish in the universall Church, one faith, and a charitable and loving agreement in matters of religion.
But

But because this could not bee compassed, unlesse the most of the Bishops were assembled together, to discusse and dispute of controverted points, I called a Synod or Councell, and did not refuse to assist their consultations with my presence, wherein matters were so accurately handled, that their agreement in points of religion was no doubt acceptable and well-pleasing unto God; so that hereafter there should be no discord, or controversie in matters of faith.

CHAP. XVII.

The consent of the Synod concerning the celebration of Easter, against the opinion of the Iewes.

A Controversie arising concerning the feast of Easter, it was held fit by common consent, that all men should celebrate it on one and the same day. For what could bee more glorious or excellent, than that this feast which wee celebrate in an assured hope of our resurrection, should by all generally be observed in one manner, and at one time? And not to keepe it according to the custome of the Iewes, who having defiled their hands with innocent blood, are blinded with an erroneous beleefe. Let us not therefore follow the Iewes, but walke in their course of life which our Saviour hath taught us. Let us agree in maintaining the truth of his doctrine, and forsake the traditions of the Iewes, although they boast of their owne doctrine. For after they had put our Saviour to death, grew infatuated in their understandings, and are carried away by the violence of their owne blindness and unbeliefe? So that wee cannot agree with them about the exquisite time of the celebration of this feast, seeing they keepe their Paschall feast twice a yeare. Why therefore should wee imitate their error? Since this feast is to bee celebrated but once a yeare. And although I had not proceeded in these matters; yet you ought diligently to have desired and wished, that the integrity of Christian profession might not be corrupted with their errors, and therefore it is unfit that there should bee any controversie concerning the solemnizing of so great a Christian Feastivall. For our Saviour Christ hath commanded us to keepe this feast in memory of our salvation and his holy passion, and hath ordained that there should bee one Catholicke Church, whose members although they are dispersed in divers places, yet they are all united together by one spirit. Let your holy wisedomes therefore consider how perillous, and unfit a matter it is that on the same day some should fast, and others should celebrate a Feast. Wherefore one feast of Easter, according to Christs ordinance ought to bee instituted and appointed.

CHAP. XVIII.

An exhortation to follow the Catholicke and universall consent of the whole World.

ANd seeing in the establishment of this matter, wee are not to have any agreement with the Iewes, who put to death our Lord and Saviour, and that wee ought to celebrate this Feast in the same manner as the universall Church spread over the whole world hath done, therefore this present Councell hath agreed thereunto. And I perswade my selfe that your wisedomes will easily assent thereunto and approve of that, which the City of Rome, Italy, Affricke, Egypt, Spaine, France, Brittanie, Lybia, Greece, Asia, Pontus, and lastly Cilicia, doe all generally consent unto: considering that the greatest part of the Church is in these places aforesaid, and because an establishment of matters according to reason

son ought to bee desired, though contrary to the opinion of the Iewes. Briefly to summe up all, it hath beene generally adjudged fit, that the holy Feast of Easter should bee celebrated on one and the same day, so that there should bee no controversie concerning so sacred and solemne a matter. Therefore you may willingly embrace this decree, as Gods ordinance sent downe from Heaven. For whatsoever the Bishops have decreed in this holy Councell, is to bee observed as agreeable to the will and pleasure of God : wherefore when you have published to all our beloved brethren the matters handled in this Councell, and the Decrees and Canons therein established concerning the observation of this holy Feast, you your selves ought to approve thereof, and to bee conformable thereunto : that so as soone as I shall discern your orderly and right dispensation of all matters, which I have long desired, that I may keepe this feast with you on one and the same day, and may for your sakes rejoyce : which I shall doe when I understand that by your actions you have by Gods assistance put discord to silence, so that peace and concord being established, our faith may universally flourish. God (deare Brethren) preserve you.

CHAP. XIX.

An exhortation to all to obey the Decrees of the Senate.

THE Emperour sent a strickt Edict with this Epistle into all the Provinces : whereby they might clearly understand his gracious and pious integrity towards God.

CHA. XX.

Hee admonisheth the Bishops at their departure, to preserve peace and concord.

AT last when the Councell was to bee dismissed, hee made a speech unto them concerning their orderly dispensation and government. They being all one day assembled together, hee earnestly admonished them, to take care to preserve mutuall peace and concord among themselves, and to avoyd contentious wranglings : and that they should not envie one another for naturall gifts or wisdoms, but esteeme their abilities as a common good, neither should they that were endowed with such gifts carry themselves insolently towards the rest. Since none but God can discern, and judge who are best. And besides they ought with all lenity and gentlenesse to submit unto, and pardon others weakenesse, since absolute perfection is rare and unusuall, and therefore they should passe over, and pardon light offences, and remit errors proceeding from humane frailty : and to live in concord and unity, lest the Word of God and Christian religion should bee scandalized, and ill spoken of by their discentions, which they might easily shunne if they would esteeme and approve of our consultations. Besides, all men doe not seeke to benefit themselves or others, by the Scripture. For some doe fall on their pleasure for a time, some doe insinuate into the favour and knowledge of great men, some love for friendship sake, or worse worldly respects, but few love true religion, or are friends unto the truth. Wherefore it is necessary that wee should bee spirituall Physitions to heale and helpe one another in wants, necessities, or infirmities, to the honour and advancement of Religion. The Emperour having thus admonished them, desired their prayers to God in his behalfe, and so concluded. Having thus instructed them, hee dismissed them, who with much joy

joy returned backe. And thus they who had beene long divided in opinion, were united againe into one body, so that the Emperour confirmed their agreement and union.

CHAP. XXI.

How hee sent Letters to those that came not to the Councell; and gave money to the people.

Moreover, the Emperour being glad of the prosperous successe of matters, sent Letters to those that were not present in the Councell, and commanded that a great deale of money should be given and distributed amongst the people, both in Country and City, to honour his royall festivall which he celebrated in memory of the twentieth yeare of his raigne, then present.

CHAP. XXII.

His Letters to the Egyptians exhorting them to concord.

Pease being thus generally established, the Egyptians onely did nourish seditious contentions, which although they were very troublesome to the Emperour, yet they could not move him to anger; for hee reverencing them as Fathers, and Prophets to God, offerd the second time to arbitrate and decide their controversies, and sent them gifts, signifying his royall pleasure unto them by Letters, and confirmed the Decrees of the Councell with his owne Seale. Admonishing them to preserve concord, and not to disturbe the Church by their disagreements, as they would answer it at the Day of Iudgement. So much the Emperour signified unto them by his Letters.

CHAP. XXIII.

How hee afterwards writ pious and godly Letters to the people, and the Bishops.

HEE writ much more to this purpose, and sent many Letters to the Bishops of the Church, and sometimes by his Letters and Proclamations communicated his minde to the common people, whom in a blessed manner hee stiled his brethren and fellow servants. But it will bee convenient to treat of these things at leasure by themselves, lest we should hinder the progresse of our History.

CHAP.

CHAP. XXIV.

How hee commanded that a Temple should bee built, in the very place where our Saviours Sepulchre was.

THESE things being thus composed, this divine Emperour went about another famous worke in the Land of *Palestine*, or the *Holy Land*, in honour of the holy place of our Saviours buriall and resurrection, which hee thought worthy of adoration, and reverence. And out of holy zeale hee commanded that a Church should bee built in that very place, as a second Monument acceptable to our Saviour.

CHA. XXV.

How the Heathen endeavoured to deface Christs Sepulcher, and built there a Chappell to Venus.

FOR the Heathens and Infidels endeavoured to extinguish the memory of this divine Monument of Christs buriall and resurrection. Where the bright Angell that descended from Heaven, roaled away the stone, not onely from the Sepulchre, but also from them, that their hearts might be softened to beleve; when he told the women that hee was not dead, but that hee lived, and was risen. The wicked Infidels sought to deface this Sepulchre, thinking thereby to obscure the truth of his resurrection, so that they cast earth and rubbidge into it to fill it up, and to hide the Sepulchre: And lastly, they built over it a Chappell to *Venus*, and offered their detestable sacrifices unto her on their impure Altars, thinking thereby to extinguish the memory of Christs Sepulchre. For these wretches could not understand that the Sunne might sooner bee obscured, than Christs pretious Passion, and renowned victory over death, could bee concealed. For this mystery of our salvation, which illuminateth the understanding, hath enlightned the whole world. Yet the truth a long time was somewhat eclipsed and overshadowed by their wicked endeavours. For none of the former Emperours could suppress their intentions, but onely *Constantine*, who being beloved of God, and zealous of his divine favour, moved by the inspiration of his holy Spirit, would not suffer those wicked Infidels to hide or deface Christs holy Sepulchre, but in despight of them, hee commanded that the place should bee cleansed and kept in memory, which hee esteemed a worke acceptable to God. So that hee commanded that their Idolatrous Chappells should bee pulled downe to the ground, with their divellish Idols. And afterward the Emperour commanded, that the wood, stone, and rubbidge, should bee carried farre from thence, which was accordingly performed.

CHAP. XXVI.

How Constantine commanded that the rubbidge of Venus Chappell should bee carryed away.

N Either did the Emperour thinke this enough, but againe by the instinct of the divine Spirit, hee commanded that the foundation of the Chappell should be digged deepe, and the earth which was defiled with their impure sacrifices, should with the rest of the rubbidge bee carryed forth.

CHA. XXVII.

How Christs Sepulchre was cleared from rubbidge, and found out.

V Vhich was presently effected: for as soone as the upper foundation of earth was carried forth: Christs holy and sacred Sepulchre appeared againe, and the Monument of his resurrection did as it were rise againe out of the ruines wherein it had beene buried, and did testifie Christs miraculous resurrection, unto all those that came to behold and see it.

CHAP. XXVIII.

Hee sends Letters to the Presidents of the East, and to the Bishop Macarius concerning the building of a Temple.

T Hese matters being thus dispatched, the Emperour enacted and commanded that a Church should bee erected and built neare about the place where Christs Sepulchre was, and also provided mony for the magnificent building of so pious a structure which hee had long intended. Therefore hee commanded the Presidents and Governours of the East that they should provide all things necessary for the furtherance of so great and magnificent a worke. And moreover, to the Bishop of *Jerusalem* hee sent Letters declaring his Christian and pious intent; in manner following.

CHAP. XXIX.

Constantines Epistle to Macarius concerning the building of our Saviours Church.

*The High and mighty Constantine to Macarius,
Health.*

S Vuch and so great was our Saviours miraculous love towards us, that no words can sufficiently expresse it. For it is most wonderfull, that his Sepulchre, the famous Monument of his death and passion, and resurrection, which had beene buried in the earth so many yeares, should bee now manifested to Gods servants, after they had overcome their enemies, and were brought into a glorious liberty, humane wisdom may admire, but not expresse the wonder. For miracles are as much above humane reason, as Heaven is above earth. Wherefore this

is it which I purpose to say, that as true faith doth daily confirme it selfe by new miracles, so they should beget in us a reverent and holy esteeme of the Christian faith. Moreover, I would perswade you to that which is cleare and evident, namely that wee ought especially to take care, that this place which wee purged and cleansed from superstitious Idols, and which God and good men from the Primitive times accounted sacred and holy, and which was afterward so esteemed for the attestation and confirmation which it gave to our beleefe in Christs passion, should bee honoured by erecting and building of a Church in the same place.

CHAP. XXX.

That hee intended that the walls and marble Pillars of this Temple should exceed other Churches.

IT is meet therefore that your wisedome should so dispose of this worke, and providently provide all things necessary thereunto, that the beauty of this Temple may excell all other Churches, and the severall parts of it may exceed the chiefe Churches in other Cities. Know therefore that wee commit the care of erecting, building, and curiously adorning the walls thereof, to our friend *Dracilianus*, and the President of your Province. For out of gracious bounty wee have commanded them, that they should have recourse to your wisedome, to know what Artificers and workemen shall bee necessary to the building thereof, and accordingly shall straightway provide them, and send them thither. And when you have cast and contrived what marble Pillars, or other marble worke will, bee necessary, either to adorne it, or make it more durable, looke that you certifie us by your Letters, that when wee understand by your Letters what shall bee necessary, we may provide accordingly. For this which is the speciallest place of all the world, ought to bee adorned with all kinde of cost and curiosity.

CHAP. XXXI.

How Macarius should certifie Constantine concerning the building of the Roofe, and the Over-seers concerning the number of the Workemen, and the materials necessary thereunto.

I Would have you certifie mee whether the roofe of the Sanctuary should bee arched, or built in some other forme. But if it be built arch-wise, it may conveniently bee gilded. It remains therefore that your holinesse should speedily signifie unto those whom wee have appointed to bee Over-seers of the worke, both what Artificers and Labourers will bee necessary, and what charge it will require. And also to certifie us not onely concerning the Pillars, and the other marble worke, but also concerning the Rasters, and Wood-worke of the roofe, if yon thinke fit that it should bee built in that forme. *God keepe and preserve you deare Brother.*

CHAP. XXXII.

How our Saviours Church being built, was perhaps that new Ierusalem, of which the Prophets many ages before foretold.

THe Emperour having thus written, matters went forward very prosperously. And neare about Christs Sepulchre a new *Ierusalem* was built, over against the old, which was so old, which was so famous, and which after the death of our Saviour, was wasted, and punished for the wickednesse of the Iewes her Inhabitants. The Emperour therefore caused a costly and magnificent Monument of Christs victory over death to bee erected and built over against the old *Ierusalem*, which is perhaps that new *Ierusalem*, of which the Ancient Oracles of the Prophets did foretell.

CHA. XXXIII.

The description of the beautifying of the holy Sepulchre.

ANd first of all the holy Sepulchre, that divine Monument, where the bright Angell sent from Heaven, declared to us the hope of our resurrection, manifested by the resurrection of our Saviour: first of all I say the Emperour began to beautifie it in magnificent manner, as the Master peece of the whole worke, and to adorne it with faire Pillars, and other kinde of workmanship.

CHAP. XXXIV.

The description of the foundation of the Temple, and the Porch.

Afterward hee betooke himselfe to the building of the Temple, which was yet uncovered, and was fairely paved with free stone, and had a stately Porch with long walkes and Cloisters on three sides thereof, which did much grace the building.

CHAP. XXXV.

The description of the curious workmanship, and gilding of the walls.

THis royall Sanctuary was joyned to the East side of the Sepulchre, it was a famous worke, built very high, and spacious both in length and breadth. The inside was crufted over with marble coloured mortar, and the outside of the walls was adorned with smooth polished stones, which was as faire and beautifull as any Marble. The outward part of the rooffe of the Temple was covered with Lead, as a defence against tempestuous weather. The inward part was beautified with carved worke, and rafters which held the whole fabricke together, and being richly gilded, did with their reflexed splendor and shining, enlighten the whole Church.

CHA. XXXVI.

The two Porches on either side, and the three Gates on the East side described.

IT had two Porches, and two Cloisters on either side, which were as long as the Temple, the rooffe whereof was curiously wrought and gilded: one was built at the front or upper end of the lower Temple on great Pillars, the other was more inward, raised upon wood-workes, wrought and carved. And it had three Gates orderly placed on the East side, to give free ingresse to all commers.

CHAP. XXXVII.

The description of the Hemisphericall round house, erected on twelve Pillars, with silver Pilasters or Heads.

THere was also in the higher part of the Quire a circular arched building: representing the Hemisphere of the Heavens: supported with twelve Pillars, equall to the number of the Apostles, which Pillars had golden Pilasters curiously wrought, which the Emperour erected as a Monument of his piety to God.

CHAP. XXXVIII.

The description of the Court Yards, Porches, and Gates.

THen at the first entrance there was a faire Court yard, with a Porch, and other Gates belonging to the Church-yard, with a Cloister to goe thorow the yard, curiously built, to delight strangers as they came towards the Temple, and to draw on their expectation which should afterward receive full satisfaction in the beholding the glory of the Temple.

CHAP. XXXIX.

Of the Ornaments of the Temple.

THis Temple the Emperour built as a Monument of the resurrection of our Lord and Saviour; and to make it more royall and magnificent, hee beautified it with Gold, Silver, and Pretious stones, curiously inlaid in the worke, the curiosity whereof would bee too tedious to describe.

CHAP. XL.

Of the building of the Churches at Bethlem, and at the Mount of Olives.

AT the same time having found out two other Caves, hee adorned and beautified them with regall magnificency. The first was the Cave wherein our Saviour was borne, the other was the place of his Ascension on the toppe of the Mount of Olives, which hee also magnificently beautified. Which hee did to preserve the blessed memory of his Mother the Virgin *Mary*.

CHAP. XLI.

The Emperesse Helena, Constantines Mother, comming to Bethlem for devotion sake, caused these Churches to bee built.

FOr shee intending to offer the Incense of her zealous prayers to God, for the most famous Emperour her Sonne, and her Children, and all the rest of her royall Progeny, even in her old age shee undertooke a pious and holy Journey to the Holy Land, and the Easterne Countries. And after shewed due adoration and reverence to the place of our Saviours birth and conversation, according to the words of the Prophet. Wee will worship in the place where his feet have stood; Shee caused two Churches to bee built there, to further the devotion of Posterity.

CHAP. XLII.

More concerning the Churches built at Bethlem, and on the Mount of Olives.

FOr shee dedicated two Temples to the honour of God: the one on the mountaine where hee ascended, the other over the Cave where hee was borne. For God for us was borne on earth, and the place of his Nativity was by the Hebrewes called *Bethlehem*, and therefore the most holy Emperesse thought to adorne the place of his birth in honour of the Virgin *Mary*. And afterward the Emperour beautified the same with an addition of more costly ornaments, to increase his Mothers bounty, enriching it by the accession of many royall donations, as gilding, Arras, and the like. And moreover, in honour of our Saviours ascension into Heaven, shee caused a Church to bee built on the toppe of the Mount of *Olives*. And shee built a Temple over the Cave, wherein Christ did instruct his Disciples in the Rudiments and Principles of divine and heavenly mysteries, which the Emperour also adorned. And these two memorable Temples, the most gracious *Helena*, the Emperours Mother, did found and build over two obscure Caves to the honour of our Lord and Saviour, and her Sonne the Emperour by his royall power and authority furthered her in so pious a worke. And not long after, God rewarded her according to her good workes. For being growne aged, having lived alwayes in great happinesse and prosperity, having beene fruitfull in good workes, according to our Saviours command, and having beene alwayes free from troubles, and enjoyed a long time of felicity; her life was crowned with a happy *Exit*, or death, as a reward of all her good workes.

CHAP.

CHAP. XLIII.

Of Hellens Magnanimity and Bounty.

Moreover, shee expressed much royall magnificence in her Journey, bestowing many gifts on the People, and others that were privately admitted to her presence, and many donations to millitary men. Besides her innumerable almes which shee gave to the poore, naked, and succourlesse, vouchsafing out of her gracious and holy charity to releve some with money, to cloath others, to free others from imprisonment, from digging mettall, and from other oppressions, and to repeale some from banishment.

CHAP. XLIV.

Hellens Munificence and bounty towards Churches.

Although these actions of piety did ennoble her, yet shee did not neglect to performe other pious duties to God, For shee would often enter into the Church of God, enriching and beautifying them with many endowments, extending also her royall bounty to Churches in small Townes and Cities, shewing her selfe gracious towards men, and diligent in performing her duty to God.

CHAP. XLV.

Hellena when shee was fourescore yeare old, made her will and dyed.

AT last having lived as long as nature desired, shee was called to a better life, and being fourescore yeare old, her line of life was ready to bee terminated with the full point of death: and therefore shee purposed to make her will in the presence of the Emperour her Sonne, the most Potent Prince of the world, and his royall Progeny, and give them her possession and treasure. Being so resolved, the Emperour standing by to assist her, held her hand while shee writ and signed unto her Will, and so shee seemed to dye in such a happy manner, that the judicious did not esteeme it a death, but a changing of a fraile mutable life, for an eternall and celestiall life of glory. And her soule being freed from the imprisonment of her body, was made an Angell, and received by her Saviour.

CHAP. XLVI.

How Constantine buried his Mother most magnificently, and how hee honoured her after her death.

MOREOVER, her Funerall was most magnificent: for her body was carryed by the chiefeft of his Noblemen, to the Imperiall City, and there layd in a royall Sepulchre. And thus the Emperours Mother ended her life, who deserved immortal memory, not onely for her owne pious and gracious life, but for that shee was the Mother of the most famous Emperour *Constantine*, who as hee was most Noble in all his other actions, so also in honouring his Mother, whom hee both brought first to the knowledge of Christian Religion, and adorning her with royall Titles, commanding all men, and especially the millitary Orders, to call her most gracious Empresse, and stamped her figure or impresse upon his coyne and money. And gave her free power to command what summes shee pleased out of his royall Exchequer, and give away what shee thought fit, thereby to increase her power and dignity. So that his munificent love to his Mother, doth advance his glory, who by shewing so much affectionate duty to his Mother, did thereby obey the divine will of God, who commandeth us to honour our Parents.

CHAP. XLVII.

How Constantine having erected Churches at Constantinople, abolished the adoration and worship of Images.

THE Emperour having performed these aforesaid pious workes in *Palestine*, or the Holy Land, so also hee founded and erected faire Churches in all the Provinces, fairer than those had beene formerly built. And purposing to beautifie *Constantinople*, because it was from him so denominated, as it were the City of *Constantinople*, hee adorned it with many Temples and Churches, and consecrated them to divers Martyrs, which were built partly in the City, and others in the Suburbs, to the honour of the Martyrs, and consecrated the whole City to the honour of God. Lastly, being moved by divine inspiration, hee purged the City which was called after his name, of all superstitious Idolatry, that the Images of the Heathen Gods should not bee worshipped in their Temples, nor their Altars defiled with impure burnt sacrifices, nor Demoniacall feasts celebrated, but that all superstitious ceremonies should bee abolished.

CHAP. XLVIII.

Of the signe and figure of the Crosse drawne in the Palace, and of Daniell in the Lyons Denne.

THERE are also the Armes and Crest of our Saviour, which was the Crosse, standing on a Conduite in the Market place. And the Story of *Daniell* in the Lyons Denne figured in Brasse. And moreover, such was the Emperours divine zeale and affection to piety, that in the very entrance to his Palace, hee caused a rich Crosse to bee erected of Gold and pretious stones, as a defensive and divine charme against the machinations and evill purposes of his enemies.

CHAP.

CHAP. XLIX.

How hee built Churches in Nicomedia, and in other Cities.

And thus hee adorned his owne City : and moreover, hee built at his owne charge a faire Church in the City of *Bithynia* : and there hee dedicated to our Saviour the trophies of his victories, which hee had gotten over Gods enemies. And hee adorned the fairest Cities in other countries, with magnificent and beautifull Temples : as may yet bee seene in *Antioch*, the chiefe City of the East, where (it being the Metropolis of those parts) hee built and dedicated a most spacious and faire Church to the honour of God, with Cloisters round about it, and raised the Quire or inward part of the Sanctuarie, in the figure of an octangular or eight cornered throne, with many private Oratories belonging to it, and necessary arched vaults under ground, which were gilded and beautified with brasie worke.

CHAP. L.

How hee built a Church at the Oake of Mambre.

Such were the Temples that the Emperour built. But hearing that our Saviour who sometime conversed in the world; did heretofore appeare to certaine holy men of *Palestine*, neare the Oake of *Mambre*, hee commanded that a Temple should bee built there to the honour of God. And the Emperour signified his royall pleasure by Letters to the Governours of Provinces, willing and requiring them to see his command performed. Hee sent also an accurate Epistle to us who writ this History. A copy whereof I thought good here to insert, that the Emperours zealous diligence in so good a worke may bee more cleerefully understood. Moreover, concerning that which hee had formerly heard, hee writ to know our opinions in this manner following.

CHAP. LI.

*Constantines Letters to Macarius concerning Mambre, where it is thought our Saviour appeared to Abraham.**The Victorious and Mighty Constantine to Macarius, and other Bishops of Palestine.*

I Account it a great happinesse, and a reward of my care towards you, that I can give you intelligence of the madnesse of wicked men, which hath hitherto beene obscured : that errors crept in by neglect, may at last be diligently corrected. For it is a great impiety that sacred holy places should bee wickedly prophaned. But what is it deare brethren, which having escaped your knowledge, I being carefull to advance the worship of God, have observed, and cannot omit in silence; So it is that the place called the *Oake of Mambre*, where *Abraham* had a house, is much prophaned and defiled by those that are addicted to Idolatrous Paganisme. For Heathenish Idols which ought to bee quite abolished, are there erected, and an Altar placed neare unto them, whereon impure offerings are continually sacrificed. Which being a disgrace to our Imperiall government, and an indignity to the holinesse of the place, I thought good to certifie your gravity, that wee have signified by Letters to the illustrious Earle *Acatius*, our trusty Friend, that hee should without delay burne the Heathenish Idols, which were found

found there, and pull downe the Altars. Moreover, wee have commanded that punishment shall bee inflicted on such, who after our royall pleasure is made knowne and published, shall dare to commit any wickednesse, or prophane act in this place : which place wee intend to adorne, by erecting there a faire Temple, that holy men may there preserve religious duties. But if any thing bee committed contrary to the Tenor of this, our command, it is fit that you should certifie us by your Letters, that so the delinquent may receive due punishment according to our command. For you know that God first appeared there unto *Abraham*, and conferred with him, and that the Law was there first kept and observed. And there our Saviour with the two Angels shewed himselfe, and appeared to *Abraham*. There God began to permit men to behold him. There hee foretold *Abraham* concerning his Seed, and straightway performed his promise. There hee told him that hee should bee the Father of many Nations. And therefore it seemeth fit in my judgement, that you should carefully and diligently provide, that this place should bee kept from any prophanation, and onely dedicated to holy uses, and to the honour of God and our Saviour : which you ought diligently to provide for, and observe : not doubting but your Grace will cheerefully performe those things which tend to the Religious worship of God. *Deare Brethren the Lord preserve you.*

CHAP. LII.

Idolatrous Temples with their Images are pulled downe.

THe Emperour endeavoured and laboured to effect these things to the glory of God, which not onely advanced Christs honour, but also suppressed the superstitious errors of the Heathen. So that some of the Chappels by his command were unlated, and the Gates pulled downe. Others were quite demolished, and the Tiles and Timber carryed away. And some Brazen Images (which the Heathens had a long time ignorantly adored) were erected in the Market place of *Constantinople*, as approbrious spectacles. Here *Pythius* was placed, there *Sminthius*, in the Cirque the Delphian *Tripods*, and the Heliconian Muses in the Palace. So that *Constantinople* (as I said) was full of Brazen Images, which the Pagans had erected in honour of their false gods. But made those Images the objects of contempt and derision, which were erected to honour their gods, and to which men out of erroneous ignorance, did offer infinite Hecatombs, and burnt sacrifices, and now at last discerned their blind folly. But hee tooke another course with the golden Images. For when hee understood that the multitude, like children, stood in feare of these golden and silver Images, he thought to abolish them, and take away these stumbling blockes of error, and to lay open hereafter, as it were a royall highway to Heaven. Having thus resolved, hee did not thinke fit to effect his desires by any Hostile violence, but hee made choise of some trusty and approved men for this businesse, and sent them with authority unto all Nations. And they being moved by the Emperours sanctimonious holinesse, and their owne piety towards God, went amongst divers people, suppressing their inveterate and anciently received errors, first commanding the Priests of the Idols to bring forth their gods, out of the darke Caves, into the light, and afterward having defaced their outward beauty, hee shewed them their inward deformity : and so having broken them in pieces. hee melted them, and kept the mettall, and gave the Heathens the superfluous rubbidge, to let them see of what matter their gods were made. Moreover, this following acts of his did parallel the former. After hee had thus defaced these dead Images, composed of pretious and rich materials, hee attempted to demolish the Brazen Statues erected to perpetuate the memory of men, and carryed away their fabulous gods.

CHAP.

CHAP. LIII.

How hee demolished and pulled downe the Devils Temple built by the Aphacians, a People of Phœnicia.

Moreover, the Emperour did diligently endeavour a totall suppression of Merrou. For as an Eagle mounted high in the ayre, is sharp sighted in discerning any thing a farre off on the ground: so hee living in his Palace, which hee built at *Constantinople*, that the Devill had closely hid his Nets in *Phœnicia* to take the soules of men, namely a Wood and Chappell dedicated to *Venus*, not in any City or street, but out of the highway, and seated in a remote bushy place, on the toppe of Mount *Libanon*. And it was a certaine Schoole of wickednesse to those that were addicted to lust, and had wasted their bodies with effeminated pleasures. For men using one another like women, and thereby contracting diseases, did sacrifice to this Devill *Venus*. And besides, it was a wicked meeting place for women, where they secretly untied their marriage vowes, and committed adultery, and besides many other wicked acts were committed in this impure and filthy Chappell. Neither did any one take notice of their wickednesse, because no honest man durst come thither. But these wicked acts could not bee hid from the Emperour; whose royall providence having found it out, thought it unfit that the Sunne should behold such a sinfull Conventicle; so that hee sent a Band of Souldiers to suppress their lascivious impurity. And the Emperour threatning those that lived in luxurious wantonnesse, made them afterward learne to grow more continent. And in like manner the superstitious Gentiles, who were wise in their owne opinion, began to marke and perceive their owne folly.

CHAP. LIV.

The Demolishment of Æsculapius Temple.

For when the error of the wisest of the Cilicians, in worshipping the Devill, had spread it selfe abroad, having drawne many to admire and reverence him as their Protector and Physitian, because hee sometimes appeared unto them in dreames and visions, and sometimes restored the sick to health, which was the craft of the Impostor, who by this meanes did with-draw the mindes of men from the knowlde of their true Saviour. But the Emperour who had resolved alwayes to stand in defence of the honour of God and his Saviour, commanded that the Temple should be plucked downe to the ground. And so this Chappell, so often mentioned by Phylosophers, where the Devill had along time deluded men, was upon the Emperours signification of his royall pleasure, by a Band of Souldiers pulled downe and quite demolished. And that God which pretended that hee could helpe others of their miseries and maladies, had no more power to defend himselfe than, (as it is in the Fable) when hee was thunder stricken. But that which our Emperour did herein performe to the glory of God, is not to bee fabulized, for in honour of our saviour, hee caused it to bee utterly defaced, and rased downe, so that no memory or ruines might remaine of this wicked Temple.

CHAP.

CHAP. LV.

How the Heathens were perswaded to forsake their Idols, and converted to the knowledge of God.

SO that of those, who had formerly addicted themselves to superstition, when they saw their errors more unvayled and clearly refuted, and when they beheld the ruines of their Temples and Images; some of them began to embrace the knowledge of the true God, others began to disrelish the hereditary ignorance of their Ancestors, and began to scorne those Images which they formerly esteemed to bee gods. And when they saw of what rotten base stuffe their outwardly faire Images were composed, and how their beggerly vestments were patched and pieced, they discerned the vaine imposture of Idols, and the madnesse of their Predecessors in adoring them, especially when they perceived, that there was no Devill, God, or Prophet, as they were formerly perswaded that did inhabit and dwell in those Temples and Images. So that they, whom the Emperour had sent about this businesse, had easie access unto those obscure Caves and Temples. And Souldiers entred into those devillish holy places, which were prohibited to bee trod upon, so that the blindnesse of minde which had a long time possessed the Gentiles, was manifestly discovered unto them by their labour and industrie. So that they cleereley discerned their error.

CHAP. LVI.

How Constantine at Heliopolis demolisht the Image of Venus, and built there a Chappell or Church.

AND as the Emperours pious actions ought in generall to bee commended to Posterity, so also these particular acts which hee performed in severall Nations, as also that which hee did at *Heliopolis in Phœnicia*. In which City some adoring their owne obscene and lustfull pleasure for a Goddesse, under colour of Religion they gave liberty and opportunity to Wives and Maides to put their desires in act, without any regard of shame or honesty. But now the Emperour promulgated and enacted a new law for the preservation of modest chastity, stricktly prohibiting the commission of any accustomed wickednesse which had beene formerly used. And hee published certaine documents of instruction, as if hee had beene ordained by Gods appointment to instruct men in the lawes of temperance and vertue. Wherefore hee vouchsafed to send Letters unto them, admonishing them to imbrace the knowledge of God. And his pious deeds did strengthen and confirme his words, for hee founded there a faire Temple; so that their City which was blinded with superstition, was become the Church of God, and filled with Priests and Deacons, and they had a Bishop to governe them. Moreover, the Emperour carefully endeavouring to convert many to the knowledge of Gods Word, did give continuall almes, and reliefe unto the poore, and thereby converted them to Christianisme, using the words of Saint *Paul*, Let Christ bee declared either by occasion, or by preaching.

CHAP. LVII.

Of a sedition which arose at Antioch concerning Eustatius.

BVt now when the Church had attained to a prosperous and flourishing estate through all Nations, the Devill began to envie the felicity and prosperity thereof, and thinking by stirring up seditions amongst us, to alienate the Emperours favour from us, hee rent and vexed the Church of *Antioch* with such tragicall schismes, as had almost ruinated the City. For the people were divided into two factions, so that the common people, the Magistrates and the Souldiers, brake forth into such hostile tearmes; that if Gods providence, and the feare of the Emperour had not asswaged the violent multitude, and his gentle speeches and perswasions like lenitive Physicke had allayd and coold the hot distemper of their rage, they had certainly killed and massacred one another. Whereupon hee sent an honourable and trusty Embassadour unto them, to treat with the people, and pacifie their fury. Advising them by his Letters to preserve and maintaine peace and concord amongst themselves, and approve themselves dutifull subjects. Moreover, hee perswaded, and entreated them to referre unto him the hearing and determining of their controversies: which learned and profitable Letters, if they might not seeme to discredit the parties ingaged in this faction, I had inserted into this present History. Wherefore I have omitted them, that their wickednesse might not bee remembred to their shame; and I will onely set downe a copy of those Letters, which the Emperour himselfe, who was alwayes desirous to establish peace and concord amongst men, did write, in which hee admonished those of *Antioch* that they should not seeke to the Bishop of another Church, but according to the custome and manner of the Church, should choose him for their Bishop, whom God had appointed them out of his gracious Providence. And so hee writ to the Bishop and people of *Antioch*, these two severall Letters following.

CHAP. LVIII.

Constantines Letters to the People of Antioch, that they should not desire to withdraw Eusebius from Cæsaria, but should chuse another Bishop.

The High and Mighty and Victorious Constantine to the People of Antioch, Health.

AS your concord was very gratefull and acceptable to all judicious men, so especially to mee, who moved partly by the divine Law, and by your godly life, and love towards mee, have alway shewed my good will towards you brethren. And seeing this is certaine that honest actions are truely profitable, and that a man should use an upright integrity of minde in whatsoever hee doth, what can bee more agreeable unto you, than unity and concord. Wonder not if I speake the truth, which commonly procureth hatred, but from you it deserveth favour rather than hatred. And what is better than that you brethren should live happily and peaceably together, and embrace concord, who doe expect to gaine Heaven by living in an affectionate and religious brotherhood, and are made fellow Souldiers and Citizens of the holy Church? seeing the divine Lawes doe command you to moderate your will and affections; and wee earnestly desire so to confirme your judgements by reason, that you bee able to judge truely and sin-

cerely of all matters. But perhaps some doe admire whether my speech is directed. Wherefore I will make a declaration of my minde. I confesse that I read certaine Letters wherein I understood by your approbation and commendation of *Eusebius* Bishop of *Cæsaria*, (whom I also doe much favour for his learning and modesty) that you doe much affect him, and would willingly elect him to bee Bishop of your City. What trouble doe you thinke I sustained, how carefull was I to satisfie your desire, that in earnest seeking and providing a good man to bee your Bishop? I call faith and charity to witnesse, by the rules and lines whereof our Saviour hath pourtraied the *Idea* of a holy and perfect life, and being so powerfull, that true faith imposes a necessity on the conscience of doing good workes. And I will account that hee hath gotten the victory in this controversie, who doth readily imbrace peace and concord, seeing all men delight in peace, that is not prejudiciall to themselves. Therefore I desire you brethren, that seeing of the Brethren are growne factious and contumelious, in seeking to obtaine their owne private ends and desires, therefore let us hereafter follow and embrace peace and unity, which wipe off the staine of the Christian faith. For although I praise the man whom you doe so much honour and affect; yet the Canons of the Church, which ought to remaine firme and inviolable, should not bee infringed or violated, for the satisfaction of particular opinions and desires. For in the doubtfull election of this man, by comparing him with others, all men should freely deliver their opinions: because Ecclesiasticall honours should bee obtained and conferrd without trouble, or discord, therefore the generall suffrage of all men should bee equally waighed and considered. Neither is it any reason, that your purpose to elect *Eusebius*, should bee a prejudice to the other; seeing none, whether Superiour or inferiour, that doe observe the orders and discipline of a religious life, according to the rule of the divine Law, ought not to have unequall estimation. Moreover, if wee will ingeniously confesse the truth, I must grant, and you must acknowledge, that you endeavour rather by force to get *Eusebius* from *Cæsaria*, rather than out of any desire of his owne, which is rather violence, than a lawfull Election. And whether the people doe so conceive or not, I dare freely and boldly affirme, that this election will not onely occasion a great tumult amongst you, but will administer matter of contention, while one layeth the blame and fault on another. For you doe herein resemble sheepe, who stragling from their accustomed Shepheard, and so wanting their usuall food, doe stray abroad into the corne. Wherefore it becometh you brethren diligently to consider, that you be not deceived, or led away with opinion, for it is a matter of great consequence, and worthy of consideration. First, because it will bee an occasion of discord. And also because that hee that is elected to a Bishopricke, by the generall suffrage and consent of wise men assembled to deliberate thereof, hee ought by Gods Lawes to enjoy it, and receive the fruit thereof, seeing hee was by your free consent and approbation formerly elected. And moreover, that according to your former conversation, that you should diligently endeavour with upright and uncorrupted mindes to search out a man fit to supply that place, without raising any seditions, or turbulent commotion. For tumultuary actions are alwayes unjust, and when men contend together, the collusion of opinions doth strike forth sparkes of envie, whence proceedeth a great flame of discord. But to end my speech, as I desire to please God, and as I live, I doe love you, and I desire to bring you to the Haven of peace, and to settle your mindes in an unanimous concord, that your sayles being filled with the gentle and soft gale of Brotherly love, you may steere a celestially course here on earth, untill you arrive at Heaven the Land of eternity. That your love and amity may bee more firme, after your former discord. For now I hope you have emptied your mindes of the stinking dregges of sedition. Wherefore doe you proceed to settle matters in such a manner, that you inconsiderately introduce no unprofitable innovations in the Church. *God preserve you deare Brethren.* The Emperours Letter to us concerning our refusing of the Bishop of *Antioch*.

CHAP. LIX.

Constantines Letters to Eusebius, praising him for refusing the Bishopricke of Antioch.

The High and Mighty, and Victorious Constantine, to Eusebius, Health.

I Have diligently read your Epistle, whereby I understand that you have stricktly observed the Canon of the Church. For it is religious piety, to observe those things which are pleasing to God, and agreeable to Apostolicall doctrine. You have to gratulate your owne happinesse, that you are chosen by generall consent to bee the universall Bishop, and moreover it is an accession and addition to your felicity, that they desire you should bee resident with them. Moreover, you have done wisely, in that you have observed the commandement of our Lord, and the Apostolicall Canon of the Church, by refusing the Bishoprick of the Church of *Antioch*, desiring to continue in that Episcopall Seate, where you are placed by Gods providence: I have writ Letters concerning this matter, both to the people, and the Ministers of the Church, who have againe declared their opinions unto mee by writings. Which Letters when your Holinesse hath read, you will easily understand, that I have written unto them in a just cause, who had need of your Counsell and wisdom, in determining and deciding this matter concerning the Church of *Antioch*. God preserve you deare Brother.

CHAP. LX.

Constantine writeth to the Synod, that they should not with-draw Eusebius from Caesaria.

The High and Mighty, and Victorious Constantine, to Theodotus, Theodorus, Narcissus, Aetius, Alpheus, and the other Bishops at Antioch, Health.

I Have read your Holinesse Letters, and therein approve of *Eusebius* his opinion and resolution, and I understood the rest of your affaires partly by your Letters, and partly by Letters from illustrious Earles, *Acatius* and *Strategius*. And after some consideration, I wrot a Letter to the people of *Antioch*, declaring unto them what was most acceptable to God, and agreeable to the Canons of the Church. A copy whereof I have sent you with these Letters, that you may understand what I moved with the consideration of right and equity, have written to the people of *Antioch*. And in regard your Letters did signifie your desire joyned with the peoples generall consent, that *Eusebius* the holy Bishop of the Church of *Caesaria*, should bee Bishop of the Church of *Antioch*, and should take the charge thereof, I thought it meete to declare unto you the contents of *Eusebius* Letters, who seemed very carefull to observe the Decree of the Church, and to deliver my opinion therein. And because *Euphronius* a Priest of *Caesaria*, and *Georgius* a Priest of the *Arethusians*, whom *Alexander* advanced to the order of Priesthood at *Alexandria*, men of faithfull integrity, came unto mee, I thought good to signifie unto your wisdomes, not onely that these men doe make sute for the Bishoprick, but that there are others whom you your selves thinke worthy to be elected to a Bishoprick, that so you may decree and resolve of that which is agreeable to the Apostolicall Canons. Which men being propounded unto your choise, your wisdomes may moderate and governe your election, according to

the Ecclesiasticall Canon, and Apostolicall Doctrine, and agreeable to Ecclesiasticall Constitution. *God preserve you my deare Brethren.*

The Emperour having given this charge to the Bishops of Churches, hee admonished that they should doe all things according to the Prescript of Gods Word.

CHAP. LXI.

How hee endeavoured to extirpate and roote out heresie.

After hee had by suppressing discord settled the Church of God in a peaceable estate, hee thought to suppress another sort of men, who were the bane and poison of humane society. And these were certaine hyppocrites who like Caterpillers and Locusts under a counterfeite shew of religion, did devoure and roote up Cities. Of whom our Saviour prophesied, calling them false Prophets, and ravening Wolves, when hee saith, *Matth. 7. Beware of false Prophets, who coming unto you in sheepes clothing, but within are ravening Wolves; you shall know them by their fruits.* The Emperour therefore by an Edict, sent to the Governours of Provinces, endeavoured to suppress such kinde of men. And moreover, hee endeavoured with wholesome admonitions to exhort them to timely repentance. Promising that upon their change and conversion they might bee received into the Church, if they would bee conformable thereunto. Marke therefore how he dealt with them in these Letters following.

CHAP. LXII.

Constantines Edict against Heretickes.

The High and Mighty and Victorious Constantine to the Heretickes.

Now therefore by this Law which I have established, yea Moravians, Valentinians, Marcionists, Paulians, and Cataphrigians, and all of you who desire that these Sects and Heresies should increase and spread abroad, which you have followed and maintained. Know (I say) that your doctrine is both vaine and false. O yee enemies of truth and eternall life, yee authors and counsellors of death, whose tenents and opinions are contrary to truth, consonant to wickednesse, and full of vanity and fabulous fictions. Whereby you doe spread abroad lyes, oppresse the innocent, and hide from the faithfull the light of truth. For you wandring after a false *Idea*, and shape of piety, you poison others with your contagion, and you lay heavie burthens on the conscience, and strive almost to take the daylight from man. But why should I insist on particulars, seeing brevity of time, and my owne affaires doe not permit mee to describe your wickednesse in such colours as it deserves. For your wickednesse is so great and immense, abounding with all kinde of cruelty, that it requires a large description and explication. Besides it is better to hide such actions from the knowledge of men, lest the explanation thereof might disgrace the Christian faith and religion. What then? shall wee suffer this evill contagion to spread further, seeing the whole and sound are daily infected with this pestilent disease? why should not wee rather with all celerity

lerity roote out such wickednesse, by taking notice of, and inflicting publike punishments on the Offenders and Delinquents.

CHAP. LXIII.

Of the demolishing of those Places, where the Heretickes did keepe their Conventicles.

And that your pestilentiall and infectious errors may spread no further, wee enact and command by this Law, that none of you shall dare hereafter to meete at Conventicles: And therefore wee command that all those places where you were wont to keepe those meetings, shall bee demolished; provided also that you shall not keepe any factious, and superstitious meetings, neither in publike places, nor in private houses, nor remote places. But rather, if any of you have a care of the true and sincere religion, let them returne to the Catholicke Church, and bee partakers of the holinesse thereof, whereby they may come to the knowledge of the truth, and that upon fraudulent and perverse craftinesse, namely your wicked and wretched seditions and heresies, may not disturbe the prosperity of our times. For it is agreeable to that prosperous and flourishing estate, which wee by Gods providence enjoy, that they who live in such an age of knowledge and hope, should bee converted from all wandering blindnesse of errour to the right way, from darkenesse to light, from ignorance to truth, and lastly from death to salvation. And that our carefull providence for curing these errors may be more powerfull and effectually, wee have commanded as aforesaid, that all your superstitious places of meeting, I say, all your hereticall temples (if I may so call them) shall bee without all delay or contradiction pulled downe, and confiscated to the Catholicke Church, and other places shall bee converted to the use of the Common-wealth, that so hereafter you may have no places of meetings or Conventicles. It is therefore commanded and enacted, that there shall bee no wicked Meetings or Assemblies, after this day in any place, either publike or private.

CHAP. LXIV.

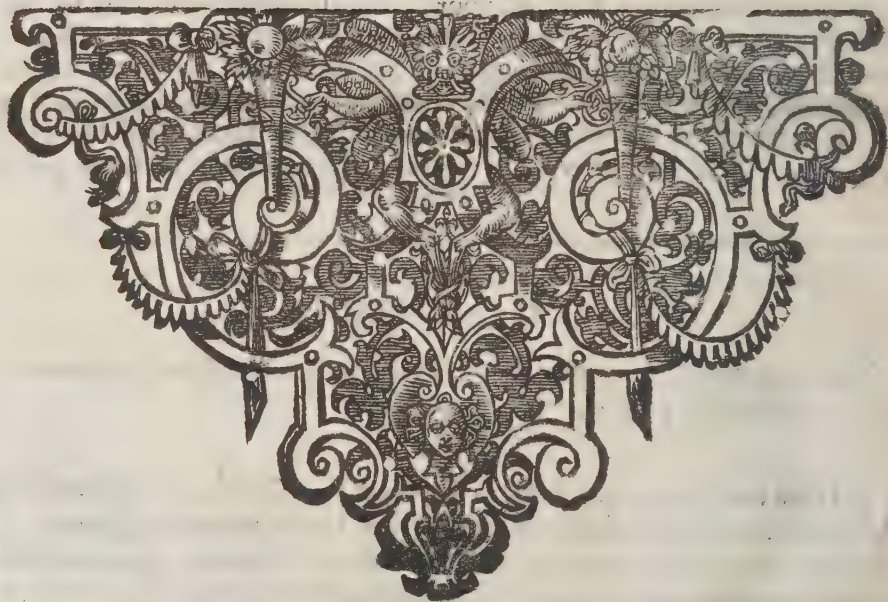
How many Heretickes, after their wicked Bookes were found, returned to the Catholicke Church.

And thus the Emperours Edict discovered the Dens and uniforme Cages of these Heretickes, and also threatned their Lords with punishment. But of those that had beene led into errour, and seduced by them, some terrified with the Emperours comminations and threatnings, began cunningly to creepe againe into the Church, in a dissembling crafty manner, to yeeld to the times: and because the Law commanded that their Bookes should bee searched out, they were found out that had beene the authors of those seditious heresies, and the rest of the Heretickes that dissembled their Profession, were discovered by these Bookes. Others were truly converted to the right knowledge of God. So that the Governours of Churches endeavouring to distinguish them, the false and unsound converts, but those whose conversion was unfained and approved by tryall and continuance of time, they received into the Congregation. By this meanes, such as maintained doctrines and opinions contrary to the Church, were suppressed. And the better sort of Heretickes, who had onely by joyning with the Schismatics, separated themselves from the congregation of the Church, without any

delay were received againe into the Church. So that these returning as it were from some Colony, were received againe into their owne Country, and acknowledged their Mother Church. And having long gone astray from her, they returned unto her againe with great joy and gladnesse, so that all the members of the Church were united in one body, and strongly knit together in a firme concord: and then the Catholicke Church began to flourish, when all Schismes and Heresies were suppressed. The effecting whereof the Church ascribed to Gods gracious providence, who favoured this Emperour more than all his Predecessors, and made him the happy instrument to advance his glory.

The end of the third Booke.

EVSEBI





EUSEBIUS,
SURNAMED PAM-
PHILVS, BISHOP OF
CÆSARIA IN PALESTINE,
of the life of the most holy
Emperour CONSTANTINE.

The fourth Booke.

CHAP. I.

How hee honoured many with diuers gifts and dignities.



He Emperour having performed these great and worthy actions to Gods glory and the edification of his Church, directing all his Councils to the advancing of Christian Religion, yet hee did not neglect forraigne affaires, but shewed himselfe very frequently bountifull to all Nations, shewing his Paternall and Fatherly love and affection to them all, and also hee bestowed honours on his familiar friends, which out of his royall bounty hee conferd on them. Neither did the Emperour deny any just and reasonable suitors, or petitioners, or delay their request: besides, hee honoured many with authority, and dignified others, by making them Senators, and Consuls; and moreover, hee made many Captaines, and advanced diuers to sundry degrees of honours. And that more might receive the seales of vertue and honour, hee invented new dignities.

CHAP. II.

His Remission of the fourth part of Tributes.

Moreover, what care hee tooke for the ease and happinēsse of the common people, may evidently appeare by this one act of his, for the generall good of the Common-wealth. For when annuall tributes and rents were paid him out of every ones Land, hee remitted unto those that held such Lands, the fourth part of such rents : so that by this yearly abatement, every fourth yeare they payd no rent at all : and this his royall bounty was established and confirmed unto them and their heyres and successors for ever.

CHAP. III.

The mitigation of heavie Tributes.

And because some complained of the measuring of their fields and lands which the former Emperours caused to bee surveighed, and thereby improved and rackt their rents : hee sent Commissioners to examine the matter, and releevē the Plaintives.

CHAP. IV.

How hee releevēd those who were cast in sutes of Law.

THe Emperour himselfe heard all Pecuniary matters, and being unwilling that such as were cast in their sutes should bee utterly undone, hee freely bestowed on them both lands and money. So that hee that was overthrowne in his sute, and hee that prevailed, might both joyfully depart from his presence. For hee thought it unfit, that any one admitted to his Imperiall presence, should depart discontented, and so by this his gracious liberality both parties were pleased. So that all did admire the Emperours magnificence and royall bounty.

CHAP. V.

How the Scythians were subjected and overcome by the signe of the Crosse.

VVhat should I mention other lesse necessary matters, hee subjected many barbarous Nations to the Romane Empire, and how hee subjugated the Scythians and Sauromatians, who had not leave to obey *Rome*, and enforced them to acknowledge the Romanes for their Lords. For whereas the former Emperours payed tributes to the Scythians, and the Romanes payd the Barbarians annuall tributes : the Emperour could not indure to bee tyed to these conditions, so dishonourable to him that had beene victorious over all Nations, nor to pay those tributes which his Predecessors had done, being confident in the helpe and assistance of his Saviour, hee marched against them with his triumphant colours, and straight overcame them all, and having so by force suppressed the rebellious, hee dealt

dealt with the rest by Embassages, and so wrought upon their mindes, that hee reduced them from Barbarisme to civility. And so at last the Scythians became obedient to the Romanes.

CHAP. VI.

How the Sauromatians were subjected by the commotion and rising of Servants against their Masters.

Moreover the Emperour by Gods assistance subjected the Sauromatians : who being puffed up with barbarous pride hee vanquished, and overcame by this meanes. When the Sauromatians invaded by the Scythians, were compelled to let their Servants beare armes, to encounter with them : their Servants having gotten the victory, did use those armes wherewith they had overcome their enemies, against their Masters, and drove them out of their houses. The Masters fled to *Constantine* for some redresse. He being used to succour the oppressed, received them, and made Souldiers of those that were fit, and gave lands unto the rest to till and supply them with necessaries of life, that they esteemed themselves fortunate, in falling into this calamity, having changed their Barbarisme for Romane liberty. And thus God subjected all the barbarous Nations to the Emperour.

CHAP. VII.

How the Barbarians sent divers Embassadors, whom Constantine honoured with gifts.

Hence it came to passe, that Embassadors came frequently from all Nations, and presented the Emperour with pretious gifts. So that divers great Personages in severall habits, stood in their rankes and orders, as Suiters at the Court Gate. Who were of a barbarous and terrible aspect, and of a great stature. For some were swarthie, some white, some browne. For the Blemyan and Indian Embassadors, *Aethiopumque simul, quorum jacet extima tellus.*

And the Æthiopian, whose Land
On the outside of the world doth stand,

were here assembled. And all of them brought rich and glorious gifts to the Emperour : some brought golden Crownes, others Diadems of pretious stones, others brought Robes wrought with golden flowers after their barbarous fashion, others Horses, others Bucklars, long Speares, Arrowes, and Bowes, which gifts they tendred to the Emperour, and thereby offered (if so hee pleased) to serve him in all his warres. Which when the Emperour had received, hee gave every one of them such great gifts, according to their place and degree, so that hee made them all rich at one time. Moreover, hee so dignified the better sort of them with Romane honours, that some of them embraced Romane civility, and never returned to their owne Countries.

CHAP. VIII.

How hee writ to the King of Persia, who had sent Embassadors unto him, in the behalfe of the Christians in Persia.

Moreover, when the King of *Persia* sent Embassadors unto *Constantine*, to present him with gifts, to renew their league and friendship. The Emperour desiring to continue all Princely correspondence with him, requited the honour hee had done him, by sending him farre richer gifts. And understanding that there were many Christian Churches in *Persia*, and many people that belonged to Christs Flocke, hee was very glad to heare, for as he was carefull of the Church in generall, so also hee was sollicitous for their good.

CHA. IX.

Constantines Epistle, to Sapor King of Persia, confessing his religion, and faith in God and Christ.

A Copy of the Epistle to the King of Persia.

I Keeping the divine faith, doe injoy the light of truth, and by the light of this truth I understand divine faith. And thereby I discern the divinity of Christian Religion, which guideth and bringeth mee to the knowledge of God. By whose gracious assistance in my warre, I have from the farthest parts of the East, raised the whole world to a true hope and beleefe: so that all Nations formerly oppressed by tyranny, and almost extinguished with continuall calamities, are by my labour and endeavour reduced to a happier estate. I confesse that I doe honour the true God, and doe contemplate, and with the pure eye of faith behold him, whose Throne is in the highest Heavens.

CHAP. X.

Against Idols, and of the glorifying of God.

Before him I prostrate my selfe, to him I direct my prayers, abhorring all bloody sacrifices, or offering of sweet odours, proceeding from a terrestriall earthly flame; with which erroneous worship, the Nations polluted themselves. For God that created the universall world, and out of the treasury of his bounty brought forth all things necessary for mans use, respects not these promiscuous sacrifices, hee requireth onely a pure minde, free from all spot and staine, and by the piety and purity of the minde and affections, hee vallowes our actions. For hee is pleased with workes of charity and mercy, loving the meeke and gentle, scorning the froward and perverse, loving the faithfull, restraining the unfaithfull, overthrowing proud dominions: depressing the proud and arrogant, and casting them out of their throne, rewarding the humble, and those that suffer injuries, oppression, and troubles. Also hee delighteth to enrich and defend those Kingdomes and Empires, where Iustice is administred, and blesteth both the King and the Land with peace and prosperity.

CHAP.

CHAP. XI.

Against Tyrants and Persecutors, and of the taking of Valerianus.

Neither doe I erre (Brother) in confessing that this God alone is the Creator and Protector of all things: whom many Emperours, blinded with errour did refuse to acknowledge. But their deaths were fatall, and their calamities exemplary to deterre others from the like stubbornnesse and wickednesse. Wee may reckon *Valerianus* in this number, whom I conquered, so that being strooke downe from the Imperiall Seate, with the Thunderbolt of Gods wrath, hee fled to you, and was there taken prisoner. And it was my fortune to behold in my owne time exemplary punishments inflicted on these sacrilegiouse men.

CHAP. XII.

That hee beheld the misfortune of the Persecutors: and that now his minde is settled, having reduced the Christians to peace and concord.

FOr I have marked the fatall ends of some, who did formerly persecute Gods people. Wherefore I give thanks to the immortall God, that all Christians doe now live in peace and happinesse, so that I am perswaded all matters are settled in a safe and good estate, seeing God is pleased to unite all men together in one bond of religion, hee seemeth thereby to approve of the Christian religion, and of divine concord. And now understanding that there are many Christians whom my present speech concerneth) residing in *Persia*, I am very glad thereof.

CHAP. XIII.

Exhortations to the King of Persia, to entertaine the Christians:

God hath therefore beene gracious unto you both, and you are both happy in your mutuall society. For no doubt God will blesse and favour you both. So that I commend them to your care, and deliver them into your royall hands. Love and receive them according to your accustomed courtesie, and clemencie. For by dealing faithfully with them, you shall doe mee and your selfe a benefit.

CHAP.

CHAP. XIV.

Constantines daily prayers for the peace of Christendome.

ANd thus the world being under the government of one Emperour, who was a faithfull servant to God, and embraced his Lawes and Commandements: when the Romane Empire was not troubled with any civill discords, all men lived in peace and quietnesse. But the Emperour esteeming the prayers of godly men, for the preservation and prosperity of the Common-wealth, were very powerfull and effectuell, hee did not onely prostrate himselfe before God in private prayers, but also commanded and desired the prayers of the Church.

CHAP. XV.

That hee caused himselfe to be drawne in Picture, and engraved on his coyne, in the forme and posture of Prayer.

THe strength of his faith, may appeare by his causing his Image to bee engraven on his gold coyne, in the forme of prayer, with his hands joyned together, and looking up toward Heaven: and his coyne stamped with this impresse, was currant through all the Romane Empire. And over divers Gates of his Palace hee was drawne in an upright figure, praying, and lifting up his eyes and hands to Heaven.

CHAP. XVI.

How hee commanded that his Picture should not bee set in Idolatrous Temples.

HAVING thus caused his Picture to bee drawne in a posture of praying to God, hee made a Law that his Effigies or Picture should not bee placed in Idolatrous Temples: that so his Picture might bee disgraced by their Idolatrous worship and adoration.

CHAP. XVII.

Prayers and the Scriptures are read in his Palace.

YET you may perceivē clearer beames of divine grace proceeding from him, if you marke how hee made his Court a Church. For having assembled the people together, hee would take the sacred Scriptures, and deliver divine contemplations out of it, or else hee would read the common Prayers to the whole Congregation.

CHAP.

CHAP. XVIII.

How hee commanded that the Lords Day should bee carefully kept and observed.

HEE appointed that the Lords Day should bee consecrated to prayer, which is the chiefe and first day of the weeke. And hee chose grave religious men to bee Deacons and Chaplaines in his Court. And hee had a strong Guard about his person, who as they were faithfull to their Prince, so by his example they learnd to bee religious towards God, and to observe the Lords Day, by devoting it to Prayer. And this gracious Prince perswaded others to this pious duty, still praying, that by degrees hee might bring all men to the knowledge of God. Wherefore hee commanded, that thorow all the Romane Empire; they should forbear to labour, or doe any worke upon the Lords Day, and that they should reverence the dayes immediately precedent before the Sabbath, in regard of our Saviours memorable and divine actions performed on those dayes.

CHAP. XIX.

How hee commanded that the Heathenish military Legions should pray on the Lords Day.

AND when hee had instructed the whole Army to reverence and observe the holy happy Day, which wee call Sunday: hee gave liberty and vacancy to those by a divine instinct who had imbraced the faith, that they might freely frequent the Church of God, and there without any molestation, offer up their prayers to God. But others that had not yet tasted the sweetnesse of divine knowledge, hee commanded that on the Lords Day they should goe into the fields appertaining to the Suburbs of the City, where they should meet, and joyne together in prayer to God. For hee said that they ought not to use their Speares onely, or put their confidence in weapons, or strength of body, but to acknowledge God to bee the giver, as of all other things, so of victory, to whom with hearts and hands lifted up to Heaven, wee ought to render due praise and prayer, to beseech him that is the giver of victories, to keepe protect and defend us. Also hee prescribed to all his Souldiers, a certaine forme of Prayer, commanding them all to pray thus in Latine, the forme whereof in English followes.

CHAP. XX.

The forme of Prayer, which Constantine prescribed to the Legions.

WE acknowledge thee the onely God, wee confesse thee to bee our King, wee call upon thee for thy ayd and assistance: by thee wee have obtained victories: by thee wee have overcome our enemies, from thee wee enjoy our present happinesse and felicity, and hope thou wilt blesse us with the continuance thereof: wee doe all humbly beseech thee, and desire thee to preserve our most gracious and victorious Emperour *Constantine*, with all his royall Progeny. This forme of prayer hee commanded his Souldiers to use on Sundayes, and in their daily prayers.

CHAP. XXI.

The Legions Armour is marked with the signe of our Saviours Crosse.

MOREOVER, hee caused also the signe of the Crosse to bee engraven upon their armour, and to be carryed before his Army, and that they should follow the colours of the Crosse, and not any golden Standard as they had formerly done. But hee every day retyred himselfe into some secret part of his Palace, that he by a holy kind of solitude might confer with God : where kneeling downe, with a low voyce, and humble and dejected countenance, hee besought God to furnish him with gifts suitable to so high a calling.

CHAP. XXII.

Of the religious Celebration of the feast of Easter.

BUT Festivall times, and especially at Easter, hee performed these exercises, and other pious duties, with more strength of zealous devotion : that hee might bee exemplary to others in the celebration thereof. So that the vigils of this feast were made as light as day, by hanging forth great waxen lights thorow the whole City, and Lampes mysticall, expressing the light of salvation, which was then ready to shine forth. But as soone as it was morning, hee imitating our Saviours bounty, hee extended his royall liberality and bounty to all the people, of whatsoever degree, and gave them great gifts. And thus hee like a Priest offered the sacrifice of prayers to God, and almes and charitable donations to his Subjects.

CHAP. XXIII.

How hee prohibited the adoration of Images, and how hee honoured Holidayes kept in memory of the Martyrs, and other Festivals.

IDOLATRY was suppressed thorow all the Roman Empire and the Legions, and all kinde of sacrificing to Idols abolished. And besides the Emperour sent an Edict to all Governours of Provinces, that they should forthwith observe the Lords Day. That they should honour Holidayes consecrated to the memory of the Martyrs, and solemnely observe and celebrate the Feasts of the Church, all which was performed according to the Emperours command.

CHAP.

CHAP. XXIV.

How hee profest himselfe to bee a Bishop or Overseer of the Church.

W Hereby it came to passe, that having envited the Bishops to a Banquet, hee stiled himselfe a Bishop in these words. You are sayes hee Bishops within the Church, and I am ordained by Gods grace a Bishop within the Church. Neither was hee lesse carefull of the good of his Empire in action, then in profession, endeavouring to exhort them in piety and godlinesse.

CHAP. XXV.

How hee prohibited wicked sacrifices to Idols, and the single combats of Sword-players, and the intemperatnesse of the Inhabitants of Nilus.

A Nd for the propagation and advancement of religion in the Commonwealth, hee prohibited by many Lawes and Edicts, all sacrificing to Idols, or enquiring of Oracles: and moreover, that they should not dedicate Statues, nor offer private sacrifices, nor pollute their City with the cruell and wicked slaughter of Sword-players. And in regard the Egyptians and Alexandrians did after their Country manner worship a certaine River, hee made a law to restraine them, by putting them to death when they were deprehended in the fact, commanding also that no man should converse with them, and so as it were buried them alive. But when the superstitious thought that the River Nilus hereafter would not as it was wont, overflow the fields: God favouring the Emperours Law, made the River swell to a greater inundation, than they expected. For when those wicked customes that had corrupted the City were taken away, the River flowed with a greater strength than before, and swelling with an abundant plenty of water, overflowed the fields round about, shewing that it was the mighty worke of God; and that hee was well pleased with the suppression of those wicked men, who formerly worshipped the River. But in regard the Emperours actions in this kind performed in divers Provinces are so infinite, it would require much time and leasure to insist on them in particular.

CHAP. XXVI.

How hee corrected the Law concerning those that were childlesse; and also mended the formes of Wills and Testaments.

M oreover, hee made the old Lawes more conformable to equity, and changed them to new Lawes. From those that had no children, the ancient Lawes concerning issue tooke away all right of succession or inheritance. Which was a hard and severe law, punishing the childlesse, as if they had committed some offence. But hee disanulling the former lawes, enacted a law, that the inheritance should descend and fall to the kinred: shewing great moderation and equity in correcting this law, for in regard some were childlesse through their owne wickednesse and lasciviousnesse, others through an unfruitfulnesse in nature, others were issuelesse, not because they desired no succession or of-spring, but because they loved Philosophy more than women, and moreover in regard many women had resolved to keepe their virgin chastity inviolate, and to dedicate both their soules and bodies to religion, and to the service of God; hee thought that

they rather deserved admiration and approbation, then punishment: for an inclination of the will, to a chaste and holy kinde of life is to bee cherished, but to live so in act, even to the end of life, is a divine gift, and farre above nature. And besides naturall barrennesse deserveth rather pittie than punishment. Whereupon the Emperour mended this Law, and made it conformable to equity. And besides whereas the ancient lawes commanded, that men ready to depart this life, should make their last Will and Testament, in such a set forme of words, as were prescribed by the aforesaid lawes, whereby the Testators will and intent was oftentimes deceived and wronged: the Emperour wisely considering hereof, did abrogate this aforesaid law, and ordained that every mans Will should bee written in his owne words, spoken at the time of his death, or else if hee pleased hee might make an unwritten Will, or a will parroll by word of mouth, before faithfull and approved witnesses.

CHA. XXVII.

How hee enacted a law that no Christian should serve any Jew; and ordained that the determinations and positive opinions of the Synod should bee confirmed and ratified; and bee as a rule for the deciding other matters.

Moreover, hee enacted a law, that no Christian should serve a Jew, esteeming it a wicked matter, that they who had slaine the Prophets, and cruelly put to death our Lord and Saviour Iesus Christ, that they should hold and keepe in subjection those that were redeemed with the blood of our Lord and Saviour. Or if any one lived already in that servile condition, that hee should bee enfranchised, and the Jew fined. Moreover, hee confirmed with his royall authority, the Canons and determinations of the Bishops, which they had decreed in their public Consistories, that so the Princes of other Nations might not abrogate their decrees. For the judgements of the Priesthood in Ecclesiasticall matters, is to bee preferred before the opinion of a Secular Iudge. Moreover, hee enacted many other wise lawes, which would bee too tedious to insert, what should I mention his holy conversation of life, even from morning to night, or how he familiarized himselfe with good men, not disdainig the meanest sort, but extending his bounty to all.

CHAP. XXVIII.

Of his gifts bestowed upon the Church, and of his munificent bounty to Virgins, and the Poore.

Moreover, hee wonderfully endowed, and enriched the Churches of God: giving some of them Lands, and others corne, for the releevig and maintenance of poore People, Orphanes, and women. Hee was carefull also to clothe the naked. And hee chiefly favoured those that studied divinity, and heavenly knowledge. So that hee much respected the holy society of the vowed Virgins, for hee beleevied that the Spirit of God, to whom they had devoted themselves, dwelt in their mindes.

CHAP. XXIX.

Constantines Prayers and speeches.

SO that his minde being sometimes filled with divine inspirations, hee would meditate all night without sleeping : and when hee had leasure hee would write prayers, and discourse often with those that were familiar with him. For hee thought it his dutie to governe his Empire by the reines of reason, and that reason might governe him in governing the Empire. So that great multitudes of People resorted to him to heare him discourse of Philosophie. And if hee chanced in his discourse to have occasion to speake of Divinity, hee would stand up, and with a modest countenance, and grave voyce, and with great wisdom and moderation, hee endeavoured to instruct them in heavenly knowledge. And when the people applauded him with gratefull acclamations, hee would advise them to looke up to Heaven, and reverence and praise God the King of Kings. But when hee would speake distributively of any matter, first hee refused objections, used for the defending of plurality of gods, proving that Heathenish superstition was the cause thereof, and that there was but one true God, to whom hee commended the protection of his Empire. Of whose providence hee disputed generally, and particularly ; and afterward descending to the Incarnation of our Saviour, hee shewed that it was most necessary for the salvation of mankind. Afterward hee would dispute of the Tribunall of God, which kinde of discourse did strike a terrour into the mindes of his audiencē, when hee severely reprehended theeves and robbers, false dealers, and greedy covetous men : and sometimes hee would so chastise his familiar friends with his admonitions, that they being stricken with his words, and the guiltinesse of their owne conscience, did witnesse their shame, by the dejectednesse of their countenance, when hee plainly told them that they should give an account to God of all their actions, affirming that hee himselfe must bee accountable to God, for the government of his Empire, and that all men at length must give an account to God of their life. These truths hee confirmd, and prest, and taught. And moreover, hee faithfully beleaved and followed that which hee delivered to others : but his dull audience slowly intelligible of such divine mysteries, although they applauded him with outward acclamations, yet inwardly they contemned them, being blinded with their insatiable covetousnesse. And it is reported that hee said thus to a covetous man. When, O good man, will thy thirst of covetousnesse bee satisfied ?

CHAP. XXX.

How hee described to a covetous man the measure of his Grave, to his shame and reproofe.

AND having drawne forth with his Speare which was in his hand, the measure of a mans Stature on the ground. If thou hadst (said hee) at home all the wealth and treasure of the world, yet you must leave them, and possesse no more than this figure here on the earth, representing the grave, if thou obtainest that. Such contentious speeches, and in actions the Emperour did frequently use. So that that for their waight and worth they were like divine Oracles.

CHAP. XXXI.

How hee was devided for his great humanity and courtesie.

BVt the Emperour taking pleasure in humanity and mercy, and the Governours of Provinces not punishing any offenders, it made his government to bee reprehended, whether justly, or not let others judge: I must relate truths as an Historian, not censure them.

CHAP. XXXII.

Of Constantines Oration which hee writ to the Saints.

SO that the Emperour writ certaine Orations in Latine, which his Interpreters translated into Greeke, of which after I have finished this present worke, I will adjoyne that Oration, which hee himselfe intituled an Oration to the company of Saints; and which hee dedicated to the Church of God, lest my testimony of him might seeme flattery and ostentation, rather than deserved praise.

CHAP. XXXIII.

How hee stood and heard Eusebius his Oration, concerning our Saviours buriall, and Sepulchre.

Neither can I overpasse in silence, that which to our admiration, hee performed in our presence. For being intreated to heare an Oration concerning the Sepulture, and Sepulchre of our Saviour, hee graced us with a willing attention, and stood up with the rest of the audience that hee might heare the better, and being desired to rest himselfe, and sit downe on his royall Throne, hee would not heare of it, but waighed that which was spoken, and approved of the truth of divine matters. But now the time being past, and my Oration long, when I hastned to an abrupt conclusion, hee stood up and advised mee to proceed in my speech. But afterwards his Majesty being desired to sit downe, hee answered with a severe and austere countenance. It is unfit to hearken negligently to disputations, or speeches of divine matters. And that hee esteemed it a pious and profitable dutie, for the audience, to stand and heare Divinity disputations. But at length the Oration being ended, wee returned home, to exercise our accustomed devotions.

CHAP.

CHAP. XXXIV.

How hee writ to Eusebius concerning the Paschall Feast, and providing Church Bookes.

Moreover out of his care of the Church, hee writ an Epistle to us to provide Church Bookes, as also concerning the holy feast of Easter. For wee having discovered the mysterious Institution of this feast, in a Booke dedicated unto him, his Letters doe declare his worthy acceptation, and royall compensation, and rewarding of mee for this gift.

CHAP. XXXV.

Constantines Epistle to Eusebius, wherein hee praiseth his Oration concerning the Paschall Feast of Easter.

The High and Mighty and Victorious Constantine, to Eusebius, Health.

IT is a hard worke, and farre above the power of Oratory, to speake of the mysteries of Christ, and the Institution and originall of the Paschall feast, in words suitable to the dignity of the subject. For although those that have beene inspired with divine knowledge, could not sufficiently declare the depth, and height of divine mysteries: yet I admired your good will towards mee, and your laborious study, when I read your Booke, which being full of Divine knowledge, I commanded to be published. Therefore let my willing acceptance, of this your gift, bee encouragement to you, to make us happy, by communicating your divine knowledge unto us, by frequent writing. But as the Proverbe saies, I admonish one that runnes to proceed in the race, in regard you have taken such paines to have your labours faithfully translated out of Greeke into our Latine, although indeed no language can expresse such divine matters. His Epistle concerning this matter was to this effect. But that which hee writ to us concerning providing of Church Bookes, was as followeth.

CHAP. XXXVI.

Constantines Epistle to Eusebius concerning the providing of Church Bookes.

The High and Mighty and Victorious Constantine, to Eusebius, Health.

Seeing by Gods divine Providence, a great multitude of people in this City, denominated after my name *Constantinople*, have devoted themselves to the true Church: it is fit that as their number increaseth, so more Churches should be erected. Vnderstand therefore that wee thought it necessary to signifie unto your wisdom, that you should provide fifty Church Bookes; containing those parts of Scripture, which you thinke to be most usefull and profitable to the Church, and most portable, being fairely and legibly written in smooth Parchment. And wee out of gracious clemency have sent Letters to the Governour of your Province,

Province, to furnish you with all things necessary for the charge thereof, you ought onely to take care the Bookes bee written with all speed and celerity. And give you power and authority by these our present Letters, to take up two Waggon for the carriage of the Bookes. And moreover, when the Bookes are fairly written, I would have them brought unto mee, by a Minister delegated to that purpose out of your Church, whom as soone as hee comes, wee will reward. God keepe and preserve you deare Brother.

CHAP. XXXVII.

How these Bookes were provided.

THe Emperours command was speedily performed, so that wee sent him fifty Bookes curiously written on Parchment, as may appeare by the Emperours Letter of Answer, wherein hee signified his joy and gladnesse, when hee heard that the City *Constantia* was converted from Idolatrous superstition to the true Religion.

CHAP. XXXVIII.

How Gaza formerly a Mart Towne, having received the Christian Religion, was made a City, and called Constantia.

IT came to passe that *Constantia* in *Palestine*, being converted to the Christian faith, obtained favour of God, and honour of the Emperour. And being changed in matter of Religion, the Emperour changed the name of it, and called it after his Sisters name *Constantia*. And in like manner he innovated the names of other places.

CHAP. XXXIX.

How Constantia was re-edified in Phœnicia, and Idols taken away in all other Cities, and Churches erected.

AND moreover the Citizens of *Constantia* in *Phœnicia*, did cast their Images into the fire, and imbraced the knowledge of God. And in other Provinces men voluntarily receiving the Christian religion, did leave of sacrificing to Idols, as an idle vanity, and voluntarily puld downe their prophane Chappels and Temples, and built on the same foundation Christian Churches, forsaking their former errors. But they who daily convert with him, may better than us describe the Emperours particular actions. Wee having delivered to posterity that which lay within the compasse of our knowledge, wee will now proceed to the last act of his life.

CHAP. XL.

How at three severall ten yeares of his Raigne, hee had three Sonnes enstalled with the title of Cæsar, and how hee consecrated the Martyrs Church at Ierusalem.

THE Emperour in thirty yeares of his Raigne, had three Sonnes at divers times created *Cæsars*. The eldest who bore his Fathers name, obtained the honour in the tenth yeare of his Fathers raigne. The second Sonne who was called after his Vnkles name *Constantius*, was enstalled with publike solemnity in the twentieth yeare of his Fathers Raigne. The third called *Constans*, as a presage of his future constancy, was honoured with this title in the thirtieth yeare of his Fathers Raigne. Having thus every tenth yeare adorned one of his three Sonnes with the royall Diadem: he thought good in the thirtieth yeare of his age, to give thanks unto the King of Kings, for his former prosperity, and prosperous Progeny, by consecrating to the service of God the Martyrs Church built at *Ierusalem*.

CHAP. XLI.

How hee called a Synod at Tyre, in regard of certaine controversies sprung up in Egypt.

BUT the common enemy of vertue and Religion, the Devill, interposed some darke cloudes of faction to obscure the light of the Gospell, and caused schismaticall controversies to spring up in the Churches of *Egypt*. But the Emperour being sollicitous and carefull of the advancement of Gods glory, gathered together a great assembly of Bishops, as a spirituall Army against the Devill, commanding them first, that they should speedily determine, and end these controversies, and that afterward they should consecrate the aforesaid Martyrs Church, and that they should suppress all factious schismes in the Metropolis of *Phanicia*. For those that were of divers opinions, ought not to bee assembled in one congregation: because the divine Scripture saith, that those who are at discord, should not offer their gifts before they are mutually reconciled. The Emperour taking pleasure in these godly and gracious intentions, writ letters unto the Bishops, to put his purpose in act, and that with one unanimous consent they should endeavour the suppression of heresie: the Letters were to this effect.

CHAP. XLII.

Constantines Letters to the Synod of Tyre.

The High and Mighty and Victorious Constantine, to the holy Synod assembled at Tyre.

IT were very convenient and commodious for these times, that there should be no contentions in the Catholicke Church, and that there should bee no dissension or discord amongst Christians. But in regard some contentious spirits, disgracing their profession, have endeavoured to trouble the Church with private opinions, therefore I exhort you to that which you are willing to performe of
your

your owne accord, that without all delay, and with as much speed as you can, that you call a Synod, for the releeving the religious, and the reducing of the refractory brethren, that these separatists may bee reduced to an unity in opinion, as also that errours crept into the Church may bee rectified, that the Provinces may live in peace and concord, which the arrogant pride, and idle folly of some men hath disturbed. For I suppose that this will bee acceptable to God, most delectable and pleasant to us, and much honour and glory will redownd unto you by the consent of all judicious men, if you shall establish a settled peace and concord. Doe not therefore delay it, but cheerefully endeavour to end and determine these present controversies, that you may retaine the ancient Christian faith, which our Saviour chiefly requireth in the Church, making unity a badge of the true Church. And wee will performe our parts, in furthering your designe. For I have tooke care for the effecting those things signified unto mee by your letters, and according to your desire have written to those Bishops, that they should joyne with you, and strive with all carefull diligence to further your indeavours. I have sent also the Confull *Dionysius*, both to informe the Synod what they are to doe, and to see order kept in the assembly. But if there bee any one, as I suppose there will not, who in contempt of our command refuseth to come unto the Synod, wee have given power to our Deligate out of our Royall authority to banish him, for it becommeth no private man to resist the Emperours command for the establishing of the ancient true Religion. Concerning other matters your holinesses may correct and rectifie all errours without hatred or favour, according to the Ecclesiasticall and Apostolicall Canons; that you may free the Church from all disturbance, and mee from care, and you by settling matters in quietnesse, may gaine much honour and glory. *God preserve and protect you, beloved Brethren.*

CHAP. XLIII.

How the Bishops came out of all Provinces to the Dedication of the Temple at Ierusalem.

IN the meanē time when they intended to obey the Emperours aforesaid command, there came another speedy Messenger from him, who delivered Letters from the Emperour to the Synod, commanding them to come away with all speed and celerity to Ierusalem. So that when all the Bishops of *Phanicia* came thither, the Temple was filled with the Bishops, who were come to *Ierusalem* out of all the Provinces. For the Macedons sent their Metropolitan Bishop, the Pannonians and Mysians sent the flower of their Clergy. There was a Persian Bishop most learned, and most ready in the sacred Scriptures. The Bithynians and Thracians also honoured this Synod with their presence, and also the Cilicians. There were also the most learned men of *Cappadocia*, And moreover, the Bishops of *Syria*, *Mesopotamia*, *Phanicia*, *Arabia*, *Palestine*, *Egypt*, *Affricke*, and *Thebes*, were assembled at this Synod, and many others came with them. And there were certaine officers chose out of the Emperours Court, to supply them with necessaries, and to provide all things fit for this solemnity at the Emperours charge.

CHAP. XLIV.

How hee entertained them by his Substitute Marianus; and of his liberality to the poore, and his gifts bestowed on the Church.

THE aforesaid office and charge was given to *Marianus*, whom the Emperour much respected, both for his fidelity and wisdom, for his ready knowledge in the Scriptures, and was famous for his perseverance in the profession of the true religion, in the times of tyranny and persecution, who shewed much diligence in performing the Emperours command, and entertained this learned assembly with banquets and other honourable ceremonies. And hee bestowed money and cloathing to cover the naked, and releaved an infinite number of miserable poore people. And gave many magnificent and royall gifts, for the adorning of the Temple. And in this manner hee discharged his office.

CHAP. XLV.

The Prayers which the Bishops made at their assembling, and Eusebius his Prayers, the Author of this History.

IN the meane time the Bishops thus assembled began to use frequent Prayer and disputations. Some of them did extoll the Emperours love and affection to his Saviour: others praised the magnificence of the Martyrs Church: other fasted their eares and understanding, with a divine Banquet of spirituall *Manna*, gathered out of the holy Scriptures. Some expounded the Scriptures, illustrating and explaining the darke and difficult places, the rest offered bloodlesse mysticall sacrifices, and made prayers and supplications to God for the peace and happinesse of the Church, and for the Emperour and his royall Progeny. And here also wee our selves, on whom many too honourable employments for my ability were imposed; did make in this famous assembly, divers publike Orations: sometimes magnificently setting forth the Emperours actions. Sometimes expounding the Prophets, and raising emergent doctrines. Such was the solemnity of the consecration, and dedication of the Martyrs Church, which was performed with great joy and celebrity in the thirtieth yeare of the Emperours raigne.

CHAP. XLVI.

Eusebius his Oration concerning the Martyrs Church built by Constantine, and of the thirtieth yeare of Constantines raigne, which Oration hee afterward spoke and delivered in the Emperours Presence.

MOREOVER, in a particular volume, which we dedicated to the Emperour, wee described our Saviours Temple, our Saviours Cave, & the Emperours bounty, with the gifts of Gold, Silver, and precious stones, which have bin bestowed thereon, which wee will publish when we have finished this present worke; joyning thereunto an oration in praise of the thirtieth yeare of his reigne, which comming after ward to Constantinople, wee spoke in the Emperours presence, it beeing the the second time that I had oportunity to glorifie God in the Emperours Palace. which Oration when this gracious Emperour heard, hee seemed to bee overjoyed, so hee envited all the Bishops to a Banquet, and entertained them in most royall and magnificent manner.

CHAP.

CHAP. XLVII.

That the Counsell of Nice was held in the twentieth yeare of his raigne, and the Dedication of the Church at Ierusalem, in the thirtieth yeare.

THis was the second great assembly which the Emperour called at *Ierusalem*, after the famous Councell of *Nice*. But the triumphant convention of *Nice* was assembled in the twentieth yeare of the Emperours raigne in *Nicea*, so called from the Greeke word *νίκη*, because it was a victorious Synod, where truth obtained the victory. But this assembly at *Ierusalem* was called in the thirtieth yeare of his raigne, in which the Emperour consecrating the Martyrs Church built neare unto our Saviours Monuments, hee offered it as a gift to God the author and bestower of all good gifts.

CHAP. XLVIII.

How Constantine would not heare his owne immoderate praise.

THese matters being finished and ended, when every one spoke of the Emperours vertues, one of the Priesthood out of flattery told him that hee was a blessed man, and worthy to bee Emperour over the whole world in this life, and hereafter to raigne with the Sonne of God in eternall glory. But hee letting the party understand that hee did not delight in the musicke of his owne praise, admonishing him that hee should not dare hereafter to use any such speeches: but rather to pray earnestly unto God that hee might live and dye Gods faithfull Servant.

CHAP. XLIX.

The marriage of Constantius Caesar, Constantines Sonne.

IN the thirtieth yeare of his raigne, having long before married his eldest Sonne, hee celebrated his second Sonnes Nuptials, with great Festivals, and lead his Sonne by the hand to the Church, and afterward made him a royall wedding banquet, and gave many donatives and gifts to all his subjects in generall.

CHAP. LI.
The Indians Embassages, and gifts.

TH the same time there came Embassadours from the East Indies, who brought gifts to the Emperour, namely, all kindes of pretious stones and pearle, and strange living creatures farre different from ours; which they brought to the Emperour, to signifie thereby that his Empire did extend even to the farthest bounds of the Ocean, and the Indian Princes did declare by sending him Pictures and Statues for presents, that they did acknowledge him to bee the King and Emperour of the world.

CHAP. LII.

How hee divided his Empire amongst his three Sonnes, and instructed them in those Arts which doe adorne Imperiall Majestie.

AS soone as hee had established his Dominions even to the furthest parts of the world, hee divided his whole Empire amongst his three Sonnes, which the good Father left as an inheritance to his deare Children, giving his ancient dominions to his eldest Sonne; the Easterne parts to his second Sonne; and the inter-jacent Countries to his third Sonne. And being desirous that they should bee prosperous in the managing of their fortunes; hee sowed in their mindes the seeds of vertues, both by his owne divine precepts, and by the diligence of Tutors, which hee provided to instruct them in vertue, and hee got the most skilfull in other disciplines, to traine them up to millitary affaires, to instruct them in matters of policy, and in the Lawes. They had all the complements of Regality allowed them, as their severall Gards, their Captaines, and Bands of Souldiers, which their Father appointed them, out of those whose service hee had approved, and whose fidelity to them hee had experienced.

CHAP. LIII.

How hee confirmed and established his Sonnes in the knowledge of the true Religion.

THese young *Cesars* had a Councell appointed them for the dispatch of publicke affaires. But when they came to ripenesse of yeares, their Fathers instruction and example, did both excite them to imitate his vertues, and religious piety, and when they were absent from him, hee sent his royall Letters unto them, containing many wholesome precepts: advising them especially that they should preferre the knowledge of God and his holy worship, before wealth and Kingdomes. And sometimes hee would give them absolute power to experience themselves in managing some particular affaires, for the good of the Commonwealth: but hee especially admonished them to have a care of the Church of God, and openly to professe themselves Christians. Such were the Instructions which their Father gave them. But they being of an acute and ripe judgement, and understanding, being now confident on themselves, and not relying on their Fathers admonitions, will farre exceed their Fathers exhortations, having their

mindes devoted to piety, and observing the performance of religious duties in their Palaces. Moreover, their Father carefully provided that his Sonnes should have religious Officers about them, and that the Magistrates to whom the charge of the Common-wealth should bee committed, should bee religious men. So that hee fortified and strengthened them with faithfull men, as the Keyes and Fortresses of a Common-wealth, and after *Constantine* had orderly disposed of these matters, and settled other affaires. God tooke an opportunity to reward him with more magnificent gifts, by taking him out of this life, to glory.

CHA. LIII.

That when hee had reigned two and thirty yeares, and was above threescore yeares of age, his body was free from all diseases and infirmities.

HEE reigned two and thirty yeare, besides some odde moneths and dayes, and lived twice as long, all which time his body continued strong and lusty, not troubled with any disease, paine, or infirmity: hee was of a comely presence and aspect, and was stout and hardy to endure exercise, riding, travaile, and warres, so that his portly presence did oftentimes terrifie and subdue the enemy, without any effusion of blood, or slaughter.

CHA. LIV.

Of those that abused his courteous lenity, to covetous and hyppocriticall purposes.

IN like manner his minde had attained to the height of all perfection: being adorned with all kindes of vertue, and especially courteous lenity, which many reprehended because wicked men abused it to licentiousnesse, ascribing their offences to the Emperours too much clemency and lenity. And truly wee our selves have found, that two insufferable vices flourished in those times, first corruption amongst certaine dissolute, wicked, and insatiable men, and also the close hyppocrisie of others, who did creepe into the Church under a certaine faigned shew and pretence of Christian religion. So that the Emperours gentlenesse, goodnesse, sincere faithfulness, truth and constancy, encouraged them, that hee would easily beleeve their fained profession of Religion to bee reall, who indeed desired but to bee accounted Christians, and especially because they falsely counterfeited that they were his most affectionate Subjects, and hee was blamed for his easie beliefe of them, envie seeking to make his owne goodnesse: But they were afterward punished with heavey judgements.

CHAP.

CHAP. LV.

How Constantine writ Prayers even in the last dayes of his life.

THe Emperours understanding and reason continued still so strong and perfect, that according to his usuall custome, hee would even in his old age, write Prayers and Orations, and converse and discourse often with his friends, and instruct those about him in Christian doctrine. He daily also made lawes, sometimes concerning cruell matters, sometimes military affaires, comprehending and understanding all notions belonging, and necessary in this life. And this truly is worthy of eternall memory, that a little before his death, hee made a funerall Oration, in that place where hee was used to speake, in which Oration hee disputed of the immortality of the soule, and of those that had lived here a godly and holy life, and of the rewards which God had layd up for good and godly men, and on the contrary hee copiously shewed that the wicked should come to confusion and destruction. He having earnestly, gravely confirmed and proved these doctrines, it did so touch his household servants, that one of them being asked what hee thought of the Emperours speech? hee answered though unwillingly, that hee thought hee spoke the truth, and began to praise the Emperours speech against the plurality of the Heathen gods. Having thus discovered to his familiar friends a little before his death, hee thought by such communication to prepare himselfe for a better life, and make his passage unto it more quiet and easie,

CHAP. LVI.

How hee raised an Army against the Persians, and joyned the Bishops unto him, and how hee built a Tabernacle or Tent in the figure of a Church.

THis also is memorable, that at this very time, having heard of the rising of the Easterne Barbarians, intending as hee said to make this his last victory, hee raised an Army with all expedition against the Persians. For being thus resolved, hee mustered up his millitary Bands, and communicated this his intended warlike designe to his Bishops, thinking it fit to have some of them alwayes about them, and they againe willingly promised to follow him, to the warres, and fight against his enemies by the spirituall warfare of supplications and prayers to God for him. Hee being wonderfully delighted with this free expression of their love and good will towards him, so that in this expedition hee seemed to follow them: and commanded that a Tabernacle or Tent should be built in the fashion of a Church, wherein hee and his Bishops might pray unto God, the giver of victories.

CHAP. LVII.

How hee received the Persian Embassadors, at that time when the Paschall feast was celebrated, and how hee watched and prayed all night.

IN the meane time the Persians, when they understood that the Emperour intended to make warre against them, they out of feare sent Embassadors unto him to desire peace, and hee againe (being alwayes desirous of peace, did most courteously receive the Embassadors, and embrace them. And at that time the Paschall feast being celebrated, the Emperour with the rest watched and prayed all night.

CHAP. LVIII.

Of the building of the Apostles Church in Constantinople.

VW Hen all these matters were finished, hee began to build the Apostles Church in Constantinople, and to consecrate it to their everlasting memory.

CHAP. LIX.

A description of the Church.

AND when hee had built it very high, and beautified it with all kinde of stones and plaisterworke, from the foundation to the rooffe, which hee framed of rafters curiously gilt and wrought, and above all it was covered with brasfe, to keepe off raine and tempestuous stormes, which also was gilded, so that the reflective beames of the Sunne beating on it, made it shine and glister, so that it was beheld afarre off. The inward part of the rooffe was arched, and covered with a kinde of Networke made of Gold and Brasfe. And in this manner this Church by the Emperours great care and cost was beautified. And moreover, it had a faire open Church-yard round about it. On foure sides whereof there were Gates with Porches, and neare unto them a royall Palace, with Baths, walkes, and other houses belonging to those that kept the Church. And all this the Emperour dedicated to the memory of our Saviours Apostles. And also hee builded this Temple to another purpose, which was then unusuall.

CHAP. LX.

How hee built a Monument and Tombe for himselfe in this Church.

AND here against the day of his death hee provided himselfe a place of buriall, for hee beleeving that hee should bee called after his death an Apostle of Iesus Christ, hee thought also that hee should partake of the benefit of those prayers, which were made to the Apostles. So that hee built his Tombe in the midst of twelve pillars, in honour and memory of the twelve Apostles, which stood on each side of his Tombe, fixe on a side, wisely as I said conceiving that the tabernacle of his body might there decently and worthily rest. And having long before

before considered this, hee dedicated this Church to the Apostles, thinking thereby to immortalize his owne name, neither did God frustrate his desire and expectation, for after hee had celebrated the next paschall Feast following, and he himselfe and his people with great joy and solemnity had kept this day of salvation; the celebration of this day concluded his owne dayes: so that God was pleased at this holy time to translate him to a better life.

CHAP. LXI.

How hee fell sicke at Helenopolis, and how hee prayed, and confessed his sinnes.

FOR when hee felt his body first distempered, and his sicknesse begin to increase, hee went unto the warme baths in the City, and afterward to *Helenopolis*, where hee staid a long time in the Martyrs Church, and prayed and made public supplications unto God. But when hee thought that hee was neare his death, hee thought good to take this opportunity for confessing those sinnes of his, which being mortall might bee remitted, and also hee resolved to bee baptized againe: whereupon hee kneeled downe on the ground in the Martyrs Church, confessing his sinnes, and desiring pardon for them of God. After he was by prayer thought worthy to have imposition of hands, hee departed thence and came to the Suburbs of the City of *Nicomedia*, and having assembled the Bishops together, hee spake thus unto them.

CHAP. LXII.

Constantine perswadeth and desireth the Bishops to grant him Baptisme.

BRETHREN, the salvation which I have earnestly desired of God these many yeares, I doe now this day expect. It is time therefore that wee should bee sealed and signed with the badge of Immortality. And though I purposed to receive it in the River *Jordan*, in which our Saviour for our example was baptized: yet God knowing what is fittest for mee, hath appointed that I shall receive it in this place, therefore let mee not bee delayed. And if hee in whose power life and death are, will permit mee to live any longer amongst you, and to joyne my prayers in the Church, with the prayers of the congregation of Gods people, I will live in such a regular manner, as may become the servant of God. And so much hee spake. And so after the service of Baptisme was read, they baptized him with all the Ceremonies belonging to this mysterious Sacrament. So that *Constantine* was the first of all the Emperours was regenerated by the new birth of baptisme, and that was signed with the signe of the Crosse, so that his spirit rejoiced, and being thus regenerated, his minde was so illuminated, and by the raptures of faith so transported, that hee admired in himselfe the wonderfull worke of God. After this sacred Ceremony was performed, being clothed now in Robes of light, in stead of his robes of regallity, hee went home, and rested himselfe upon his royall Bed, putting off his royall robes, which hee would not any more endure to touch. And after with a cleare distinct voice he gave thanks unto God, and prayd thus.

CHAP. LXIII.

How after hee was Baptized, hee praised God.

NOW I know that I am happy, that I shall enjoy an immortall life, and the presence of God. The privation and losse of this happinesse is the greatest misery. But when the Centurions and Captaines admitted to his presence did deplore and mourne for his approaching death, because they should lose so good and gracious a Prince, wishing that he might live longer with them, hee answered them; that hee now onely began to live, and that hee now onely began to bee sensible of happinesse, and therefore hee desired to hasten rather, than to slacke or stay his passage to God. Afterward hee made his last Will and Testament, and hereby gave honourable annuall pensions to the Citizens of Rome. Hee left unto his children the inheritance of his Empire for their patrimony, and disposed of other matters in expresse words as hee thought convenient.

CHAP. LXIV.

How Constantine dyed at the Feast of Pentecost, or Whitsontide, about Noone-tyde.

THose things were performed in the time of the celebration of the holy Feast of Pentecost, beginning on the seventh Sunday after Easter, in a holy remembrance of the confirmation of the Scriptures, by the ascending of Christ into Heaven, and the descending of the holy Ghost upon men. On the last day of this Festivall, the Emperour having thus disposed of all matters, dyed about Noone-tyde, leaving his mortall part to the earth; but his intelligible and divine part went to God. And so Constantine concluded his life. But let us proceed further.

CHAP. LXV.

How the Legions and Captaines mourned.

HIS Guard and other Officers that were neare him, tore their garments, cast themselves downe on the ground, beate their heads against the pavement, and cryed out in a mournfull lamentable manner, calling him their gracious Lord, Prince, Emperour, and they mourned for him as a dutifull loving child would doe for his Father: the Centurions and Captaines bewayled the losse of their Generall and Patron: and all the Armie mourned like a scattered flocke of sheepe, that had lost their Shepheard: the people ranne about the City, declaring their inward sorrow, by outward expression of weeping and lamentation: others walked with dejected countenances, every one grieved for the losse of such a gracious Emperour, and lamented as if they had lost the comfort of their lives.

CHAP.

CHAP. LXVI.

How hee was carryed from Nicomedia, to his Palace at Constantinople.

Here the Souldiers did lay his body in a golden seare-cloth, and having covered it with a rich purple hearse-cloth, they brought him to *Constantinople*. And having set it downe in one of the chiefe roomes of the Emperours most magnificent Palace, they set waxen Tapers in golden Candlestickes round about the Hearse, which made a brave glistering shew; the like whereof had never beene seene. For in the midst of the royall Palace, the Emperours body apparelled with his Imperiall Robes; and his Crowne on his head, lay on a high golden Bed, and many were appointed day and night to watch about the Hearse.

CHAP. LXVII.

How after his death the Nobility and others honoured him, as if hee had beene living.

Now the Nobility and Commanders of the Army, who did reverence the Emperour in his life time; to preserve their former custome, would come in at certaine set times, and make low and humble obeysance to the Emperour as hee lay on the Hearse, as if he had beene alive. Also the Senate and other Magistrates would shew the like reverence unto his Hearse, which an infinite number of people came to behold and see, in regard of the magnificence thereof. And in this pompe hee was kept many dayes, by the appointment of the Army, untill his Sonnes could come to honour their Father, by carrying his Hearse. This blessed Emperour onely raigned after hee was dead, seeing hee had all accustomable honours done to him, as if he had beene living. For in regard that hee alone of all the Emperours, did in his life time in a holy religious manner reverence God and his Sonne Christ Iesus, God did remunerate and reward him with this honour, that hee should raigne in Heaven in glory, and on earth in the memory of his Subjects: that so God might declare unto us, that religious and good Kings can never waxe old, dye, nor their raigne over the affections of their subjects can never end. And so much hitherto.

CHA. LXVIII.

How the Army decreed that his Sonnes should be called Augusti.

Afterward they sent to the *Cæsars* certaine Captaines selected and chosen out of the Army, whose fidelity to the Emperour had beene formerly approved, to let them understand of the present estate of matters. Which having done, as soone as the Legions abroad in other Countries heard of the Emperours death, they all with one consent agreed, that they would as if the Emperour were now living, they would acknowledge no other Princes of the Roman Empire, but his Sonnes. And not long after, they would not onely have them called *Cæsars*, but *Augusti*, which is a title of Imperiall dignity, solely belonging to Emperours. And this decree of the Army was presently divulged abroad; and having communicated their intent by letters, all the Legions did consent thereunto.

CHAP. LXIX.

The sorrow and mourning in Rome for the death of Constantine, and what Statues were erected in honour of him after his death.

AS soone as the Imperiall City with the Senate and people of Rome, heard of the Emperours death, the said report thereof made them to lament and mourne, in an immoderate manner. For they shut up their Baths, and prohibited all publike Playes and Spectacles, and all other recreations wherewith in quiet happy times they did use to refresh their mindes. For now those that were most happy, put on a habit and countenance of sorrow, praising the Emperour, and his godly and gracionsraigne. Neither was their sorrow expressed onely by words, but action, for they revered his Picture as if hee had beene living. For having drawne the Heavens in proper lively colours, they drew his Picture above the clouds, where hee seemed to live and converse with the blessed company of Saints and Angels. Moreover as is aforesaid, they called his children *Augusti*, and they earnestly desired that they might have the honour of the Emperours Funerall, and that his body might rest and bee buried in their Imperiall City.

CHAP. LXX.

How his Sonne Constantine brought his Hearse to Constantinople.

AND thus the Legions honoured this religious Emperour. But his younger Sonne *Constantius* comming to his Fathers Funerall, caused the Hearse to bee carried to *Constantinople*. The Cohorts of Souldiers went before in troupes, and an infinite number of people followed, and on both sides the Hearse there went troupes of Pikemen, and armed Souldiers. But as soone as they came to the Church of our Saviours Apostles, they set downe the Hearse. And thus the young Emperour *Constantius* did grace his Fathers Funerall with all Princely and royall solemnity.

CHAP. LXXI.

Of some ceremonious funerall solemnities performed in the Martyrs Church, after the decease of Constantine.

BUt when *Constantius* was departed with the Cohorts of Souldiers, the Priests and a great number of pious and religious people, made prayers and supplications unto God, and spoke in praise of the Emperour. And moreover, the Priests and people with teares and lamentations prayed unto God for the Emperours soule, which prayers though they were not much availeable, yet God so blessed and favoured his Servant *Constantine*, that his Sonnes succeeded him in his Empire, and as hee desired hee had his Tombe in the Apostles Church, and enjoyed the benefit of the Masses and Prayers read therein, and besides hee raigned in his surviving Sonnes, who were all three stiled high and mighty Emperours.

CHAP.

CHAP. LXXII.

Of the Phoenix.

Y^Et not like unto that Egyptian Bird, which (as they say) by natures providence being but one alone, doth burne her selfe in a heape of sweet spices, and that another doth rise out of her ashes, like her selfe: but as one graine of Wheate, through Gods blessing doth bring forth an eare, containing many graines of wheate, so this thrice-happy Emperour had multiplyed himselfe in his royall Progeny, leaving three Sonnes to succeed him, so that his Images and Pictures, were honoured as well as his children, and the name of *Constantine* still lived.

CHAP. LXXIII.

How on their coyne they engraved Constantine, as it were ascending into Heaven.

A^Nd on the one side of their coyne they engraved the Effigies of this blessed man with a skarfe bound about his head, on the other side sitting and driving a Chariot, and a hand reached downe from Heaven to receive and take him up.

CHAP. LXXIV.

That as hee honoured God, so God also honoured him.

T^Hus God made him an example of glory, as hee was of professing the Christian Religion, that hee might declare what difference there is betweene serving him, and his Sonne Christ, and following contrary Sects and heresies, who by making head against the Church, made him their enemy, as their fatall deaths did manifest, whereas *Constantines* death shewed that hee had lived in the feare of God, and that hee dyed in his favour.

CHA. LXXV.

How Constantine excelled all the former Romane Emperours for religious piety and godlinesse.

F^Or hee onely of all the Romane Emperours, did with most religious zēalē, honour and worship God: hee alone with great liberty of speech did professe the Gospell of Iesus Christ: hee alone did honour his Church more than all the rest: hee alone abolished the wicked adoration of Idols, and therefore

fore hee alone, both in his life, and after his death, hath beene crowned with such honours, as no other hath obtained, neither among the Gracians or Barbarians, nor in former times among the Romanes; since no Age hath produced one that might bee paralleld or compared to *Constantine*.

The end of Eusebius of the life of Constantine.

THE





THE
EMPEROUR
CONSTANTINES
ORATION TO THE
HOLY CONGREGATION
of the Clergie.

CHAP. I.

The Preface entreateth of the Paschall Feast, and that Gods gracious providence for the good of all men hath beene most opposed by them, to whom hee hath beene most favourable.



MOST deare Governours of Churches, and the rest my beloved friends, and you the congregation of the religious, who doe worship God the object of all true religion, both in opinion and outward profession, according to the prescript of the Oracles of the Prophets; the holy feast of Easter is come, which wee ought holily and religiously to celebrate, this day being as it were the light of the day, and the Sunne, affording us the first fruits of the resurrection of the body and the flesh, the pledge of promise, and the path leading to eternall life.

O Nature, the Parent of all things! When didst thou produce any thing so commodious to the world? but yet what was thy worke herein? For hee that is the author of all things, as thou art, was the author of this. Hee hath also adorned thee, for the beauty of nature, is a life regulated by nature. But those things which

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which are committed contrary to nature, are the cause that no man doth decently and religiously worship and feare God, the Creator of all things, but rather imagineth that all things are not governed by divine Providence, but by rash and inconsiderate fortune. And although the Prophets (who ought to bee beloved) have particularly foretold by divine inspiration, that matters should so come to passe, yet the Devill the friend of all wickednesse and impiety, hath resisted the truth, and hath indeavoured and laboured to obscure the light thereof by envious detraction, and to possesse the mindes of men with the darkenesse of error. And hee hath advanced his purpose with violence and cruelty, making the Potentates the ring-leaders and maintainers of the peoples rash and impudent madnesse. So that this kinde of life contiuning many ages, those who lived in these times endured many miseries: but not long after when our Saviour shewed himselfe unto men, a calme of justice succeeded after these turbulent stormes, and all things were fulfilled which the Prophets had foretold. But after hee had ascended againe to his Fathers Throne, and had illuminated the earth with the beames of his divine wisdom and knowledge, hee constituted and established an everlasting Church here on earth, wherein hee ordained those things which are agreeable and pleasing unto God his Father, and himselfe. But how did the wicked Heathen oppose themselves against it, rejecting Christs benefits, and endeavouring the ruine of the Church: yet their impious seditions, their warres, discentions, delicacy of life, and covetousnesse, did overthrow their owne superstitions, and their wickednesse, according to the nature thereof, filled them with deceitfull hope and feare. But let vertue winne the victory of vice, and throw downe wickednesse to the ground, that her power may be demolished. And so let us proceed to speake of divine matters.

CHAP. II.

Hee speaketh to the Clergie and his audience, that they would correct and rectifie his speech if hee offended therein.

Here mee therefore thou defender of Virgin chastity, and thou O Church, the nurse of this tender rude age, who hast a care of truth, and clemency, from whose cleare fountaine the River of salvation doth flow. And you that doe sincerely serve God, and are therefore beloved of him, hearken with favour and attention, and bend your mindes to marke, not so much the elegancy of my speech, as the truth of the matter, not so much to mee speaking, as to mee handling a subject full of piety and religion. But what fruit can bee reaped by that Oration, where the intention and minde of the speaker, is not evidently knowne? for it may bee that I attempt to speake of matters of great waight and moment, but the love of God implanted in my minde, is the cause of my presumptuous boldnesse, enforcing my modesty thereunto. Wherefore you who are seasoned with the knowledge of heavenly mysteries, assist mee, and let your attention goe along with mee, that if I erre in my speech you may correct mee, not waighing nor approving the learnednesse, but the faithfull intention and scope of my speech. And let the holy inspiration of God the Father and his Sonne, bee present with mee, that I may speake that which hee hath put into my minde. For as much as he that thinketh by the Art of Rhetorick, or any other Science, to doe any thing without Gods speciall assistance, hee shall but shew his owne ignorance, and produce an imperfect worke. Wherefore those who desire to bee successfull in their endeavours, ought not negligently to contemne divine inspiration. But lest I should weary your attention, I will proceed in the chiefe matter of this present speech.

CHAP. III.

That God was the Father of the Word, and the Creator of all Creatures, and that things could not have existence, if they should exist from divers causes.

THe Good, to which all things are referred, and which in essence is the eternall God, hath no originall or beginning. But God is the beginning of all things. Hee that was derived from him, is againe united with him. And this separation and conjunction was not locall, but divine and intellectuall. For that which was begotten, did not proceed from any Fathers loynes, as that which is begotten of naturall seed, but our Saviour who now ruleth the world, and all things therein contained, by the appointment of divine providence, came downe into the world. And hee is the cause of all things that have being, and life in this world. From him proceedeth the soule, and all the senses, and the reasonable faculty which judgeth of sensuall objects. But whether tendeth our speech? to wit that it may appeare, that there is one Governour of all things, and that all things are governed and ordered by his appointment, whether they bee celestiaall bodies, or terrestriall, and all the workes of nature and art. But if the moderation and ruling of all things should not bee referred to one governour, but to many, the distribution of the Empire, of the Elements, and envie and ambition, (which alwayes strive for the victory) and are described in ancient fables, would disturbe the concordance and harmony of things, in regard that every one would governe his owne part in a severall manner. And in regard the whole world continues alwayes in one and the same estate, therefore it doth exist by chance or fortune. If wee grant there are many gods, who can exquisitely know the Author and Architect of the procreation of every thing? To which should wee offer our prayers and supplications, first, or last? Which should I worship without offence to the rest? Or suppose that I stand in necessity of any necessities belonging to this life, shall I give thanks unto him that helpeth mee, and accuse him that will not supply mee? Whom shall I beseech, in confidence that hee doth know mee and my misery, and can deliver mee out of it? Suppose that answeres should bee given us by the Oracles, yet they have no force or ability in themselves, but doe appertaine unto some God, so that what should become of Gods mercy, and his providence towards man? unlesse one of the gods more inclinable to clemency than the rest, being well affected towards him, who maketh no difference betweene the gods, should helpe him against the others will. But from hence would arise hatred, sedition, and discention, in regard they could not governe their owne affaires without contention, and ambition would not permit them to bee content with their owne dominions. And so at last a generall disorder and confusion would follow. And what afterward? It is plainly manifest, that the inferiour terrestriall bodies would bee destroyed by the discord and disagreement of celestiaall bodies. So that there should bee no order or vicissitude and change of times, no fruits which spring and ripen in their due seasons, and there should bee no day nor night. But of these matters enough. Let us returne to speake of other infallible truths, which cannot bee confuted.

CHAP. IV.

What an error they are in, who doe worship Idols.

EVery thing that hath a beginning hath also an end. Their beginning, which is in time, is called their originall. But all things that have a beginning doe decay and perish, for length of time doth blot out and extinguish the formes of all things. And therefore how can it bee that that which proceeds from a mortall originall, should bee immortall? Yet it is an opinion held amongst the ignorant multitude, that the gods doe marry, and beget children. But if those who are procreated, bee immortall, and that new gods should bee alwayes procreated, their Progeny would bee so numerous by their daily offspring, that Heaven nor Earth could not receive such a trayne or swarme, as I may say, of gods. Moreover, what shall wee say of those men that doe affirme that Brothers and Sisters have made a celestiall marriage, making the gods guilty of intemperance and adultery. And that these men honour them with gifts and wanton wicked sacrifices. Moreover, every excellent Statuary or Stone-carver, have conceited a certaine shape and figure in his minde, can make an artificiall worke, and afterward in proceesse of time forgetting it, hee reverenceth his owne worke, and worshippeth it, as an Immortall God, when yet hee confesseth that hee himselfe who is mortall, was the Architect, and maker of this Statue. Besides, they shew the Tombes and Monuments of those who after death became immortall, being ignorant that whatsoever is really blessed and immortall, needs no mortall honour. For which can onely bee conceived and comprehended by the understanding, hath no forme whereby it may bee knowne, nor doth admit of any Figure, Image, or Effigies. Yet all these things are used in honour of the dead. For while they lived they were men, and had bodily shapes.

CHAP. V.

That Christ the Sonne of God created all things, and gave every one of them a certaine time of life.

BUt why doe I defile my tongue with impure words? Since I intend my speech to the praise and glory of the true God. Therefore I will allay the bitterness of this potion, with speaking of Gods power, who is the fountaine of all goodnesse, and whose praises wee intend. For I esteeme it my duty to celebrate the name of Christ, both by the regularity of my life, and by giving thanks unto him for his many and great benefits towards mee. I affirme that hee created the world and mankind, whom as soone as hee had made by his Word, hee put them in a blessed place, flourishing, and full of all kindes of fruits, and hee made them ignorant of the knowledge of good and evill. Afterward hee gave them the earth for their habitation, as a seate fit for a reasonable creature: and afterward when they endued with reason and understanding, hee revealed unto them the knowledge of good and evill. Afterward their Offspring so increased, that they filled all the Land even to the Sea-shore. And when mankind was thus multiplyed and increased, profitable and commodious Arts and Sciences were invented. And besides the irrational creatures, by the power of generation, which God gave them, did exceedingly increase and multiply. Hee gave meekenesse and gentlenesse to tame creatures, that so they might bee obedient to man; and to the wild beasts, strength, swiftnesse, and a naturall sagacity and providence to preserve

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preserve themselves from danger. More, God gave man dominion over all the tamer, and gentler kind of Creatures, and put a kind of enmity betweene him, and the wild beasts: Afterward, hee created all kinds of Birds, infinite in number, different in nature, shape, and color, and gave them naturall and muscicall noates. And so, having orderly ranked, and disposed all Creatures, contained in the world, and given every one of them a certaine definite tearme of life, he beautified the whole world with complete perfection.

CHA. VI.

Of Fate, Chance, and Fortune, and divers opinions concerning them, proved false both by humane lawes, and the law of nature, which doe proceed not casually, or accidentally, but orderly, and thereby declare a divine Providence,

BV T the most, and those the unwisest doe affirme that Nature produceth and causeth all things, others affirme the same of Fate, and Fortune. But they who attribute the power thereof to Fate, they understand not what Fate meanes, they produce a name, but doe not shew the actions and nature thereof. For what shall Fate be, if nature doe procreate all things? Or what is nature, if the law of Fate cannot be infringed and violated. If we affirme that there is a certaine fatall law, then we affirme that this law was made by him, by whom it was first promulgated. But if the law of Fate was ordained by God, then all things are subject to God, and all things from him doe proceed, and that Fate is onely the will of God. Moreover how can Iustice, Temperance, and other vertues agree with Fate, or their contraries, Injustice, and intemperance; But if wickednesse, and vice, proceedeth from free will not Fate, then also vertue, and the right regularity of life proceedeth from thence; But sinnes, or good actions which proceed from a good and well disposed will, if they sometimes come casually, are they to be ascribed to Fortune or Fate? also how can actions of Iustice, and Equity, be referred to Fate? doe not all lawes, exhortations to vertue, diswaitions from vice, praise and dispraise, punishments, and all things that allure to the study of vertue, and deterre from wickednesse, rather from the rule of Iustice, which is proper onely to God, who governeth all things, then from the inconsiderate Fortune and chance; For matters happen here according to the deserts of our lives: sometimes, plague, pestilence, and sedition, sometimes dearth of Corne, and sometimes plenty followeth, which doe plainely appeare, to be the consequent Iudgements, or blessings of our good or bad lives. For God is well pleased, to see the willes and affections of men rightly disposed, and hateth all wickednesse, he liketh a moderation of our desires, and hateth transitorinesse of minde, and beastly intemperance. Of which although we have cleare and evident demonstrations in our sight, yet as often as we assemble, and collect our thoughts together, and doe contract the beames of our understanding, to looke narrowly into the causes thereof, they appeare more cleare and evident. Therefore it behooveth us to live modestly and quietly, and not to let our mindes aspire above the desires of nature: but continually to thinke, that God is alwayes present, and marketh our actions. And thus we may search whether it be true, that all things are governed by Fortune and chance. For should we beleave that the orderly motion of the celestially bodies, and the Starres, that the Earth, the Sea, Fire, Wind, Water, Ayre, the changes of times, the Vicissitudes of Summer, and Winter, were all made and ordained rather by chance, then fabricated and fashioned by any Architect. But some doe madly affirme, that men did invent many of those things, for their owne use and benefit. For nature having dealt abroad, her riches of all kinds, with a liberall hand, this opinion may seeme somewhat reasonable in mortall ter-

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restiall matters. But can these things which are immortall, and immutable, bee thought to be the inventions of men? For these and the like things, abstracted from sense, and apprehended onely by the understanding, man consisting of concrete matter could not procreate, but the eternall and onely intelligible essence of God. Moreover, the reason and wisdom which is discerned in the order of things, is a worke of providence; namely, that the day should be enlightned with the beames of the rising Sunne, and that night should follow after the Sunne setteth, and that the succeeding night should be somewhat illuminated with a multitude of Starres. What is to be said of the Moone, which when it is opposite to the Sunne, it is filled with greatest light, and when it commeth neerer the light thereof decreaseth. Doe not these things declare the wonderfull wisdom of God. Besides the warmth and heate of the Sunne shining at certaine seasons with beames which doe ripen fruites; the wholesome gales and blasts of Wind, the refrigeration of coole showres, and the whole universall Fabricke ordered and disposed in an accurate manner, the perpetuall motion of the Sphares with the certaine revolution of the Planets, what doe they declare but that God hath prescribed the Starres their course which they must obey. Also the steepe height of Mountaines, the concave hollownesse of valleyes, and the large Champian Plaines, doe set forth and exhibitt a faire Picture of the divine Providence, not onely pleasant and beautifull to behold, but also profitable for use. Also the Sea and Rivers which are necessary for the importation and exportation of commodities, doe not they evidently demonstrate Gods wonderfull Providence: as also the Mountaines which containe the water, which falleth downe into the levell Plaines, and having fertilizd the Earth by refreshing and watering it, it runneth into the Sea, and from thence into the Ocean: and yet we doubt not to ascribe these things, to Chance and Fortune. When we cannot demonstrate what this Fortune is: in regard it hath no essence that can be apprehended either by the Intellect or Sense: but is a certaine invented name blazed abroad.

CHAP. VII.

That the wisdom of the Creator cannot be conceived by the Intellect or understanding: and that he is the cause of all things, and not rash Fortune, or Chance.

FOR the opinion of an automaticall existence, proceeded from rash inconsiderate men, that did not conceive the reason for their owne assertions, but in regard of the weakenesse of their capacity, thought these things were governed without reason, whose causes they knew not. There are some secret qualities in nature, to assigne the causes, whereof is a very abstruse and difficult matter, as the secret vertue of warme Bathes. For no man can easily render a cause of their heate. It is wonderfull that the water should not quench the innate heate of that substance which warmeth the water. There are some few like rarities in the world, by which (I am perswaded) men may easily understand the force and efficacy of Divine Providence, who can thus reconcile contraries, to make them reside in one Subject. Besides God hath afforded man many infinite gifts for his solace and delight, especially the fruite of the Olive and the Vine, for the one hath a vertue to refresh the minde, and to exhilarate, and make it merry, the other is wholesome for the body, and Physicall. Moreover, the continuall course of Rivers is very wonderfull, which floweth Night and Day, like the perpetuall motion of the Heavens. And the constant succession is no lesse worthy of consideration.

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CHAP. VIII.

That God hath given Man all necessaries abundantly, but voluptuous superfluities more sparingly, yet so fitly dispensing both of them, that they may be the more beneficiall.

Hitherto our speech hath beene directed, to make it evidently appeare, that nothing was made inconsiderately, but all things by the Counsell and Providence of God: who produced and created such plenty of Gold, Silver, Brasse, and other mettals, as should be necessary for this life. But he furnished man with those things which were more usefull in a more plentifull manner: but for things belonging to delight and delicacy, he made them faire, but few, affording him them neither in too sparing nor too large a manner. But if he had granted man abundance of these pleasurable delicacies: those who digge mettall out of the Earth, would have neglected the getting of Iron, and Brasse, which are necessary for tillage, and husbandry, for building of houses and Shippes, because they could have gotten the, Wherefore is it more difficult to digge forth Gold and Silver, than other mettals? the greatnesse of the labour, might be opposed to the largenesse of desire. How many other workes of Divine Providence may we reckon, which may be discerned in those things which are copiously, and plentifully afforded unto us, whereby men are inforced to modestye, and other vertues, and restrained from sordid base covetousnesse. To search out the cause and reason, whereof it is a very hard and difficult matter. For how can the weake thoughts of man make a scrutiny into the hidden and eternall will of God?

CHAP. IX.

Of Philosophers, who while they would be ignorant of nothing, did erre in their opinions, and runne into many dangerous conceits, by Platoes Doctrine.

VHerefore we ought to attempt those things which we might performe by our owne strength, and which are agreeable to our owne nature, for probabilitie in controversies, doth withdraw many from the truth of matters, which hath happened to divers Philosophers, who have trifled in subtilty of disputation, and in the search of the nature of things. For how oft when the abstruse disquisition of matters, did exceede their capacity, did they obscure the truth thereof by diverse cunning arguments? whereby ensued contrariety of opinions, and opposition one of another, that they might gaine to themselves an opinion of wisdom: whence proceeded seditions among the people, and judgements by the Potent were past against them, for while they endeavoured to overthrow the habited customes of their Country, they overthrew themselves, and occasioned their owne destruction. For *Socrates* assuming to himselfe a liberty of speech, by his contradictory cavillations, and disputations, hee was slaine by his owne Citizens. And *Pythagoras*, who seemed more than the rest to affect a silent modesty, was accused of Inposture. For those things which the Prophets had foretold, hee delivered to the *Italians*, as if God had particularly revealed them to him, while he was conversant in *Egypt*. And *Plato* himselfe who was of a more mild and gentle disposition than the rest, who first raised mens mindes above sensuall objects: and did bend his mind to apprehend intellectuall matters, which are alwayes

constant, and taught men how to advance their mindes to the consideration of higher matters, he placed the first God, and that rightly, above the essence of nature, and made two distinct essences in number, but equall in perfection, and that the essence of the second God, did proceede from the essence of the first, who was the chiefe Creator, and moderator of all things. But to the other who was second unto him, he referred the causes of all things. Let there be one therefore as right reason requireth, who governeth all things by his Providence: and let there be God the Word, who dispenseth and ordereth all things; for the word it selfe being God, is also the Sonne of God: what name can any one attribute unto him without error; but the name of the Sonne. For he that is the Father of all is also the Father of his owne Word. And hitherto *Platoes* opinion was right and wise. But in that which followes, he erred from the truth, while he induced a multitude of Gods, and attributed unto them severall formes, whereby the ignorant did fall into greater errors, who because they did not discern the Providence of God, they worshipped the images of men and of other creatures. And thus his most praise-worthy naturall contemplations were corrupted. Yet *Plato* reprooving himselfe, seemeth to correct his owne speech, when he evidently demonstrateth that the spirit of God, is a Minde capable of reason, and doth dechotomize and divide all things into two kindes, the one comprehended onely by the understanding, the other by the sense being corporall: the former is the object of the intellect, the other of opinion. Therefore the intellect, being capable of the holy Spirit, and being separated from all concretion of matter, doth obtaine eternall everlasting life: but the sensible part is incapable of eternall life, being subject to dissolution and corruption, as well as it was coagmentated, and generated. Those things which he delivers afterward are admirable: namely that faire heavenly Mansions, are reserved for their soules, who have walked in an upright integrity of life, where as soone as they are freed from the Prison of the body, they shall live in eternall blessednesse. And this contemplation of his, was not onely admirable but also profitable. For who that gives credence thereunto and expecteth this felicity, will not strive to live well, to use Justice, and Temperance, and diligently shunne all wickednesse? And moreover he addes at last, that the mindes and consciences of the wicked are tost on the waves of *Acheron* and *Phlegeton*, like the wares and fright of a Shipwrackt vessell.

CHAP. X.

Of those who have not enely dispised the Scriptures, but also the opinions of Philosophers.

BVt some men are so blinded in understanding, that when they reade these things, they neither care nor feare: but doe rather contemne, and deride them, as if they heard some fained fable. They praise the vanity and elegancy of their speech, but they hate the severity of their doctrine, and they beleieve poetickall fictions, filling so all Greece and other Countries with fabulous stories. But as concerning the Poets, they affirme that men, who are the Sonnes of the gods, doe judge departed soules, they praise their judgements, and Tribunals, they set judges over the dead, and they sing of the warres of the Gods: they tell of certaine millitary lawes observed amongst them, and of their fates: and they affirme that some of the gods are of a harsh nature, others carelesse of the good of mankind, some hard and froward, and they bring in some lamenting the death of their owne children, so that they cannot sufficiently defend themselves nor others, also they bring them in troubled, with humane passions and perturbations, and they sing of their warres, their wounds, their joy, and their mourning. And they will needes have their assertions credited and beleieved. But if, as they say, they doe poetize, and exercise poetry, by divine inspiration. they ought to be beleieved

beleaved and obeyed, especially in these things of which they discern by divine inspiration, They mention also the calamities of the gods, and the devils, wherein they ayme at divers truths, in divers matters. But some will say, that Poets may faine. For it is the property of poetry, to delight the mindes of the audience, with sweete inventions: but of truth, to speake that which is true. And also it is the property of Poetry to mingle truth with fictions. But there are many causes to induce those who faine lyes, either for gaine sake, or they hide the truth, for feare of punishment by the law, for some wicked deed, of which themselves are conscions. For in my opinion, he that intendeth to speake nothing but the truth concerning nature, may both avoyde lying, and evill doing. But if any one be conscions and guilty to himselfe, of his owne unworthy wicked life, let him returne into the way, and looke up unto God, that the eyes of his minde being enlightned, he may reclaime himselfe from that wicked and depraved course of life, which he hath long followed. And it is to be desired that those who are aged, would yet seeke to obtaine wisdom. But no humane doctrine proceeding from mans invention hath beene ever profitable for us. But the true doctrine for Instruction and government of manners, which wise men doe follow is the gift of God. I have an invincible Buckler wherein I use to defend my selfe from the devils poisoned darts, namely the knowledge of those things which are acceptable and pleasing unto God. And I have chosen those things to be the subject of my present speech, that I might extoll and praise the Father of all things, by his gracious assistance of my pious intention. And now O Christ, the Saviour of the world, beautifie my speech which entreateth of thy power, and direct me to set forth thy praise, in a grave and serious manner, and let no man expect to heare words polished and set together with artificiall elegancy. For I know that a pleasant fluent kinde of speech, is but troublesome to wise and understanding Iudgements: when the speakers doe rather strive to gaine applause, than to dispute wisely of matters propounded. Some mad wicked men, doe say that Christ was a malefactor, and condemned by sentence of Iudgement: and that he who gave life to others, was put to death. Neither is it a wonder that they should speake thus much, who being growne impudent, feare nothing, when wickednesse is increased with gracelesse-nesse. Moreover it is an extreame folly in them, to perswade themselves, that the immortall God suffered a violent death by mans compulsion, and not of his owne voluntary good will and pleasure, and his mercy to mankinde, never imagining, that the invincible magnanimity and patience of God, could not be changed by any reproaches, neither could any contumelies alter his determinate Counsell, so that his divine fortitude conquered the inhumaine cruelty of his enemies. For God in his mercy had resolved, to extinguish injustice, and advance Equity and Modesty. Wherefore Christ instructed men in the doctrine of life: that those who would be good and happy men, might behold and admire his providence in his office of dispensation and administration, which was a most admirable happinesse, that God should teach men to administer Iustice, and to make them like himselfe by his doctrine, and instruction, that all men might attaine to goodnesse, in this life, and happinesse, and felicity hereafter. This was the chiefe victory, the true Empire, the greatest worke, and most agreeable to life, that all people might live moderately, and modestly. To thee therefore O God, the Saviour of all men, we offer these praises, as Trophies of thy victory. But thou oh most wicked and execrable blasphemy, (which art grounded on lyes) and strengthened by rumours and reports, thou dost entice young men into error, and dost flatter the Ignorant with faire perswasions, and dost withdraw them from the worship of the true God: and dost make and erect images, and dost adore and pray unto them, that so being deceived through error, they may receive the reward of their owne ignorance. For they dare vante Christ who is God, and the Sonne of God, and the Authour of all goodnesse. Doth not this God deserve to be revered by the wisest Nations, who being possessed of all power, and vertue, and being constant
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to his owne will and purpose, continue in his mercifull resolution to effect the Salvation of mankind. Depart therefore ye wicked (for without sense of your sinne, you may offer sacrifice, and celebrate banquets, and drunken feasts,) depart I say, and follow religion with a pretended shew, give your selves to pleasure, and to satisfie your voluptuous and intemperate desires: offer private sacrifices, and lastly serve your owne lusts. For there is no goodnesse in your mindes, not so much as the first precept, thee our great and good God, who hath prescribed rules of life unto mankind, and hath given power unto his Sonne, to governe and regulate their lives, that those who live rightly, and moderately, according as his Sonne hath appointed, and decreed, shall enjoy another happy and blessed life.

CHAP. XI.

Of the Lords incarnation and coming in the flesh, first, what it was, and for what causes it was.

BUT I intended to prosecute the eternall decree and purpose of God, concerning the restauration of mans corrupted life, not ignorantly as many doe, neither trusting to opinion or conjecture. And to returne to my purpose, some perhaps will say, whence is the appellation, and name of the Sonne, what was his manner of begetting? For there is but onely one God of a pure essence free from commixtion or composition. But it is to be understood, that there is a twofold manner of begetting, one by the common way of our birth: the other from the eternall will, and wisdom of God, which he affordeth onely to his Elect. For wisdom seekes to know the causes of the dispensation of universals. Seeing therefore nothing is without a cause, it is necessary that the cause, must precede the thing caused. And seeing the world and all things contained therein, have an existence, and preservation; it must needs be, that hee that preserveth them, did necessarily exist before them, so that Christ is the authour of preservation, and his preservation is the cause of the existence of things. For as the Father is the cause of the Sonne, so the Sonne is begotten of that cause, who had existence before all things, as we have demonstrated. But how did he descend to men on earth, this was out of his owne determinate will, because (as the Prophets had foretold) he had a generall care of all men. For needes must the workeman have a care of his worke. But when he came into the world, by assuming a bodily presence, and was to stay and converse sometime on earth, (for so the worke of mans salvation required) he found a way of birth, different from the common birth of men. For there was a conception without a marriage, a birth of a chaste Virgin, while a Virgin was the mother of God, by the power of the holy Ghost, in the fulnesse of time: the divine essence which was onely before intelligible, was now comprehensible to sense: and incorporeall divinity was now united under a materiall body. He was like the Dove which flew out of *Noahs* Arke, and rested at length on a Virgins bosome. After his birth the wonderfull wisdom and Providence of God protected him, even from his Cradell or Cratch. The River *Jordan* was honoured with his baptisme, he had the royall unction besides, by his doctrine and divine power he wrought Miracles, and healed incurable diseases. He was ready to grant whatsoever men besought of him, and he bestowed all his life in doing good to mankind. He delivered also a doctrine, whereby he instructed his disciples not in humane knowledge, but in heavenly wisdom: whereby they might learne, not civill vertues, but the way which leadeth to the Kingdome of heaven, and that, they should by attentive contemplation strive to obtaine the knowledge of everlasting and eternall matters, and should daily serve their Father

ther in heaven. Afterward he wrought many good and gracious Miracles, restoring the blinde to sight, the weake and sicke to health, and the dead to life, and his satisfying of a great multitude in the Wildernesse with a little foode.

CHAP. XII.

Of those who understood not this mystery, and how they were wilfully ignorant thereof: and what rewards remaine for those who did acknowledge it, especially those who for the profession thereof dyed Martyrs.

WE give thee all possible thanks O Christ, our God and Saviour, the wisedome of the Father, who both deliveredst us out of misery, and didst instruct us with thy holy doctrine, neither do I speake it to declare thy praise, but our thankfulness. For who can sufficiently praise thy Majesty? For thou didst create all things which are out of nothing, thou gavest them light, and didst separate the elements out of the confused Chaos, and didst assigne them severall places, by order and measure, and out of thy singular grace and mercy thou didst provide that men should strive to attaine everlasting happinesse, that there is a kind of spirituall trading, and marchandizing by good workes, when men doe wisely and charitably, out of their abundance, relieve many others: that living temperately, honestly, and charitably, they receive an eternall reward, that they should be mercifull, and compassionate, that should faithfully expect their promised reward, that they should embrace modesty, and all kinde of vertues, both mortall and spirituall, which are attributed and inherent in Christ. For there was no fit Physitian that could heale the maladies and injustice of those times, but the divine providence did helpe those distempers, not secretly but by open cure. Also he knew, that some would wisely discern of matters, by comparing them to their owne abilities, others more irrationall would discern onely things, that appeared in a neerer distance to the sense. Neither let the good or bad doubt, but that God in Christ, made Heaven: and the cure of sinne visible unto their sight, when he raised againe the dead to life, and sense to the senselesse. He made also the liquid Sea, sollid as a pavement to walke on, he changed the Tempest into a Calme; and lastly when he had wrought many wonderfull miracles, and had recalled men from infidelity to a constant faith, he ascended into Heaven: all which were workes of a divine power. Moreover the time his Passion afforded many wonders, when the Sunne was darkened, and darknesse obscurd the light of the day: For the people in all places did greatly feare, least the end and consummation of all things were come, and all things should returne unto that first Chaos, which was before the Creation of the world. And they stood wondering what wickednesse committed by man against God had occasioned it, untill God contemning the contumely of the wicked in crucifying his Sonne, did againe enlighten all the heavens with a multitude of starres, and made it as light and resplendent as before. So that the face and aspect of the world, which seemed before sad and mournfull, began to grow cleare and chearefull. But some who delight to speake blasphemy may say, that God might have given man integrity, uprightness, and freedome of will. Yet what better way was there to rectifie the evillnesse of mans minde, than that God should come in person, and envite him to goodnesse. Did not he in the sight of all men, teach the way of living honestly and uprightly? But if the precepts of God when he was present could not availe, how could his precepts in his absence, which onely strike the eares of men, be powerfull to touch the heart? What hindred his holy doctrine? Even the froward perversenesse of men. For when we hate wholesome and profitable precepts, then passion blindeth Iudgement.

Judgement. Nay they contemned his precepts, and unwillingly hearkened unto his doctrine, whereas if they had not carelessly despised it, they had received for their attentive hearing him, worthy rewards, both in this present life, and in that to come, which is the true life. For the reward of obeying God is immortall and eternall life, which they may challenge that know God, and doe imitate him, in their life and conversation, and doe propose him as an example to guide those that runne in the race of this life. But the Doctrine is committed to the learned and wise, that others should studiously and diligently observe those precepts, which they deliver, but a pure soule is the receptacle of Gods divine precepts, whence through the immutable power of a sincere faith proceedeth the contempt of death. A soule thus fortified doth stoutly oppose it selfe against the stormes of this age, and being armed with divine strength, undergoeth this conflict, and suffereth martyrdom: and having magnanimously overcome the feares of death, shee receiveth a Crowne of glory from him, who himselfe suffered martyrdom, neither doth this honour make her insolent. For shee knoweth that God giveth the strength both to keepe his commandements cheerefully, and to observe them carefully. For fame here, and eternall glory hereafter, doe differ. And therefore in as much as the Martyrs did leade a godly and modest life, and were mindefull of the observation of Gods commandements, therefore they expressed much gracious and generous magnanimity in their deaths. Afterward Hymnes and Psalmes were sung to the praise and glory of God the Creator of all things, while men offered this bloodlesse, and peaceable sacrifice of thanksgiving. Neither did they neede fire, sweete Frankincense, and other Odors, but onely the light of spirituall grace to illuminate their understandings while they prayed. Their Feasts were instituted for the charitable releife of the poore, and to make collections for the releife of Captives and bannished men: which if any one doth esteeme absurd, he doth beleve that which the divine and holy Scripture requireth of us.

CHAP. XIII.

That there is a necessary difference in the heterogeneous parts of the created universe.

BUT some in accusing God, doe follow vaine trifles, seeking what should be the cause, that he did not frame the natures of men one and the same, but created divers and various faculties thereof, repugnant and contrary to nature, whence proceedeth the disparity unlikenesse of our dispositions and will. It had beene better in regard of yeelding obedience to Gods Commandements, for the accurate comprehension of his essence, and for the confirmation of every ones faith, if all men had beene endued with the same manners, and course of life. But yet it is ridiculous to thinke that all men might have beene alike in manners and disposition. For they doe not consider, that the world and the things therein, are of a divers constitution: For there is great difference betweene those things which belong to nature, and those things which appertaine to manners, neither are the affections of the body, the same with the affections of the minde. So man is not altogether voide of divine goodnesse, neither is the nature of every one capable thereof; but of those who search into the divine nature, and have devoted themselves to a divine life, and the contemplation of divine matters.

CHAP. XIII.

That created nature differeth much from the uncreated; and that man cometh neereſt thereunto, if he live a vertuous life.

BUT it is extreame madneſſe to compare thoſe things which are created with thoſe which are eternall. For they have neither beginning nor end, but the other as they were created, and began to have to exiſt in time, muſt alſo neceſſarily have an end. But how can the things created compare with their Creator And although it be a madneſſe to compare them with him, yet his commandement for their creation, doth ſomewhat agree unto his eſſence. For neither the Heavens are to be compared with him, nor the world which is ſubject to the ſenſes, can be compared with him who is onely apprehended by the Intellect and understanding; for Images are not to be compared to their Patternes, to whoſe reſemblance they were faſhioned. Doth not this confuſion ſeeme ridiculous, when the divine Majeſty is obſcured and darkened, by comparing it either with men or beaſts. For it is a mad deſire of men, who thinke to make their Dominions on earth, equall to Gods. For if we be enflamed with the love of divine happineſſe, wee muſt live according to Gods Commandements, for having followed that manner of life, which his divine law preſcribeth, after death we ſhall live eternally, in immortall manſions in Heaven. This is only the vertue in man, which is anſwerable to the vertue of God, namely to worſhip him purely and ſincerely, to obey him diligently, and to contemplate and meditate on thoſe things which are pleaſing unto God. Neither let our mindes, gravell on the earth and earthly objects, but mount themſelves to the high contemplation of divine matters. For ſuch a life giveth us victory here over our ſpirituall enemyes, and is to be preferred before riches or wealth. And this is the reaſon that there is ſo great difference in the dignity and the diſſimilitude and unlikeneſſe of things, which the wiſe doe thankfully obey, but the ſtupid and ungratefull are deſervedly puniſhed for their arrogancy.

CHA. XV.

What precepts our Saviour delivered, and what Miracles he wrought, and what benefits they received from him, who ſubmitted themſelves to his government.

MOREOVER we certainly know that the Sonne of God became a Maſter to inſtruct the wiſe in the doctrine of Salvation, and envite all men to vertue, neither can we forget or be ignorant, that he for our good, and the ſalvation of mankind was ſometime converſant on earth, and that he called unto him, honeſt induſtrious men, and inſtructed them in modeſty of life, and he taught them faith, and juſtice which are repugnant to the envy of their adverſary the devill, who deſireth to enſnare and deceive the ignorant. So that hee beheld the ſicke with compaſſion, and cured their diſeaſes: he comforted the poore, approving a moderation of diſcreete wiſedome, he adviſed them ſtoutly and patiently to beare all kinde of contumelies, ignominies, and contempt, teaching them that it was his Fathers command, that they ſhould with a couragious minde, beare all kindes of miſfortunes and adverſities, ſhewing that a conſtancy of minde joyned with wiſedome was the greateſt ſtrength: which is nothing elſe but the knowledge of truth, and of goodneſſe, which accuſtometh men that have great ſtore of juſtly

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justly gotten riches, to bestow their goods in a liberall manner, for the releife of the poore. He also forbiddeth Lordship and Dominion, and sheweth that as he came to helpe the meeke and humble. So he will forsake those that doe forsake them, and doe not relieue them. And having thus tryed the faith of the people which served him, he made his Disciples contemne the world, and put their trust and confidence in him, and he reprehended one of his Disciples, namely *Peter*, when he grew wrathfull and angry. For he setting upon one of the Officers, determined to spend his owne life in the defence of our Saviour, but our Saviour commanded him to be quiet, and to lay by his sword, and sharply chidde him, because he did distrust his owne defending of himselfe: and made a law, that he that layed violent hands on another, or invaded him, or that he that did another injury, or began to use the sword, should perish by the sword. This is heavenly and divine wisdom, that we should rather suffer injury than doe any, and when necessity requireth, we should rather receive losse, than doe another any wrong. For seeing it is a great fault to doe an injury; not he that suffers it, but he that doth the injury shall receive the greatest punishment. But he that serveth God shall neither doe nor receive any injurie, if so be he trust in God, who is alwayes present to defend and protect his Servants. Let no man therefore preferre uncertainties before certainties. But how could he that had passed through so many troubles and dangers, doubt of Gods present assistance, when God alwayes freed and delivered him out of his troubles. And how could he doubt also, who led the people through the red Sea, which by Gods command divided it selfe in two, and suffered them to passe through it. This in my opinion is the firme Basis of faith: and the foundation of confidence, when we understand that these admirable and incredible matters, were performed by Gods especiall providence and command. For from hence it proceedeth, that when any one falleth into adversity, his hope which he repositeth in God, remaineth firme and immutable, neither doth he repent him of this his faith and confidence. And when such a habit is implanted in the mind, the spirit of God dwelleth in him. And this man cannot be overcome, for the soule that hath embraced and received God, who cannot be overcome, cannot also be overcome though besiged on every side with dangers and troubles. Moreover, we have learned this by experience, even by Gods owne victory, whose providence is above all his workes, who being unjustly contumeliously reproached by wicked men, suffered no losse by his suffering, but obtained an everlasting Crowne of glory, as a Trophie of his victory, over their despightfull wickednesse: and having vanquished and subdued the cruelty of his wicked enemies, he finished the worke of his providence and love toward the Iust, in effecting their Salvation.

CHAP. XVI.

The coming of Christ was foretold by the Prophets, for the suppressing of Idols, and Cities that did adore Idols.

BV T his passion was foretold before by the Prophets, and his corporeall birth was foretold: the time of his Incarnation was foretold: and how Iustice and honesty of manners should vanquish and overthrow injustice and all wickednesse, and that the world should be made capable of wisdom and modesty, and that our Saviours Gospell should be propagated and planted in all mens mindes, that sincere piety and godlinesse should be strengthened and encreased, and that vaine superstition should be quite suppressed. For the performance whereof, not onely beasts but also men were sacrificed, and wicked Altars devised: and that by

by the lawes of the *Assyrians* and *Egyptians*, who did offer just and pious men in stead of sacrifices to their Idols made of Brasse, or other mettall. And therefore they were rewarded according to the deserts of their religion, as the Prophet *Isaiah* testifieth, *Memphis* and *Babylon* shall be wasted, and the inhabitants with their gods shall abandon it, and leave it as a solitary desert. Neither doe I speake these things by report, for I was present and beheld them with mine eyes, and I beheld the miserable fortune of those Cities. Moreover *Moses* by Gods commandement did overthrow *Pharaohs* powerful and potent dominions, and subdued him being puffed up with insolency, and overthrew his strong and victorious Armye, not by throwing of darts or any outward strength, but onely by supplication and Prayer unto God.

CHA. XVII.

Of Moses wisdom, which the wisemen of other Nations both admired, and imitated: and of Daniel, and the three children.

NO People was, nor had beene now more happy then they, if they had not rejected the Spirit of God. But what can I speake of *Moses*, that may equalize his desert, Who reduced the tumultuous people unto order: who by his mild and gentle perswasions pacified their mindes: who freed them out of bondage, and changed their sorrow into joy: and so advanced their mindes, that on the contrary through their happinesse and prosperity they grew insolent and proud: who also so farre excelled his Predecessors in wisdom, that the chiefest wise men and Philosophers among the Heathens, did emulate and imitate his wisdom. For *Pythagoras* having imitated his wisdom, was so famous for his modesty, that *Plato* proposed his continency to himselfe, as an example for his imitation. Moreover *Daniel* was a Prophet, who performed his office with much magnanimity and courage, his manners and life were excellent, what labours and afflictions did he endure, by the command of the Tyrant *Nebuchadnezzar*, who then ruled and raigned over the *Syrian* Empire: whose time being extinct, the Empire was translated to the Persians. The wealth and Idolatry of that Tyrant is still famous. Moreover, also the magnificent richnesse of his idol gods, his high built Temples, and his detestable and cruell lawes. All which *Daniel* contemning, through his entire and inviolable piety towards the true God, prophesied that the Tyrants Idolatry should be cause of his ensuing misery. But he could not perswade the Tyrant to a better minde, who was confident in his riches, so that he shewed his cruelty, by commanding that this just man should be throwen unto wild beasts to be torne to peeces by them. What shall I speake of the generous constancye of the three children in undergoing martyrdom, which Posteritie hath imitated to the glory of the Christian faith. For they remained unsinged or toucht in the Fiery furnace, so that the flame could not seaze on their innocent bodies. But *Daniel* after the *Assyrian* Empire was extinct, came by divine providence to *Cambyses* King *Persia*. But thither also pursued him, and the Magicians sought his destruction. And also many perillous dangers happened unto him, out of all which Christs divine providence did deliver him, so that for his approved vertue, he was advanced to great dignity. For because hee prayed thrice every day, and wrought many wonders, the Magicians accused him for his frequent praying. And first the eminency of his vertues made them informe the Prince, that hee was a dangerous man (for great vertues are suspected) and after ward they began to perswade him, that he that had done so much good to the Common-wealth of *Persia*, should be condemned to be cast unto Lions, so to be devoured of them.

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But *Daniel's* condemnation to death advanced his perpetuall fame and glory, for being shut up amongst the Lions, he found them more mild and gentle then they who had there shut him up. For albeit they were naturally fierce and ravenous, yet by Prayers which was his onely defence, he made them tame and gentle. Of which when *Cambyfes*, was certified (for such a divine and miraculous matter could not be concealed,) at the relation thereof, he was amazed with admiration, and it repented him that it had beene so easily insensd against him, by the envious calumnies of the Magicians, yet being desirous to behold this spectacle himselfe, when he saw *Daniel* with his hands erected to heaven, praying unto Christ, and the Lions prostrate before him, as it were in reverence and adoration of him, he straight condemned the Magicians, who had perswaded him hereunto, to the same punishment, and commanded them to be cast into the denne of Lyons. And the cruell Beasts, which before had fawned on *Daniel*, tore the Magicians in peeces, and as their nature is, devoured them.

CHAP. XVIII.

Of Sybilla Erythræa, who in an Acrosticke of Propheticke Verses, that is in the first letters of every Verse, expresseth Christs Passion, the Acrosticke is.

IESVS CHRISTVS DEI FILIVS SERVATOR CRVX.

Here we must needs mention a certaine testimony of Christs divinity, fetched from those who were Aliens and strangers from the faith. For those who doe contumeliously detract from him, if they will give credence to their owne testimonies, they may sufficiently understand thereby, that hee is God, and the Sonne of God. For *Sybilla Erythræa*, who affirmeth that shee lived in the sixt age after the flood, being a Priest of *Apolloes*, and wearing a wreath of Bayes, like that god whom shee revered, and observing the Tripas, round about which a Serpent was wrapped and rowled, shee answered those that came to enquire any thing of her, that through her Parents Ignorance shee was devoted to this office and religion which contained nothing that was honest in it, but doe ravish and violate the modesty of mens mindes, in like manner as Historians doe report of *Daphne*: this *Sybilla* I say, being at a certaine time shut within her Cave, wherein she used to practise her absurd and idle superstitions, by the power of the divine inspiration, shee prophesied of future matters, that were to come concerning God, and by the first letters (which is called an Acrosticke) she declared the History of the coming of Iesus, the Acrosticke is. *Iesus Christus Dei Filius Servator Crux*. Her verses we have subscribed and inserted, underneath.

In that time when that the great Iudge shall come
Earth shall sweate, the eternall King from's throne
Shall judge the world, and all that in it be
Vnrighteous men and righteous shall God see,
Seated on high, with Saints and holy men,

Compassed, which in the last age have beene;
Hence shall the earth grow desolate againe
 REGARDLESSE Statues, and gold be held vaine
In greedy flames shall burne, earth, Seas, and skies
Stand up againe dead bodies shall, and rise.
That the blacke minde and holy may be knowne
Vocally all shall speake what they have done.
Secrest thoughts of mens breasts shall appeare,

Disturbed

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Disturbed faces with much grieve and feare
Even darkenesse shall involve the Starres and Sunne,
Inconstant Phoebe slide, the skie fall downe.

From lowly state, the humble he shall place
In honour, and all humane pride deface.
Large Plains themselves shall to the mountaines raise,
In the deepe Seas no ships shall cut their wayes,
Venus shall heate shall dry up and confound
Springs and their Rivers, the sad Trump shall sound.

Sounding with a shrill voyce most full of dread
Ever-gaping Hell shall be discovered.
Raigning Saints shall sit 'bout Gods Tribunnall round.
Vanguenched flames shall fall downe on the ground,
And shall consume and burne all mortall kind.
The Holy Crosse shall strengthen the good mind.
One life of happinesse the good shall live,
Regardlesse worldlings shall then mourne and grieve.

Clenching the faithfull in twelve Fountaines, he
Raigne shall for ever unto Eternity.
Very God that he is, and our Saviour too
Xrist that did suffer for us, these verses shew.

And these things came into the Virgins minde by inspiration, and by way of prophesie, And therefore I esteeme her happy, whom our Saviour did chuse to be a Prophetesse, to divine and foretell of his divine providence towards us.

CHA. XIX.

That this Prophecie of Christ, was ascribed to some of the Ecclesiasticks, but is indeed the Prophecie of Sibylla Erythraea, whose booke Cicero before Christs coming translated into Latine: Virgill also maketh mention of him, and of a Virgin birth: celebrating the Mystery under enigmaticall darke words, for feare of the Princes.

BUT there are many that give no credence thereunto, although they confesse that *Sibylla Erythraea*, was a Prophetesse: Yea, they suspect that some of our religion, not ignorant in Poetry, did make these verses, and that they are falsely inscribed, and reckoned among the Oracles of *Sibylla*: seeing they containe very profitable sentences both to restraints the licentiousnesse of immoderate pleasure, and to perswade to a modest continency of life. But the truth of this matter doth manifestly appeare, for our men have with great study, so accurately compared the times, that none can suspect, that this Poeme was made and came forth after Christs coming and therefore they are convinced of falsehood, who blaze abroad that these verses were not made by this *Sibylla*. For it is manifest that *Cicero* having read this Poeme did translate into Latine, and joyned it to his workes, who was afterward put to death by the Emperour *Antonius*, and *Antonius* was overcome by *Augustus*, who raigned sixe and fifty yeares: *Tiberius* succeeded *Augustus*, in whose raigne our Saviour came into the world, and the mystery of religion began to flourish, and the People were changed. Of which I suppose the chiefe of the *Italian* Poets hath thus sung.

Other verses of Virgils concerning Christ: in which under certaine dailes (as Poets use) this knotty Mystery is shewed.

Virgils Interpretation of the Sibylline Oracles.

I *Am nova progenies cælo demittitur alto.*
Now a new progenie is sent downe from heaven high.

And againe in another booke of his *Bucolicks*.

Sicelides Musa paulo maiora canamus.
Yea Muses, with a lofty wing
Let us of higher matters sing.

And what can be more plaine than that? where he addeth

Ultima Cumæi venit iam carminis ætas.
This is the last age wherein
Cumæa shall her verses sing.

For he maketh *Cumæa* to be one of the *Sibils*. Neither was hee content herewith, but he proceedeth farther, so that we must needs use his testimony. Hee saith thus.

Magnus ab integro seclorum nascitur ordo:
Iam redit & virgo, redeunt Saturnia regna.
The integrity of times shall now renew againe
And a Virgin shall bring backe old Saturnes raigne.

What then? what is this Virgin? is it not shee which conceived by the Holy Ghost, and after ward she might remaine a Virgin, and besides the Lord himselfe may be meant by this Virgin. And that the world by his comming should be eased of her afflictions and oppressions; to which purpose the Poet addeth.

Tu modo nascenti puero, quo ferrea primum
Desinet, ac toto surget gens aurea mundo,
Castæ fave Lucina.
Hoc Duce, si qua manent sceleris vestigia nostri
Irrita perpetuâ solvent formidine terras.
The birth of that most happy child, in whom
The Iron age shall end, and the golden age backe come
Chast *Lucina* favour.
He shall the powers of wickednesse destroy
And free the world from feare and all annoy.

We may clearly therefore understand, that those who doe search into the depth of these words, shall finde that they doe allegorically shadow forth Christs Divinity: and the Poet lest the Emperour of *Rome* should be offended with him, for writing that which was contrary to their lawes and statutes, established concerning their gods; did thus mystically involve and cover the truth. For I doe beleeve, that he did foresee, the happy and glorious mystery of our Saviours coming: but that he might avoyd their cruelty, and speake to his audience in the accustomed manner: and saith that Altars should be built, Temples prepared and sacrifices offered to this new Birth. Therefore he adapteth that which followes to the understanding of the wise, saying thus.

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*Ille deum vitam accipiet, diuisque videbit
Permissos horreas, & ipse videbitur illis :
Pacatumque reget patrijs virtutibus orbem
At tibi prima puer nullo munuscula cultu
Errantes hederas passim cum baccare tellus,
Mistaque ridenti colocasio fundet acantho.*

He shall live with the Gods, and see agen
The Gods and Heroes, and be seene of them.
And with his Fathers vertues he shall raigne
Over the world, which shall peace obtaine.
The gratefull Earth, sweete child, shall be most willing
To bring forth gifts for thee without all tilling.
The winding Ivy, and the Ladyes gloves.
And also Saffron that ~~that~~ the meadow loves.
And is called meadow Saffron, and with those,
That smiling flower, thats cald our Ladies Rose.

This learned, perceiving the cruelty of those times saith.

*Ipsa lacte domum referent distenta capella
Vbera, nec magnos metuent armenta leones.
The Goates shall bring their Vdders milkefild home
And the gentle flockes great Lions shall not shunne.*

It is true which he saith, for faith doth not feare Principalities or any temporall power.

*Ipsa tibi blandos fundent cunabula flores
Occidet serpens, & fallax herba veneni
Occidet : Assyrium vulgo nascetur amomum.
Thy Cradle fairest flowers shall send forth still
Which shall have power the poysonous hearbs to kill
The Serpent he shall to destruction bring
Assyrian Amomum shall each where spring.*

Nothing can be spoken more true, or more expressive of our Saviours vertue. For he was full of the sweet flowers of spirituall graces, even from his cradle. But the Serpent, by whom our first Parents were deceived, enticed by his al'urements to fall from their first integrity, and to pull upon themselves misery and ruine, this Serpent was vanquished and his sting taken from him. For as before our Saviours comming all men saving the Iust were ignorant of the hope of Salvation : so when he had suffered, and that the body wherewith his Divinity was cloathed, had beene separated a while from the communion of the holy spirit, the power of his resurrection was revealed to men. And originall sinne was partly washed away and purged by Baptisme. Then he commanded his Servants to be of a good courage, and that by his resurrection, they should beleve and hope their owne resurrection. So that he was the death of death, and our resurrection was as it were sealed and confirmed. But when he saith that *Assyrian* shall grow every where, he meaneth the *Assyrians*, and the multitude of the religious, who as boughs proceeding from one stocke should bloome, and flourish. There the wise Poet *Virgil*, spoke learnedly, and that which followes is futable unto the rest.

*At simul Heroum laudes, & facta parentis
Iam legere, & qua sit, poterit cognoscere virtus.
He may at once know vertue and may reade
His fathers workes, and what the Heroes did.*

By the praises of the Heroes, he meaneth the upright workes of just men : by

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the v^{er}tue of the Father, he understands the fabricke of the world, framed by God to last everlastingly. Perhaps also he meaneth those lawes, which the holy Church useth, conforming mens lives to the Rules of Justice and Temperance. Moreover, it is wonderfull that men, whose lives are in the midst, betweene the objects of good and evill, and are not capable of a suddaine change, could leave their rude kinde of life, for a celestiall and divine life, which consisteth onely in the contemplation of intelligible objects.

Molli paulatim flavesceat campus arista
The field when the soft Eares are ripe
Shall by degrees even waxe white.

That is the fruite of the divine law shall be produced to mans use.

Incultisque rubens pendebit sentibus uva,
And the red Grape shall not scorne
To grow on the undrest thorne.

That is manners that were not deprived by wicked living.

Et dura quercus sudabunt roscida mella.
From the hard Oake there shall
Sweete honey sweate forth and fall.

He describeth the ignorance of men in those times, and their rude and impollisht manners. And perhaps he sheweth that those who doe heare of Gods great sufferings, may thereby be comforted in their owne sufferings, and receive the sweet fruite of their sweate and patience.

Pauca tamen suberunt prisca vestigia fraudis
Qua tentare, Thetis ratibus, qua cingere muris
Oppida, qua jubeant telluri insindere sulcos,
Alter erit Typhis, & altera qua vehat Argo
Delectos Heroas: erunt etiam altera bella,
Atque iterum ad Trojam magnus mittetur Achilles.
Yet some few prints of wickednesse shall remaine
So that Ships shall saile on Thetis waves againe
Which shall make them to encompasse their Townes round
With wals, and to make Trenches on the ground.
Another Typhis, and Argos there shall be
To convey the chosen Heroes, and besides we
Shall have other warres againe, us to destroy
And great Achilles shall be sent to Troy.

Thus the wise Poet sung most excellent, observing a due decorum in his poetry. For being not a Prophet thou didst not purpose to prophecy being deterred also by the imminent danger which they incurred, that contradicted their Countries institutions. And therefore to avoyd danger he openeth and declareth the truth in a close manner, and blaming the Towres and warres then so frequent, he pointeth forth our Saviours comming to the Trojan warre, and by Troy he allegoricall signifieth the whole world. For being sent by his owne Providence, and by his Fathers command to the Earth, he opposed himselfe and fought against the wickednesse of the world, and wicked men. But what saith the Poet afterward?

Hinc ubi jam firmata virum te fecerit aetas
When thou shalt attaine at length
To yeares of manhood, and firme strength.

That is, when he groweth to ripenesse of age, having extirpated and rooted all wickednesse

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wickedneſſe out of mans life, he ſhall fill the earth with Peace.

*Cedet & ipſa mari victor, nec nautica pinus
Mutabit merces, omnis feret omnia tellus :
Non raſtros patietur humus, non vinea falco,
Nec varios diſcet mentiri lana colores.
Sponte ſua landix paſcentes veſtiet agnos
Aggredere O magnos, aderit iam tempus, honores,
Chara Deum ſoboles, magnum Iovis incrementum
Aſpice connexo nutantem pondere mundum ;
Terrasque, tractusque maris, cœlumque profundum :
Aſpice, venturo latantur ut omnia ſœclo.
O mihi tam longe mane at pars ultima vitæ,
Spiritus & quantum ſat erit, tua dicere facta
Non me carminibus vincet nec Thracius Orpheus,
Nec Linus, huic mater quam vis, atque huic pater adſit
Pan etiam Arcadia mecum ſi iudice certet
Pan etiam Arcadia dicet ſe iudice victum.
The Sea ſhall then be quiet, no Ship ſhall range.
Abroad her wares with others to exchange
Then every Land ſhall every thing produce
And then to plough the earth they ſhall not uſe
Vines by the hooke ſhall not be rectify'd
Nor wooll with divers colours ſhall be dy'd
Faire fleeces voluntary ſhall proceede
And cloath the Lambs while they doe gently feede.
Ioves offspring, and the Gods deare Progenie
Come to thoſe honours which attend on thee
See how the world doth nod though poiſed even
Both Earth, the broad Sea, and the higheſt Heaven
O might my dayes be lengthened ſo that I !
Might ſing of thy great deeds before I dye.
See how all things doe their joy and gladneſſe ſhew
For that age which is ready to enſue,
The Thracian Orpheus ſhould not me overcome
Nor Linus, though his Parents heard the Sonne,
If Pan, Arcadia judging, ſtrive with mee
Pan ſhould, Arcadia judging, conquered be.*

Behold ſaith he the ſmiling countenance of the world, and all the elements. Some have unwiſely conjectured, that he ſpoke herein of the Originall, of ſome humane Birth. But how could it ſtand with reaſon that after a humane birth, the Earth ſhould not ſtand in neede of the Harrow and Plough, or the Vine of the Hooke. Or how could his words be underſtood of a humane Birth ? For nature like a Handmaid is obedient to God, but not to any humane power. Beſides the merry aſpect of the Elements, doth denote Gods deſcending not any humane conception. And whereas the Poet doth wiſh that his life may be lengthened, it is an invocation of his Divine comming. For we uſe to aſke life and preſervation from God and not from man. And Erythraa alſo ſpeaketh thus with God, why doſt thou O Lord impoſe on me a neceſſity of prophesying, and not rather take me up from Earth into Heaven, and keepe me there untill the day of thy comming ? Beſides man to that aforeſaid addeth.

*Incipe parve puer riſu cognoscere matrem
Matri longa decem tulerint faſtidia meſes.
Incipe parve puer : cui non riſere parentes,
Nec Deus hunc menſa, dea nec dignata cubili eſt.*

Smile

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*Smile on thy mother child with loving cheare
Thy mother who ten long moneths did thee beare
Begin to smile on her sweete lovely boy
Though to thy Parents thou didst bring no joy.
No god did foster thee at their owne table
No goddesse did vouchsafe thee any cradle.*

CHAP. XXI.

*That this could not be spoken of him that should be onely man: and that the infidels
through their ignorance of God doe not underst and their owne originall.*

How was not he his Parents joy? Because his Father, was a divine power void of quality: and though it be without figure, yet it is discerned in the description of other things, though it be incorporeall. Besides the Holy Ghost of no marriage bed. For what affection or desire can he have to good, with whose love all things are enflamed, And what community is there betweene wisdom and pleasure, Yet some blasphemously doe speake in this manner, who doe induce a humane procreation of God, and doe not strive to cleanse themselves of their wickednesse. I invoke thee O Piety, I invoke thy helpe and assistance in that which I doe speake: who dost prescribe a certaine sacred chaste law, and shewest them the most wished hope of all good, which is the certaine promise of immortall life, and salvation. I adore thee O Piety together with c'emony. We give thee immortall thanks for thy gracious helpe and assistance which wee have formerly wanted. The rash multitude who are ignorant of thy helpe, in regard of their innate hatred against thee, doe also detest God. For they know not themselves, nor the originall of their owne lives, nor that service and reverence which they owne unto God. For the world, and all things conained therein are in his possession.

CHAP. XXII.

*He giveth thanks unto God, commemorating his victories and other prosperous
Fortunes: inveighing against the Tyrant Maximinus, who by the cruelty of
his persecutions, made the Piety of those times more famous.*

I Acknowledge that my prosperous Fortune, and all good whatsoever hath proceeded from Piety. The succesfull event of my affaires may witnesse this, and also my famous actions, Trophies, and victories, gotten against my enemies. The famous City of Rome, hath knowne these things as well as my selfe, and hath therefore given due praise unto God. And the people of the City assent unto me in this kinde, although deluded by hope they may seeme to have chosen an unworthy Prince, who straightway received just and due punishment for his wickednesse, which it were injustice not to mention, especially in me who doe discourse (O Piety) before thee, and doe studiously endeavour how I may speake unto thee in chaste and becomming language. Yet I will speake perhaps O Piety, that which shall not be undecent, Yet expressing much fury and cruelty. When the Tyrants excite and stirre up a pestilent warre against thy most holy Churches, and some delight therein, so that a pitched field was appoynted: thou marching forth

forth into the midst of them, being fortified and strengthened with faith in God, didst oppose thy selfe against his enemies. But the cruelty of the Tyrants and their wicked adherents, like a greedy fire devouring all things without delay, made thy glory and renowne more famous and illustrious. So that those which beheld it wondred, when they saw the Lictors, and those who tortured the godly, to grow remisse in inflicting punishment, to be grievously vexed, their Bands to be unloosed, their tortures and racks slackt, the flames burning about them quenched, while the Saints did freely and constantly confesse the faith. What therefore did thy attempt, O Tyrant prevaile? What caused thy rage and madness? Thou wilt say perhaps the honour of the gods: but what gods? I pray, did those thoughts become a divine nature? Or didst thou thinke the gods like thee were angry and furious? Or if they had beene so, thou shouldst rather admire them, than obey their rash and unwise counsell, who did perswade the slaughter and torturing of just men. But thou wilt say thy disigne intended the preservation of credit, and the observation of ancient statutes. I thinke so, for those statutes are like those that enacted them, and declare their ignorance. But perhaps thou didst thinke that the statutes of men fashioned and made by an Architect or Mechanicke were very powerfull, and therefore thou hadst a care thereof, using great diligence, least the Images of these gods, which were fined and repaired by men, should be contaminated or defiled.

C A P. XXIII.

*Of the Institution of a Christian life: and that God delighteth in those that live ver-
tuously; and that they are to expect a retribution and reward.*

BV T strictly and accurately compare your religion with ours. Have not true concord? continuall bounty and liberality? reprehension of errors, which admonitions doe not tend to destruction, but to instruction: not to cruelty but to health, and the confirmation of sincerity of faith towards God, and of naturall society and love amongst men? Also mercy, to the miserable and oppressed: also a simple and sincere life, not covering and hiding wickednesse under the vaile of craftinesse. Also an acknowledgment of one God, and one Power is heere profest? and all this is true Piety, this is pure and undefiled religion: this is that modest life, which those that follow, shall walke as it were in the Royall high way to Heaven.

For no man dyeth that liveth in this manner: but having put off the upper garment of his body, he rather runneth to be translated to God, than to dye. For he that ingeniously confesseth God, doth not angerly submit himselfe to death, but generously undergoeth the necessity thereof, as a tryall of his patience, and love towards God. Neither is it to be doubted but God doth embrace and delight in the vertue and honesty of men. For it would seeme absurde, if he that excelleth all, and is the Prince of all, and is goodnesse it selfe; should neglect the requitall of goodnesse, seeing poore men will shew their gratitude by their thankfulnessse, and remunerating of a benefit: although those whom they gratifie, stand in no want thereof. But the goodnesse of God accompanieth us through all our life, and is present with us when we doe any good. And though God approving us for our fortitude and good inclination of affections, doe not straightway reward us with some benefit, yet hee defersse the bountifull remunerating thereof unto some other time, when he will take accompt of our whole life. And if we have lived rightly, we shall obtaine the reward of eternall life: but the wicked shall have due punishment.

Constantines Oration to the Cleargie.

CHAP. XXIIII.

Of the insulting of Decius, Valerianus, and Aurelianus against the Christians, who dyed miserably for persecuting the Church.

I Would aske of thee, O *Decius*, who didst sometime persecute the just, who didst hate the Church, who didst inflict punishment on those that lived piously and holily, what cruelty dost thou now use after thy death? or rather, how cruelly art thou thy selfe tormented. That time sufficiently declared thy miserable condition, when in *Scythia*, thou and thy Army being overthrowne, thou didst expose the famous Romane Empire to the contempt of the *Getes*. And thou *Valerianus*, shewing the like cruelty to Gods Servants, Gods just and righteous judgements, did overtake thee in the sight of all men, when thou wert taken captive, and led bound in thy royall robes: and at last *Sapor* King of the *Persians*, commanded that thou shouldest be fleaed, and salted, and thus thou wert made a publicke spectacle of misfortune. And thou also *Aurelianus*, the incendiary of all wickednesse, when thou wentest to make warre in *Thrace*, thou wert slaine in the middle way, and didst fill the Cart-ruts with thy wicked blood.

CHA. XXV.

How Dioclesian deposed himselfe from the government of the Empire, and for vexing the Church, was stricke with Thunder.

D *ioclesian* also after his cruell and bloody persecution, having madly accused and deposed himselfe, he betooke himselfe to a retired life, and lived in a poore meane houle. What did it therefore availle him, to stirre up warre against our God? So that in my opinion the rest of his life was very miserable, being alwayes affraid lest he should be stricke with Thunder. *Nicomedia* can witnesse as much, and those who were eye witnesses, and my selfe amongst the rest, that his Pallace and house was beate and burnt downe with thunder and lightning. Which sad events wise men had foretold, and did not hide their griefe conceived, for the wicked outrages, committed against the Christians, but they discoursed freely and openly thereof amongst themselves. What fury is this, and what insolency, when men dare provoke God with warre, and madly insult over Religion, and destroy such an infinite multitude of just men, without any cause! O modesty, thou that instructest those who are subjects unto thee, O Providence, thou that guidest Armies, they have wounded their owne Cittizens, who never saw the backs of their enemies in the Field. And therefore the divine providence did at last revenge their wickednesse, to the detriment and losse of the Common wealth, and to great effusion of bloud, as might have wrought a Peace amongst the Barbarians. For I said before the Emperours whole Army, which was subject to the command of a base ignoble fellow, that gaped after the Empire, was dissipated and overthrowne in many Battailles, while God delivered the Citty, and set it at liberty. Let therefore the oppressed and those that have obtained liberty, give praise and thanks unto God for their deliverance, and for his Providence, and singular love towards them.

CHAP. XXVI.

That God blessed the Emperour for his Piety: and that we ought to have recourse unto him for assistance in all good actions, and to acknowledge the successe thereof to proceede from him, and that errors doe proceede from our selves.

BUT when they praise my raigne, which I began by divine appointment, doe they not confirme God, to be the authour of all my good and famous actions? Yes verily. For it is proper unto God, to produce the best effect, and for man to obey God. And moreover I beleeve, it is an excellent duty, for every one before he attempt any thing, so to prepare himselfe, that he may securely compasse his designs. And every one knoweth that we ought to lift our hearts and hands to God with sincerity of affection, and that prayers and supplications doe make all good actions prosperous and successfull, and that it is very profitable for publicke and private use, while men pray for themselves and their friends. The Gentiles have seene and beheld those battailes and warres, wherein Gods Providence hath given us the victory, and they have marked that God mooved by our Prayers hath helped us. And truly there is a kinde of violence in a iust Prayer, and religious Prayers doe never goe unrewarded, neither doe they receive any repulse, unlesse they want faith. For God embracing the honest affection of man, is alwaies ready to shew mercy on him. Error belongs to humane frailty, but in humane errors, God is blamelesse. Wherefore it is meete that all the religious, should give thanks to our Saviour for their Salvation, and for the prosperous state of the Common-wealth, and frequently to beseech Christ that he would be pleased to bestow on us his gracious benefits. For he is the invincible defender of the iust, their strong Fortresse: he is the great Iudge, and lastly hee is the Doner, and giver of Immortality, and eternall life.

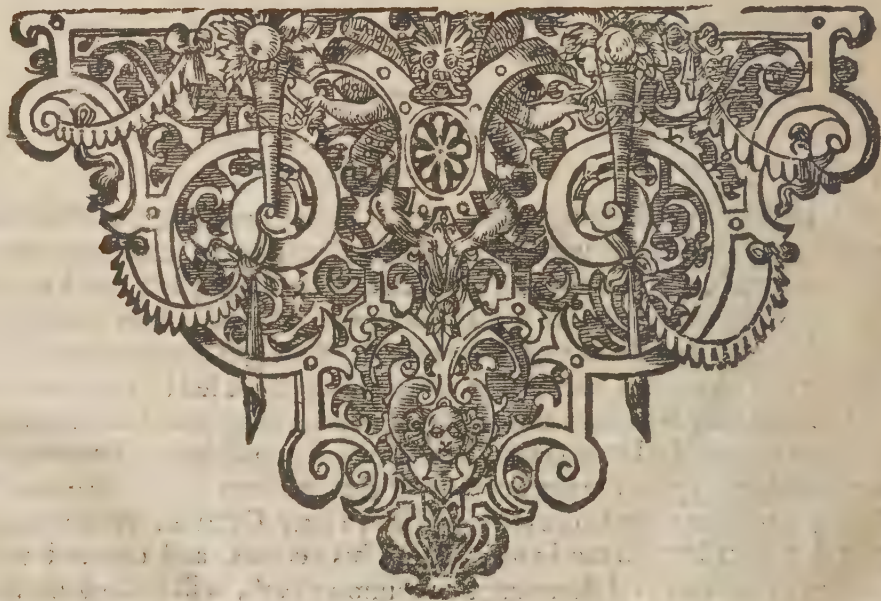
Finis. Glory be to God.

A Preface to the Oration in praise of Constantine the Great.

THE cause of my comming to this place, (Friends and Priests of God) was not to delight your mindes with fabulous inventions, or to please your eares with elegancy of speech, as the *Syrens*, with their sweete songs; nor that I might present unto you in golden cups, to speake poetically, that is, in faire and shining oratoricall flowers, beautified with the neate structure and composition of words, the flatteries of pleasure: but partly to admonish you are led by the spirit of wisdom, to be the holy Ministers of Christ, that in preaching, you decline and shunne those vulgar wayes of Rhetoricians, and also that you diligently beware, that you doe not frame your speech to the humour of the ignorant multitude; and partly that I might celebrate the Emperours praise in a new Oration. And though many other doe travaile with me in magnifying his vertues, and contend with me in this happy emulation. I shunning the common path, will follow an unusuall way, which I must not enter into, with unwashed feete, or without reverend preparation: that others following a popular kind of speech, full of childish conceits, delighting in the neate elegancy of an Oration, doe please mens eares with narrations of humane matters, and strive onely to delight them: but those who profess a generall wisdom, in the knowledge of divine and humane matters, be-
cause

cause they make a division betweene things that are good, therefore they perferre the Emperours divine vertues, and his pious duties performed unto God, before his deserts towards men, which they call second goods, and leave them to be dilated on, by a second sort of Rhetoricians. Therefore in regard the Emperours wisedome is discerned in the knowledge of divine, and humane matters, the object of the former whereof is God, the latter men, and their actions: let those who are no divines, so be it they are fitly qualified for that office, make the Emperours humane regall vertues the subject of their praises: which although they will be beautifull and profitable (for all things in the Emperour were eminently excellent) yet they are farre inferiour to those his divine vertues, wherewith his minde was beautified. But those who are the Ministers of the word and sacred professors of Scripture, let them open the secrets of state, concerning the Emperours beginning and initiation, and that to the professor of divinity. But those whose knowledge pietie hath purged and refined, and mounted it to a higher pitch of understanding by soaring on the wings of contemplation, let them undertake to celebrate the praises of this most mighty King and Emperour, and make a scrutinie into his divine vertues. And let us explicate and unfold the perfect mysteries of Heaven, of the high and mighty Emperour, of his spirituall guard of the Clergy; who were alwayes about him, of true and perfect, and of false and onely coulourable manner of government, and lastly, of the consequences of both, out of the divine Oracles of the Prophets, delivered by the inspiration of the Holy Ghost, not from the madnesse of Divination. And so much being spoken, by way of Preface to illustrate the present matter, let us proceede to the explication of these divine mysteries.

EVSEBI





EUSEBIUS PAMPHILVS, HIS ORATION IN PRAISE OF THE EMPEROVR Constantine.

*Which he delivered in the thirtieth yeare of the raigne of the afore-
saide Constantine.*



THE occasion of this assembly and meeting, is to celebrate the Praises of the mighty Emperour, in which, we who are the Emperours Ministers, and illuminated with the knowledge of divinity, doe exult and rejoyce. And from this great Potent Emperour, wee will draw our *exordium*. I call him heere the great Emperour, who is great indeed, and him I understand (being certainly assured that the Emperour who is present, will not blame my speech, but rather praise it since it concerneth God) him I say I understand, who governeth the world, who is the chiefeſt, highest, and greateſt of all: whose ſeate is in heaven, and the earth is his footſtoole, whom humane conceipt cannot comprehend, becauſe it cannot with the eye of contemplation behold the glorious beames of his divinity, whom caeleſtiall Armies doe encompaſſe, whom powers and Angels doe environ, acknowledging him to be their Lord and Emperour. Moreover, infinite multitudes of Angels, troopes of Archangels, and Quires of Saints and holy Spirits, are enlightned with the beames of his divine Maieſty, who is the Fountaine of light. The incorporeall lights of the Angels doe praise this Emperour with divine Hymnes, and ſo doe the corporeall Luminaries and Lights. He draweth over the ſpacious Heavens a blue Curtaine, and thereby ſeparateth thoſe which are without, from thoſe which are within his Pallace. And here the

m

Sanne,

* All the
Creatures do
acknowledge
Gods glory.

Sunne, the Moone, and other caelestiall luminaries are rowled and carried about, which shining in the entrance of his Pallace, doe honour the Creator of the Vni-verse, and by his command doe enlighten the darke places of the earth, with daily light. I having determined to praise this our great Emperour, and Christ, together with our victorious Emperour, I thinke it fit to begin with the former, in regard I both know and am assured that he authorizeth all those powers and principalities to which we are subject; and that the *Cesars* the Emperours Sonnes, having learned it from their Father, doe acknowledge him the fountaine of all goodnesse. Whom Armies, and great multitudes of people in severall Countries and Citties, and the Presidents of Provinces in their provincially meetings, doe holily reverence, as they having been trained up and indoctrinated, by that famous preserver of the Common-wealth; the mighty *Constantine*. Moreover, all sort of men, and all nations, of what tribe or language soever, although they disagree about other matters, yet they consent in acknowledging that all praises belong unto God, and they being mooved by certaine naturall principles and notions inherent in him, doe ascribe glory and praise unto him. * What doth not the whole earth acknowledge the power of the Lord, and shew obedience unto him, by producing plants and vegetables for the good of the Creatures therein contained. Him the hasty course of Rivers and Torrents, him the streames of cleere Fountaines flowing from infinitely deepe Abysses and bottomes of Mountaines, doe confesse to be the Creator of this divine and admirable Fabricke. The high-going waves of the deepe Sea, whose waters he hath gathered together, and set bounds unto it, when the raging billowes thereof doe rowle unto the shoare, and make the earth tremble, yet are afraid of him. Moreover, the weeping winters raine, the loudnesse of thunder claps, the flaming of lightning, the violence of winds, the wandring motion of the clouds through the ayre, doe declare his power to their contemplation, who can no other wayes behold him. Moreover, the Sun, who filleth all things with his light, and measureth out times and ages, doth acknowledge him to be his onely Lord and Creator, and obeyeth his will, by keeping that constant course which he hath assigned and appointed unto it. The Moon also whose light is more obscure than the Suns, which by revolution of time increaseth, and decreaseth, doth also obey his divine will. Besides the adorning of the heavens being beautified with starres, and mooved about in an orderly circular course, untill they have finished their motion, doe with a silent voice declare that God is the Father of lights. Also all the caelestiall Luminaries, which by his command doe harmoniously agree, and finish their long courses by their daily revolutions, and have contrarie influences, and aspects, also the vicissitudes and changes of day and night, the anniversary mutations of times, and lastly, the orderly and proportionable harmony of the world, doe declare his manifold and wonderfull wisdom. Moreover, all invisible powers and spirits doe ascribe unto him all fit and due honour and reverence. And therefore all the world againe doth praise this great Emperour; the highest heavens, and all the caelestiall Spheres doe honour him, Armies of Angels doe praise him with hymnes, all Spirits and soules that proceede from him, doe praise him as their Father. Infinite ages before the Creation of the world, and all the Ages since doe acknowledge him to be the onely Lord and God. Also his eternall and onely begotten word, that is, and was in all, before all, and after all, the great High Priest of the high God, before all times and ages, and partaker of his Fathers glory, did alone pacifie him, for the salvation of all men. Who had equall honour to his father, both in this world, and in his fathers kingdome. For he was that heavenly light, which proceeded from the Father, whose person did constitute a divine Species different from all mortall essences: and so proceeding from God, who is without end and beginning, he came downe and with the beames of his Divinity, enlightened both heaven and earth. He being the word of God, doth rule the whole world: he is above all things, and in all things, whither visible, or invisible. From whom, and by whose providence, this our Emperour beloved of God, doth rule and

raigne

raigne over the whole world, the Portraiture of the whole Empire doth in some sort resemble Gods caelestiall Empire. The onely begotten word of God raigned with the Father from all eternity: our Emperour was alwayes beloved of him, and being by him appointed to take the raines of government, he hath raigned many yeares over the whole world, moreover the one made the world and the heavens fit to receive his Father: he as his friend, brought and induced all his subjects to acknowledge the onely begotten word of God, and our Saviour: the one did drive away the invisible spirits of delusion and error, which like wilde beasts did molest his flocke. The other also did by his divine assistance obtaine many victories over his enemies, and having by war subdued those that were refractory against the truth, he at last made them conformable thereunto. The eternall word of God, sowed in the hearts of beleevers, the seedes of salvation, and instructed them in heavenly knowledge of his Fathers kingdome, he being as it were his friend, and a Prophet of the word of God, did invite and call all men to the knowledg of God, and did inculcate it into their eares and understanding, and openly published and made knowne to all the inhabitants of the earth, the laws of sincere religion and truth: He the protector of all mankind, opened the gates of his fathers kingdome, to those that would passe from hence to heaven: he being enflamed with zealous love towards God, hath purged out all wicked errors out of his terrestiall kingdome, he got a company of holy and religious men into his pallace; and earnestly sought the good of his subjects: he alone of all the former Romane Emperours, having raigned by the appointment of God the chiefe Emperour thirty yeares, doth now celebrate this convention or assembly, not to the Infernall gods (as antiquity did) nor devils that deluded men, nor to false gods and images set up in high places, which wicked men did worship: but that he may give thanks unto him who hath advanced him to honour, and acknowledge him the authour of that good which he hath received: neither did he after the example of the ancient Emperours pollute, and defile his pallace with blood, neither did he offer sacrifice to infernall devils, but he offered unto God the gratefull, and acceptable * sacrifice, of his heart, and affections which he consecrated unto God. For this sacrifice is onely pleasant and precious in the sight of God, which this our Emperour from the sincerity of his inward affections offered oft, without fire or blood: namely by planting the true religion in mens mindes, by advancing Gods glory, by imitating God in his royall bounty, and committing himselfe wholly unto him; and be the first of the Emperours that dedicated himselfe to the service of God. This most excellent sacrifice the Emperour offered, and like a good sheepeheard he did not sacrifice firstling lambes, but he reduced the reasonable soules, of the flocke that was under his charge, to the knowledge and true worship of God. So that God being delighted with such a sacrifice, and willingly embracing the guilt, honoured the royall Priest that offered this famous sacrifice, and made him Emperour: and that hee might remunerate his sanctimony, he conferred on him more ample honours, and gave him power to celebrate divers festivals to the prosperous advancement and good of his Monarchy. At every festivall or convention celebrated every tenth yeare of his raigne: God assigned one of his Sonnes to be participant with him in the Imperiall dignity, that like greene and flourishing plants, they might grow and increase in honour.

* What sacrifices are acceptable to God.

Therefore his eldest sonne called after his Fathers name, at the end of the first ten yeares of his raigne was entailed as an associate to his father in the Empire. His second sonne was advanced to the same honour in the twentieth yeare of his raigne. And the third doth now obtaine that dignity, at this present festivall, celebrated in the thirtieth yeare of his raigne. So that now if by Gods grace his Empire last forty yeares, as the time of his raigne encreaseth, so his off-spring will bee enlarged: and by the declaration of the *Cesars*, the propheties of the Prophets shall bee fulfilled, who heretofore openly so foretold. And the Saints of the highest God shall take and rule the kingdome. Thus God the chiefe Emperour hath blessed this our Emperour, with length of dayes and a numerous

Progeny, and hath preserved his Empire, to which all the nations of the world are subject, in as prosperous and flourishing an estate; as from the beginning of his raigne. Moreover, for his sake hee hath appointed this assembly, and hath made him victorious over all his enemies, and a famous example of true pietie to all the inhabitants of the earth for their imitation. Hee by the bright and farre spreading beames of his sonnes the *Cæsars*, as the Sunne with his light, doth illuminate forraigne Countries. So that as hee hath honoured us that inhabite the East, with his owne presence, to our great good and commodity, so hee hath made one of his sonnes Emperour over the Easterne people, and hath placed his other two in other parts as light and luminaries proceeding from himselfe. Moreover hee hath laid the yoake of the Empire on himselfe, and his three sonnes the *Cæsars*, hee ruleth and moderateth them with the raynes of concord: hee extendeth his power through all the world, hee is every where present, and vieweth all things. Moreover his Empire resembleth the celestiall Empire, so that lifting up his eyes to heaven, hee governeth his subjects in this inferiour Empire according to the patterne and forme of the heavenly Empire. For Law which is the King of all, hath prescribed a Monarchy to be a government most

* The Com-
mendation of
a Monarchy;

* Divines is
to be taken
heere for the
Prophets,
Evangelists,
and Apostles,
who have left
unto us the
holy Scrip-
tures.

suitable to a Prince, and people. * For a Monarchy doth exceed all other kinds of Common-wealths and manners of government: for that government is various which consisteth of an Aristocracy, or government of men equal in riches, and dignity, also a Democracy or government of the people; which is opposed to a Monarchy, is rather a seditious confusion than a government. And therefore as there is one God, not two, nor three, nor more, (for to intorduce a multitude of Gods, is to take away the essence of God) so there is one universall King and Emperour, and one word of his, and one royall law, which is not expressed in words, nor like that which is written on Tables and Pillars, doth weare out in length of time, but doth live and flourish perpetually, being the Word of God which openeth the kingdome of heaven to all that serve him. Whom heavenly Armies, and infinite thousands of Angels, that are obedient to the Will of God, and infinite bands of ministring Spirits doe encompassse. Moreover, this Royall Word of God doth governe all the ministring spirits in heaven. * Divines doe call him the chiefe Captaine, the high Priest, the Prophet of his Father, the Angell of great counsell, the splendor and beauty of his fathers light, his onely begotten Sonne, and infinite other such like names they ascribe unto him, whom the Father, making him the onely Word of God, the Law of Wisedome, and the fulnesse of all goodnesse, bestowed him as the gift of salvation, to all that doe obey him. Hee also administred all matters, is every where, dispenceth his fathers gifts, communicateth unto men the knowledge of the heavenly Kingdome, and doth beautifie a soule fashioned to his Image with divine gifts and graces. And doth communicate all those graces unto us, which flow from his divinity. For hee is onely wise, onely God, onely good in Essence, and lastly onely strong and powerfull: the originall of Iustice, the Father of reason and wisedome, the fountaine of light and life, the treasury of truth and vertue, the moderator of all Empires, powers, and principalities. But whence are these things knowne unto men? who hath declared this to mortall men? what tongue of flesh, can expresse these things which are spirituall who by contemplating of the invinsible King, hath found that these powers and graces are in him? For by the senses the elements, and bodies compounded of them, and other concrete substances are conceived and discerned. But no man can boast that with corporall eyes hee hath beheld God. For mortall man cannot comprehend or behold the beauty of his wisedome. For who hath sensibly beheld the face of his Iustice? Whence doe men apprehend the motions of his power and providence. How can men clothed with flesh and blood conceive aright of his power and dominion? Who could have revealed to men on earth his incorporeall Essence, if the Word of God had but beene the onely Interpreter and discoverer thereof, who is the Essence of his Father, and onely comprehensible

hensible to mans reason and understanding. Who being one in essence with the Father, doth water the mindes of his children with the streames of his fathers divine grace. From this fountaine proceeded the light of nature engrafted in our minds, and the wisdom of the Grecians, and Heathens. Hence also proceeded the notions of reason, and wisdom: the seedes of prudence and Iustice; the principles of arts: the knowledge of vertue, and the acceptable and pleasant name of wisdom: the reverend love of Philosophy, the vision of God himselfe, and piety and Godlinesse of life, also all knowledge of goodnesse and honesty, and the establishment of humane Kingdomes and Empires. This Word of God was the Father of our soules, and did frame them at first to the likeness and * similitude of God, and made him onely of all the creatures fit for govern- * The like-
ment and dominion. And afterward hee implanted in his mind prescence and nesse of God
foreknowledge, and a hope of a celestiall Kingdome; for the effecting whereof, in man.
hee who is the father of all us that are his children, vouchsafed to come into the world, and to conferre and discourse with men, and like a Husbandman to sow the seede of his word in our minds, and to renew our spirituall graces, and make all partakers of the Kingdome of heaven. Moreover, hee called all men, and admonished them to provide themselves for their celestiall journey, and to walke, worthy of their calling. And moreover hee filled the whole world with his * doctrine, and hee shadowed out unto us the kingdome of heaven, exhorting * Christs do-
every one to strive to obtaine it, and encouraging them with a hope thereof. Of strine was the
which this our Emperour beloved of God, is made partaker even in this life Picture of the
both in regard that God hath endued him with his divine graces, and adorned his Kingdome of
mind with divine gifts. For Christ the Word of God hath bestowed on him elo- heaven.
quence, wisdom and divine knowledge: hee hath made him good by com-
municating of his goodnesse: just by participation of his Iustice: temperate
by imitating his temperance, and strong by his heavenly assistance. * Moreover * Who deser-
hee may be truly called an Emperour, whose minde being furnished with ver- veth to bee
tue, reigneth graciously on earth, as God doth gloriously in heaven: but hee that stiled Empe-
denyeth God and goodnesse, nor acknowledgeth him to bee the Creator of the rour.
Soule, nor doth attribute unto him due honour and praise, but doth defile him-
selfe with wickednesse, hee hath changed all mansuetude and graciousnesse
with salvage fury and cruelty, honesty with wickednesse, wisdom with folly,
rashnesse with reason and understanding, from which bitter stocke, pestilent and
pernicious branches doe spring as untemperatenesse of life, covetousnesse, murder,
warre with God, and lastly all impiety: and hee that is thus addicted and affected
although by tyrannicall violence hee possesse the Empire, yet hee cannot be truly
called an Emperour. For how can hee represent the person of a Monarch, in
whose divellish imaginations the Divells portraiture is drawne? How can hee
be called a Prince and Monarch, that hath subjected himselfe to many lusts,
which are his lords? * For hee is the servant of obscene pleasure, the servant of * A Prince a
intemperate lust with women; the servant of his unjustly gotten money: the Servant.
servant of wrath and anger: the servant of feare, the servant of Divels, and of
all uncleane tempting spirits. Wherefore our *Constantine* onely is approved by
the testimony of truth * worthy the title of an Emperour, who is joyned in a * *Constantine*
league and band of love with God the chiefe Emperour: who alone is free: who deserved the
is onely a true Lord and Sovereigne: who is not overcome with covetousnesse or title of Em-
lust, but overcometh his naturall affections and pleasures: who conquereth his perour.
owne passion and anger, and is not subdued by it, and lastly hee is onely worthy
the title of an Emperour, whose actions answer the expectation and dignity of
so high a title. Hee is that Conquerour that obtaineth victory over all humane
perturbations and affections. Hee is that Emperour who in some sort by those
spirituall graces which God hath powred into his mind, is the representative glasse
of his Image. Hee onely is an Emperour, and a Philosopher, that knoweth him-
selfe, who knoweth that all spirituall graces are infused into the mind by inspi-
ration from heaven, who is onely worthy to weare the royall robes futable to

* Worldly
Principalities
are vanities.

* The true
estimation of
money.

* Luxurie
avoyded.

* The thirti-
eth yeare of
Constantines
raigne.

the dignity of an Emperour. Hee is that Emperour, who night and day doth invoke and pray unto his heavenly Father, who by prayer doth beseech his helpe who is zealously enflamed with an earnest desire of the Kingdome of Heaven. For understanding that all things in this world are mortall, fraile, and like a River passing away, and falling to nothing, were all vaine in respect of God, hee was wonderfully enflamed with the desire of the Kingdome of God, which neither decayeth in length of time nor commeth to an end, and so hee directed his counsels and thoughts to the obtaining thereof, and his mind was alwayes fixed on heaven, and his breast burned with the love of light which shined there, to which all the light in this world compared is but darkenesse. * For considering that humane principalities, in regard of the brevity of mans life last, and continue but a short time, hee esteemed it no better then the dominion which goate-heards, sheep-heards, and ox-heards have over their cattell, which is not so laborious and troublesome as the other. When hee heard the flattering acclamations of the people (which proceed rather from a delight in novelty, than any Iudgement of the Princes merit) his Subjects pressing round about him, and infinite troopes of horse and foote, and the whole multitude of his Commons thronging about him, hee slightly esteemed it, nor grew insolent in his Empire, but looking inward into himselfe hee contemplated the nature and condition of all men, esteeming his Imperiall robes and Diademe as the externall shaddow of regality. And though hee observed that the common people did admire these things and gaze upon the outward formality of Majesty: but hee not esteeming thereof, but the knowledge of God, as hee outwardly wore Imperiall roabes, so hee apparreld his mind with the roabes of temperance, justice, piety, and other vertues. * Moreover as for money, gold and silver and pretious stones, which the common people so much desire, hee considered that they were by nature an unprofitable matter, which could not cure nor helpe any misery. For what power have they either to helpe disease, or to avoyde the necessity of death. And yet though hee understood these things, yet hee used them, that his Subjects might reverence him, and bee the better kept in awe and obedience: but disdaineth those who ignorantly doe reverence and adore them. * Moreover hee abstaineth from drunkenesse and gluttony, and superfluous delicacy of dyet, wherein Epicures delight, esteeming them not becomming others much lesse him. For hee understandeth that such intemperance is very hurtfull to the body, and doth dull, and darken the understanding. Wherefore our good and gracious Emperour being enflamed with a desire of those spirituall graces, which doe farre exceed all the graces of this life, doth daily pray unto God, and that hee may bee received into his Kingdome, hee performeth all kind of pious and religious duties, and like a skill Master or Tutor hee instructeth his Subjects in the knowledge of God. And therefore God now in the * thirtieth yeare of his raigne, hath given him full and perfect honours heere on earth, as a pledge of his future glory, and now in the third ten yeares of his raigne, hath ordained this solemne festivall to bee celebrated to his honour. And no doubt but the Saints in Heaven, as well as all good men on earth, doe rejoyce for the celebration thereof: and God himselfe like a good Father taketh delight in his religious children, who will alwayes praise God, the Author of all goodnesse, so while his Kingdome shall not onely continue thrice ten yeares, but last everlastingly. For everlastingnesse doth not decay in proceesse of time, it hath no beginning nor end, nor no terminating point, yea that very part of time which is called *now*, or the present time cannot bee comprehended, much lesse the future, time, or past time, for that is not, and this is past. But the present time passeth away more swiftly then word or thought. Neither can it bee taken for an instant, for either wee must necessarily expect things to come, or consider things past, and an instant flies away as swift as thought. Therefore man cannot comprehend eternity and everlastingnesse, and yet though it be not subject to humane understanding, yet it is subject unto God, whose throne is placed on Eternity. He governeth it, not leading it with a golden chaine,

chaine, as Poets faine, but ruling it by his divine wisedome; and hath included therein in a harmonious and perfect proportion, moneths and times, changes of times and yeares, the vicissitudes and intercouſe of nights and dayes, and hath appointed them certaine periods, bounds and limits. And thus time being drawne forth to an infinity of length, is called *aiōn* that is an age, as it were *aiōn*, that is alwayes exiſting, and enduring, the parts whereof are of its owne nature homogenous, or ſo continued that it admits no parts, being onely drawne forth in a rectitude ſtraight forward. But God hath divided it by certaine interſecting points, as a right line extended in longitude is diſtinguiſhed by points, and hath included a multitude of things therein: and although it were one and an unity, yet he divided it into divers ſorts of numbers, and out of that which was void of forme, he created and made divers kindes of formes. * For firſt he placed therein a matter or eſſence voyd of forme, yet capable of all formes. Afterward he joyned the quality of the ſecond number, to the capability of the matter, and beſtowed forme on that which wanted matter. Then by the helpe of the third number, he faſhioned a body compounded of matter and forme, and gave it the three dimenſions, of length, breadth, and thickneſſe. And by the number of twice two, hee invented the quadrate of the foure Elements, earth, water, ayre, and fire, and produced cleere ſprings, for uſe and utility. This * quadrate produceth the number of ten, for one, two, three, foure, doe make ten. And ten multiplied by three maketh a moneth, and in twelve moneths the Sunne finiſheth his yearely courſe. And ſo the circles of yeares, and the revolutions and changes of times, doe produce ages meaſured by thoſe that lived therein. For as thoſe who runne in a race to obtaine a reward, doe runne unto a certaine goale, and wayfaring men have their way limited with Innes, and baiting places, untill they come to their journeyes end, leſt their expectation draw out to infinite, without diſcerning any ſhould be wearied: ſo God governeth, circumscribeth univerſall eternity, and as he pleaſeth ruled and * governed it, and cloathed eternity which was before voyd of forme, with divers colours ſhapes and formes: making the day faire and white, by the brightneſſe of the Sunne, * the night blacke, clad with a ſtarr embroidered mantle. He ſtretched forth the * Heavens like a curtaine over the Earth, and as a Picture drew on it the Sunne, the Moone, and the Starres. He made alſo the * ayre, which from on high deſcends downe to refrigerate and coole the world, for all kinde of Foule to flye in, and the * great Sea for all kinde of fiſh, unuſuall, and unknowne to swimme in. And laſtly, he placed the * Earth like a point in the middle of the world, equally poſſeſſed, and encompassed it with the Ocean, yet the Sea is limited and circumscribed, with the Earth, and both enclouſed within the blue circumference of the Heavens. He hath made as it were the Earth, the Veſta, the mother, and nourisher of all Creatures, and hath watered it with Rivers and brookes, derived from Fountaines, and hath given it a vertue and faculty to nourish, all kinde of vegetable plants and flowers, But when he had created Man * the chiefeſt creature, endued with knowledge, and reaſon, to his owne ſimilitude and likeneſſe, he gave him dominion over all the Creatures of the Earth. For he loved man above all his other Creatures, and as a Father gave him Lordſhip over them. For mans ſake he made the Sea navigable, and adorned the earth with ſeverall kinds of plants. Vnto * man he made the Beaſts creeping on the Earth, and the Fowles flying in the ayre obedient. To man he gave faculties of knowledge, to apprehend and conceive the Principles of all Sciences. To man he revealed the contemplation of Heavenly matters: and ſhewed him the revolution and courſe of the Sunne, the Moone, and the Planets wandring, and fixed Starres. To man onely he gave commandement, that hee ſhould praiſe his Creator. And moreover beſides this, God the Creator of the world, did divide the unalterable age, into the foure changeable parts of the yeare, and terminated and ended the winter with the Spring, and the Spring the beginning of the yeare, he waighed in equall ballances. Then he adorned univerſall time with the ſeverall fruites of the ſpring, and made flourishing Summer to ſucceede

* The myſtical propriety of numbers in the parts of eternity applied to the Creation of creatures.

* The proportions of times by numbers.

* God onely governeth univerſall time and created all things therein.

* Heaven.
* Aire.
* Sea.
* Earth.

* Man.

* All creatures created for man.

The foure quarters of the yeare.

* Christ made
Governour of
the world by
his Father.

* The severall
conditi-
ons of the
good and bad.

* The effica-
cy of unity.

Of the num-
ber of three.

* The Tri-
nity.

* Tenne.

* Thirty.

succede it, afterward as it were to give it rest from labour, he refreshed time with ordaining Autumne, and so washing time like a Kings Steed after his travaile, in the winters raine, and land waters proceeding from thence, he brought him round about to the Spring againe. Afterward when God had divided universall time into the severall parts and seasons of the yeare, he * delivered the government thereof to the onely begotten word, and made him Lord of the whole world. And he having obtained this inheritance of his Father, did governe and direct all things both in Heaven and Earth, and did provide all things convenient for his reasonable flocke on Earth: Moreover he prescribed certaine rules of life to those that live in this world, and gave all men ability to meditate of those things in this life, which concerne that life to come, which farre exceedeth the present. For after this mortal, he teacheth, that there is a divine and blessed life laid up for them who out of an assured hope * doe strive to worke out their Salvation: and * that all that live modestly and religiously, shall when they dye depart hence to happinesse, and that the reprobate, and wicked should goe to a place of torment. And to such that did runne in this worldly race, and did overcome, hee promised severall crownes, and to remunerate their deservings. Hee declarereth also that for our godly and gracious Emperour, great rewards are prepared: whereof this meeting appointed by him for the celebration of his praite is but a fore-runner, namely at a festivall time composed of perfect numbers, namely, three, and one multiplied: whereof three, is the of-spring of one: and * one is the mother of numbers, and distinguisheth the various courses and revolutions, of moneths, yeares, and all mutations of times: and moreover *μονάς*, that is an unite, is the beginning and foundation of all numbers, so called *παρὰ τῆς μένους*, that is from remaining, because seeing all multitude, doth encrease and diminish, by the accession and decrease of numbers, onely an unite doth remaine constant and fixed, separated and abstracted from all numbers, that doe arise from thence: and is like that essence, which cannot be divided, but is abstracted from all other things, though by the effectuall communication of the power thereof, nature doth subsist. For an unite is the mother of all numbers, seeing all multitudes doth arise from the addition of unites. Neither can we conceive the essence of numbers to be separate from an unite. Yet it is out of all number, and farre more excellent than any number, which although it produceth all number, yet it cannot be increased by number. Moreover, the number of three is like unto it, which cannot be parted or divided, and it is the first number which consisteth of even and odde. For two and one make three, which is the first odde number. The number of three also doth represent Iustice, which consisteth in equality, whose beginning, middle, and end are equall. Which * doth also represent the holy mystery of the Sacred Trinity, which is without beginning, and giveth essence and being to all things produced in time. So that the creation of the world is ascribed to the Trinity, or the number of three. For the number * of Tenne, is the extremity of all numbers, and comprehending the precedent numbers, doth terminate them. And it is rightly called a perfect and compleate number: which containeth in it all the kindes and measures of numbers, and harmonious concord. And all unites encreased by addition are terminated by tenne, and being circumscribed therewith, doe proceede in a circular course. And so filling up the second circle, the third, and the fourth, even to the tenth, they make of tenne, tenne hundred. And then they beginne againe, and so proceeding to tenne, they make all these large circular numbers, as tenne thousand and the rest, beginning and ending within themselves. For the tenth in tenne is an unite, and tenne unites doe make tenne. But the tenth is the extremity of the unites. So that it is the bound of the infinity of numbers, and the termination and end of unites, But three being joyned by multiplication with tenne, and making the third conversion of the tenth circle, produceth * Thirty, which is a most naturall number, For there is the same proportion betweene thirty in respect of tennes, and three in regard of unites. Besides the number of thirty, is the fixed tearme and limit of the containe

Moones course. So that this absolute and perfect number of thirty yeares, doth containe the whole raigne of the victorious Emperour *Constantine*, whom the whole world obeyeth, to whom God hath given honour, and by whose gracious raigne we have received many benefits: and the celebration of this feast of the trigessimall yeare of his raigne, is but a Preface to that assured hope, of that honour and glory which is laid up for him in heaven, * there needes no Sunne, for where God the Father of light sitteth there is glorious light and Majesty: where his soule shall live in abundance of joy and perfect blisse, where there is no sorrow, but true and perfect pleasures, where time is perpetuall, eternall, infinite, not terminated or bounded, not measured by the distinctions of dayes, nights, yeares, or any revolution of time, but one continued eternall life, where there is no neede of the light of the Sunne, Moone, or Starres, but Christ, the onely begotten Sonne of God, is the light thereof. And therefore the sacred Scriptures doe declare, that he is the Sunne of Iustice, and the light of lights: and that he doth enlighten blessed spirits, with the bright beames of his iustice, and wisdom and doth receive godly soules into his bosome according as he hath promised. * For neither mortall eye hath seene, nor any eare hath heard, nor humane understanding cannot conceive, those things which are prepared for the godly: of which number thou art, most holy Emperour, to whom onely of all the former Emperours, God hath given power to purge and roote out of the mindes of men, the errors of superstition: to whom he hath shewed that salutary signe of the crosse, by which he overcame death, and triumphed over his enemies: by which trophy of victory erected and borne in his military colours, he obtained victory over his wicked and Barbarous enemies, and over the devill himselfe. * For seeing there is in us a double nature, the one of the spirit, the other of the flesh, this visible, the other invisible, they being contraries doe warre and fight within us, the one secretly the other openly invading us, the one is our fleshly enemy, the other our spirituall adversary. And * moreover naturall affections which are discernable doe make tame Animals of men, and insult over their patience: and like cruell wolves rushing out of the wilderness of the minde doe destroy both Cittizens and whole Citties, and bring them to servitude. But the devils the invisible corrupters of mens mindes, have depraved mens opinions with the Idolatrous adoration of many gods: so that they doe not reverence the true God, but doate on errors. For they induced and brought certaine gods that are no gods, they neglect the onely true God as if he were not God. So that they accounted generation to be a God, and the contrary thereunto, namely corruption, and dissolution. And the * former they called *Venus*, the latter *Pluto*, and death. For men in those times because they knew no other life than that which ariseth from naturall generation, therefore they thought generation was a god: because they thought men had no being after death, therefore they esteemed death the conquerour of all things and a great God. And moreover because they thought that they should not be punished hereafter, because the soule dyed with the body, therefore they defiled their lives with all kinde of wickednesse, deserving infinite deaths; forasmuch as they never thought of God, nor expected to stand at the Tribunall of Gods Iustice, nor did thinke upon his essence, but were subject only to death, which they beleaved was an annihilation and dissolution both of soule and body, and therefore they called death a powerfull God, and *πλούσιος*, that is rich or wealthy, and also *Plutō*. Neither was death onely accounted a God, but all things that were profitable to their miserable and calamitous lives. For they esteemed pleasure of the body, a god, foode a god, the protector of fruits a god, they had their God of drunkennesse, of fleshly lust, and of pleasure thence arising. Hence proceeded the mysteries of *Ceres* and *Proserpine*, and the rape of *Proserpine* by *Pluto*, and her restitution: hence proceeded *Bacchus* rites and orders: hence *Hercules* was overcome by drunkennesse, as by a powerfull goddesse: hence arose the adulterous mysteries of love and drunkennesse: Hence proceeded the lascivious inventions of fables, of gods given to pleasures and passions

Constantines
raigne reached to a
complete
number of
yeares.

* The happiness of Heaven.

* The reward of the godly.

* Nature two fold, and two enemies.

* The violence of our affections.

The worshiping of false gods.

* *Venus*.
Pluto.
Death.

Plutō appellacion whence The multitude of gods whence.

Ceres.
Proserpine.
Bacchus.
Hercules.

Venus.
Cupid.
Iupiter.
Ganymede.

Whence the
sacrificing of
men to devils
proceeded.

* The con-
stancy of
Christs mar-
tyrs.

Constantine de-
lighted to be
stiled the Ser-
vant of God.

sions. And thus these cruell Barbarians, or devils, being enemies to the true God, made the world subject to their heathen errors, erecting everywhere Pillars, Temples, & Churches to their false gods. Moreover the chiefe men amongst them, were so enflamed to error, that they would sacrifice their owne kinred to their gods, and make warres, against the defenders of the truth, and did offer violence not onely to their enemies, and strangers, but against their familiar friends, and their dearest kindred, if they strived by their gravity, temperance and holinesse of life, to honour God. And moreover they were so farre transported with madnesse, that they sacrificed holy and religious men to their devils. But they being generous and magnanimous witnesses of the true religion, preferred a glorious death, for the truth before life, and slighted their Tyranny, Yea having armed themselves, as became Gods Souldiers with the armour of patience, they contemned all kindes of death, for they accounted death but a * pleasure, whether it were by fire, by the sword, by being throwne downe on sharpe stakes, or cast unto wild beasts, or into the Sea, or by cutting off their limbs, putting out their eyes, hunger, imprisonment, for the constant love of God. Moreover, women with as much bravery and constancy of minde as the men, did undergoe the same deaths, and received the same rewards: others being enforced to dishonesty, chose rather to die than to violate their chastity. Others whose chaste mindes scorned to give entertainment to any unlawfull suite, did valiantly and with a manlike courage suffer the torments which the governours of Provinces inflicted on them, and even death it selfe. So that these being as it were Gods Champions, did with a firme constancy of minde fight against the Idolaters. But those devils, and enemies of God, and mans salvation, most barbarously and cruelly, were much delighted with those bloody humane sacrifices. Thus they feasted their gods with humane blood, and with the bloody banquets of mens bodies. Matters being thus, what ought God to doe, the King of these his afflicted, and oppressed subjects? should he neglect his deare Servants, thus wronged and tyrannized over by his enemyes? He cannot be said to be a wise Pilot, if he suffer his Ship to be drowned and to sinke into the Sea, and doe not endeavour to save both it and the Passengers, neither is he a valiant Captaine that suffers his men to be overthrowne by the enemy; nor he a good Sheepeheard, that knowing one of his sheepe were strayed, would not leave all the rest in safety, and take some paines to looke out the strayed sheepe, and if neede be to rescue him from the jawes of some wild beast: So God was carefull of his flocke, and to helpe those that suffered for his sake, and having approoved of their striving for the testimony of the truth, and a good conscience even to death, he gave to them that for his sake had suffered martyrdom, Crownes of Glory, and placed them in the celestiall Quire of Angels, and preserved some on earth to derive the seede of goodnesse to posterity, that they might behold the punishments that should be inflicted on the wicked, and relate his Iudgements. And so stretching forth his right hand to be revenged on his enemies, he destroyed them by plague and pestilence, and made the surviving repent their wickednesse committed against him. But the other who were accounted abject persons, and despised of all man, he advanced and tooke up into heaven. Thus God effected, and opposed his Servant *Constantine* (for our religious Emperour taketh delight in this title) as an armed Champion against his enemies, and made him victorious over his enemies. For they were an infinite multitude, joyned in amity and league with the devill. But our Emperour was by God appointed to raigne over us, as the Image of himselfe. They being wicked men did put to death the godly: he imitating the example of his Saviour, endeavouring onely the preservation of mankind, saved also the ungodly, and hath instructed them in true Piety, and religion. Moreover, he being indeed a true conquerour did subdue a twofold kind of Barbarians, for he reduced the wilde rude people to obedience, by counsell and admonitions, delivered unto them by Embassadors, and forced their rulers to acknowledge the truth, and brought them from wickednesse to civility, and suppressed all kinde of devillish Barbarisme,
and

and the powers of darknesse, which God himselfe had before overcome. For Christ himselfe had formerly vanquished all unclean spirits. And *Constantine* being as it were Gods generall, did suppress them & keep them under, for he demolished the statues and Images of dead men, and gave the booty to the Christians. For when he saw the multitude, like foolish children, dreading and fearing golden and silver Images, he thought fit that those stumbling blockes of error should be taken away, and the high way to heaven made knowne. Having thus resolved, he considered that he needed not to raise a great Army, for the reformation hereof, but that two or three faithfull chosen men might effect his desire, whom he sent with authority to severall Nations: They executing the Kings religious purpose, and out of their owne piety, went amongst the people, and in severall Cities, and Countries cast out inveterate errors. And first hee commanded the Priests of the Idols to bring forth their gods, and plucking off their exterior dornement, they shewed them their inward deformity. And having tooke off that, they tryed the mettell of them, and kept it, and the parts which were of no worth they gave the superstitious people.

Moreover this which followes, which was not unlike the former, the Emperour performed. After hee had thus tooke the pretious matter wherewith these dead Images was composed, hee attempted also the demolishing the brazen Statues and Images of men, erected to perpetuate their memories, and the defacing of all fabulous gods. And looked diligently that no relickes of superstition and error should lurke any where. For as an Eagle flying in the ayre, is sharpe sighted in discerning things farre distant on the earth: so hee out of his royall Pallace, beheld from thence, as from a watch-Towre, that there was a net spread in *Phenicia*, to ensnare mens soules; namely a wood and a Chappell, not to beautifie any City, but in a by-place out of the way, were consecrated to *Venus* that wicked Devill, on the top of mount *Libanon*, as a Schoole of wickednesse to those that were given to wickednesse, and by such intemperance did weaken their bodies. For soft effeminate men, without all modesty did know one another as if they had been women, and so delighted the Devill. What wicked meetings were there of women, what secret violation of marriage vowes and other wicked Acts were committed in that impure, and wicked Chappell. Neither did any one take notice of this wickednesse to punish it, for no honest man did ever come thither. But yet our Emperour soone discovered it, and out of his gracious providence, hee thought it unfit that the Sunne should shine on such a Chappell, and therefore he commanded that it should bee demolished, together with the Statues and Images therein, which was presently performed by a band of souldiers. And such as had beene hitherto addicted to Luxury, by the Emperours comminations, and threatnings, were reduced to continency, and modesty. And in this manner, when the Emperour had exposed to the view of all men, these Impostures of wickednesse, wherewith mens minds were blinded, then hee freely made knowne his Saviour unto all men. Neither could any Divell, Southfayer, or Prophet, hinder him from detecting their errors. So that mens minds were no longer darkened with error; but being illuminated with the sincere beames of true religion, they condemned their Ancesters ignorance, they pittied their blindnesse, and thought themselves happy, that they were freed from their errors. And thus the Emperour by Gods assistance did quickly vanquish all his enemies both visible, and invisible, so that all the world enjoy'd a settled quietnesse, and peace. There was no warres, nor plurality of gods, nor dissention in Cities, as before when the Divels were worshipped; nor any effusion of blood, as before when the mad Adoration of many gods flourished.

But we may consider the new Common-wealth with the ancient, and the state of matters changed from the worse to the better, and to consider how artificially, the Porches, Temples, and Chappels were built in severall Cities, the Chappels adorned and beautified, and how the Tyrants did then esteeme their gods: and the heathen people did reverence, and performe the Country rites, and ceremonies

Constantine
taketh away
the stumbling
blocke of I-
dolatrie.

The abolishing of Idols
and Statues.

Venus Chap-
pell on the
top of Mount
Libanon de-
molished by
Constantine.

The Tyranny
ceased when
Idolatrie was
abolished.

The vanity
of the hea-
then gods and
oracles.
The Divels
ignorant of
future mat-
ters.

to Statues and Images erected in fields, and other places, and also in their houses and Bed-chambers. For which they were not rewarded as we have been, with a mutuall peace and concord, but the contrary, as warres, and seditions, whereby their Countries were waisted by massacres and slaughters. And although the gods whom they did reverence, did by their Oracles promise the Emperours, a foreknowledge of all events, yet they could not prophesie of their owne destruction, nor foresee their owne ruine. Which is a chiefe argument to continue them of fraud and deceit. Neither could any of them who were formerly for their Oracles greatly admired, foretell of our Saviours comming into the world, nor of his preaching the Gospell unto all men: yea neither *Pythius* himselfe understood, nor any other of those powerfull Divels could foretell their owne destruction, or who should destroy them. Moreover what Southsayer or Prophet did foretell, that the Idolatrous worship of those gods should bee suppressed, when a certaine child should bee borne into the world, and that the sincere worship and knowledge of God should bee declared unto all men. Who had foreknowledge of the advancement of our Empire to this height of Piety, or of our Emperours victories, and subduing the powers of the Divell, and the suppressing of their Images, revered in high places. Who knew that the Statues of the ancient Heroes should bee molted, and bestowed and converted to necessary uses. Which of the gods hath made mention of the demolishing of their Images, and exposing them to derision? Where are those gods, that cannot defend their owne Images from devastation? Where are these defenders, who made warres before in their defence, and doe now behold their enemies living in peace and prosperity?

Constantines
victorie over
Christ's ene-
mies. and the
Divell.

Constantine
erecteth the
Trophie
of the Crosse.

Where are those beleevers in these gods, who being puffed up with vaine persuasions, endeavoured to advance error to the height, and maintained warres against the defenders of the truth? Truly those miserable men perished miserably, and unhappily. Where are now those Gyants that warred against God? Where are those hissing Dragons, who having whetted their tongues, did cast forth blasphemous speeches against God himselfe? They truly trusting in the multitude of their gods, and carrying into the field the effigies and statutes of dead men, their whole Army was overthrowne by Gods power. And heere our Emperour being armed with the breastplate of Piety, having erected the salutary signe of the Crosse, as a terrour to his enemies, obtained the victory over them. And after ward hee gave thanks unto God, the giver of victories, and by erecting Pillars, and by speech, hee declared the great vertue of this triumphant signe, and in the midst of the royall City hee caused this trophy to bee erected, and commanded openly that all should acknowledge this solitary signe, which could never be abolished, and which was the defence of the Romane Empire, which hee taught all men to doe especially his Souldiers, and that they ought not to put their trust in Speares, or other kinds of Armour whatsoever, nor in strength of body, but to confesse God to bee the giver of victory, and all good things. Wherefore in this manner the Emperour (oh wonderfull to be heard!) instructed his Army in the discipline of Prayer, and delivered them pious precepts concerning prayer agreeable to the sacred word. First that they should lift their hands up to heaven, afterward that they should lift their thoughts and cogitations up to God, and praying unto him who is the giver of victory, the preserver, keeper, and defender of all things, and they should chiefly esteeme the Lords day, as a day set apart for prayer, and his service, and that it was so called from him, who is the Lord of light, life, immortality, and all goodnesse. And moreover hee putteth in practice his owne precepts, sometimes in his Court worshipping our Saviour, and praying unto him, sometimes hee instructed himselfe by hearing the Scripture read.

Moreover those who are his Minister are men consecrated to God; and the keepers of his pallace are grave vertuous men, and his guard designed for the defence of his body, being armed with faithfull loyalty, doe acknowledge that the Emperours

perours pious and religious life is exemplary unto them. Moreover the Emperour honoureth the triumphall signe of the Crosse, having really experienced and found the divine power that is therein. For by it the multitudes of his enemies were put to flight: by it the vaine ostentation of the enemies of God was suppressed, the petulant tongues of evil speakers, and wicked men were silenced: by it the barbarous people were subdued, by it the invisable powers of the diuel, were vanquished and driven away, and by it the superstitious errors were confuted, and abolished. Also the Emperour lastly acknowledging that hee had received all that abundance of felicity, and happinesse which hee enjoyed by the power thereof: hee erected everywhere in honour thereof triumphant Pillars. And commanded that Temples, Churches, and Chappels should bee built at his owne royall charge. So that the Emperour suddenly raised many royall workes, which pious workes did silently upbraid the wickednesse of the Tyrants. For they formerly out of their blind madnesse, waging warre against God, like mad dogs shewed their raging spite to the Churches, which they could not doe against God, which were quite defaced and demolished, as Cities that are taken by an enemy. For while they playing their Comedy of wickednesse, they were punished for their mad resistance of God. For not long afterward they were all stricken dead with thunder from heaven, so that none of their seede, nor generation, nor no memory of them remained, but all of them (although they were many) were punished with divine Iudgements. And for their mad resistance of God, they came to such a fatall end. But our gracious Emperour *Constantine*, trusting onely in the Salutary Trophy of the Crosse, hee alone, yet not alone (for the King of Kings assisted him) built new Temples and Churches, fairer than those that were demolished. And first he beautified *Constantinople* with divers Churches, afterward hee adorned the chiefe City of *Bithynia* with a faire beautifull Temple, and other chiefe Cities in the like manner, and he began to build two famous Monuments in the East, because from thence as it were from a Fountaine the River of Salvation did flow to all Nations, * the other in the *Metropolitan City* of the East called *Antioch*, in which being the principall City of that Countrey hee consecrated and dedicated a faire Church to God, both for largenesse and beauty. And hee encompassed the Temple round about with long Cloisters, and hee raised the Sanctuary very high, and built it in an Octangular or eight cornerd forme, with many buildings round about it, and made it very faire and beautifull. These things were thus performed by our gracious Emperour. But that which followes hee performed in Palestine. In the midst of the City of Ierusalem, hee adorned in a coltly manner a faire Church, consecrate to the memory of our Saviours Passion, and another dedicated to the signe of the Crosse, as also hee beautified our Saviours Monument as a Monument to remaine to posterity of his conquest over death. And besides he honoured three Mysticall Caves, by building over them three Chappels. First the Cave wherein Christ first appeared to the world. Also in memory of his assumption, hee built another Monument on the top of the Mountaine. And last hee built a faire Temple, where our Saviour by his passion did conquer the world, and wrought our salvation. All these places the Emperour beautified; who declareth the vertue of the Crosse to all men, and doth ingeniously acknowledge that God hath rewarded him by enlarging his family, and Empire, and hath given him a long raigne, and established the hope of succession to his Progeny. For moreover this declareth the power of God whom *Constantine* reverenceth, that hee distributing the talents of his Iustice, doth equally remunerate all sorts of men. For on those who had opposed his Church, the just rewards of their wickednesse were inflicted, for they and their posterity were suddainely extinguished. But our gracious Emperour, who honoured and served God, and built Churches to his glory, and other Monuments to make him knowne to his Subjects, found God a gracious Protector, both to defend his Empire, and Progeny. And thus the wonderfull workes of God were exposed to the view of all by the divine vertue of the saving signe of the Crosse. In praise whereof those who have devoted themselves to the holy study of divinity

The vertue of the signe of the Crosse.

* The building of the Church at *Antioch*.

Another at *Ierusalem*.

Constantine built three Churches over three Caves.

The efficacious power of the signe of the Crosse.

nity may speake more at large. For this was that true salutary signe (which is both incredible and wonderfull) which as soone as it was seene on the earth, discovered the vanity of those fabulous fictions invented concerning the false gods, and as it banished errors, so it enlightned the mind and understanding with the knowledge of the onely true God. So that every one being converted unto God, did spit upon the statues and Images of dead men, and did tread under their feet, those execrable rites, wherewith they were wont to reverence the Divell, and derided the errors of their Ancestors. And Divines instructed men in wholesome doctrines, that they should not hereafter worship, or reverence any visible creature: and that they should not lift up their eyes to the Sunne, Moone, and Starres, and admire them; but that they should confesse him to bee the Creator of the world who dwelleth in the Heavens and is invisable, and should learne onely to worship, and reverence him. And thus this wonderfull signe of the Crosse was beneficial to mankind, by vertue whereof evil was abolished, and mens minds were more enlightned with the beames of Piety and religion. For precepts admonitions, and exhortations tending to modestie and godlinesse of life, were inculcated into the eares of all Nations, and the Emperour himselfe did instruct them therein. And truly it is wonderfull, that so great and potent a Prince, as it were a Pophet of the high God, doth daily cry unto the world, and envite them to the knowledge of the true God. And moreover in his royall Court, there are not as formerly vaine wicked men, but religious Priests, and Ministers of God doe sing Hymnes and praises unto God, and hee is glorified of all men. The Gospell which promisseth all good things unto us, doth reconcile God unto mankind, and sheweth that our heavenly Father is and will bee propitious and gracious to his children on earth. Whom celestiall Quires doe praise with all kind of triumphant hymnes, whom all men together with the Companies of the blessed Angels doe praise, and laud. Both those who inhabite the West, and those who dwell Eastward were instructed by his precepts to honour God. And those who dwell Northward and Southward doe all praise him, doe leade a godly life according to the prescript of Scripture, doe praise God the Father, the Creator of the world, and his onely begotten Sonne our Saviour: and doe acknowledge our Emperour to be the sole governour of the world, and his sonnes the *Cæsars*. But hee like a wise and gracious Emperour and governour, doth governe our age, walketh in a right way, and holdeth the sterne of government, and doth bring his subjects with a faire wind to the safe and quiet Haven of prosperity. And God himselfe hath so graciously assisted him in this life, that hee hath made him victorious over all his enemies and adversaries, and hath given him a long raigne: and so after his death, hee will make him partaker of greater gifts, and performe his promise unto him; of which the present time permitteth no accurate discourse, but wee must expect it untill we come thither, in regard mortality cannot comprehend the glory of eternity.

Unanimous consent in religion through the whole world.

Of the contemplation of divine mysteries.

Now it followes (most illustrious and victorious *Constantine*) that wee should unfold unto your grace, here in your Court, the mysteries of the divine Scriptures delivered concerning God the chiefe Emperour, not for your instruction in divinity, who have learned wisdom and knowledge from God, nor to open unto you the secret counsels of God, to whom God himselfe, long before we presumed to speake unto your grace, hath opened, and declared the secret hidden notions of sacred mysteries, not by men, but by Christ the Saviour of all the world, and by that divine vision which oftentimes appeared unto your grace: but that wee might bring the ignorant to the knowledge of thee, and that wee might propose your Princely and pious actions, to their view. For besides these things which you have vertuously performed through the whole world to the honour and glory of God, which are generally praised, yet the gratefull monuments which to expresse your gratitude to your defender and Saviour, you have placed in our Countrey *Palastine* in the City of *Ierusalem*, whence as it were from a fountaine the Word of God did flow unto other nations, the trophies of his victory over death erected

erected in Churches and Temples consecrated to God: and your royall and magnificent workes, built to Gods glory, doe manifestly declare your pious mind and intention. And as those who being illuminated by the inspiration of the holy Ghost, doe understand and acknowledge divine matters, and doe therefore admire your Grace, and acknowledge you most happy, that your mind was sturred up by divine inspiration to performe these actions, so some who altogether ignorant of divinity, doe scoffe and laugh at them, thinking it an unfit and unseemely matter, that so Potent an Emperour should bend his study and endeavour to build the Monuments and Sepulchers of dead bodies. Moreover some will say, were it not better to maintaine his Countries rights, orders, and Ceremonies, and doe reverence to those Heroes and Gods, which other nations doe worship, nor detest or shunne them for that violence which hath beene of late offerd them. For either wee ought to account them gods as well as Christ; seeing hee suffered like calamities, or if they are to bee rejected because they were obnoxious to adversity and Passion, the same opinion is to bee held concerning Christ: Thus some of them perhaps will say with bended browes: who seemeth wise in his opinion, and doth arrogantly boast of his vaine insolence. But the most gracious Sonne of the most mercifull Father, the Word of God, pardoneth not onely his ignorance, but the ignorance of all others that fall into errour: who hath sowed the precepts and seeds of his divine doctrine, through the whole world: who hath called men of all Countries, Townes, Villages, and Cities, nay those dwelling in wilderness to the knowledge of divine matters: who being the mercifull Saviour and Physitian of Soules hath commanded Grecians, and Barbarians, wise and foolish, poore and rich, masters and servants, Princes and Subjects, nay wicked, unjust, ignorant * sinners and blasphemers, to come to the knowledge of God, and make hast to know him. For hee promising that hee will forget wickednesses which are already committed, saith * *Come unto mee all you that labour, and are heavy laden, and I will refresh you.* Matth. 11. And againe, *I came not to call the just but sinners to repentance:* Matth. 9. for those that are well have no need of the Physitian, but those that are sicke. And in another place. *I will not the death of a sinner but that hee repent.* Hence hee that waigheth the aforesaid causes, may easily conceive and bee perswaded that our gracious Emperour, by supernaturall inspiration learned divinity: and also to admire his great piety, and to beleieve, that hee bestowed his paines and labour in building our Saviours Monument, mooved thereunto by divine inspiration, and by Gods appointment, whose Servant hee professed himselfe, and gloried to bee made the Instrument of so pious a worke. Being perswaded (most potent Emperour) that the remembrance of these actions are most pleasant and acceptable to your Grace, I intended in this present speech to declare the reasons and causes of these your graces pious, and religious actions; forasmuch as I desired to be the Interpreter of your graces mind and intention, that so I might declare unto all that are zealous and desirous of knowledge the promises of the Gospell, and of salvation by our Saviour Christ, for which he who was before all time, and governed and ruled the world, came downe at length from heaven to us: for which hee cloathed himselfe with our humane nature; for which hee lastly offerd himselfe to death, and taught the ignorant the knowledge of that immortall life which is to come, and demonstrated in himselfe the mystery of the resurrection from dead. But now the time seemeth to require, that wee should now begin to discourse thereof. They truely, who have given that worship which is due to the Creator and governour of the world, to the Creature, and have received, the Sunne, the Moone, and other parts of the world, as the first Elements, earth, water, ayre, fire in stead of the Creator, and have called them Gods, which could have had no existence, essence, or name, except the Word of God, whereby the world was made, had created them, are like unto those who containe the Architect of faire structure or Pallace, and doe admire, the rooffe the wals, the Pictures drawne with artificiall colours, the guilt worke, and the carving of stones; and doe attribute them to the honour and

* Christ the
onely begot-
ten Word of
God is
Governour of
the whole
world.

* 1 Timoth. 6.

name of the worke, when it is just and meete, to ascribe the wonderfull curtesie of both not to the visible peece of worke, but to the workeman, and to acknowledge his wisdom in the Creation of all his workes. Moreover they are but children in judgement, who admire a Harpe, being an Instrument of seven strings, when it yeeldeth a sweet harmonious sound, and never consider the wisdom and Ingenuity of the Inventor thereof: or these, who neglecting the Captaine by whose meanes they obtained the victory in the warres, doe crowne his speare and Buckler with triumphant Garlands; or like these Cittizens, who honour their market-place, their streetes, houses, inanimate Temples, and Schooles, as much as the potent King who founded and built their City: especially when they ought not to reverence the Pillars and Stones, but the wise founder, who raised such a worke, and provided Lawes and Statutes for the government thereof. In the same manner they who doe behold the universall world, ought not to attribute the Creation thereof to the Sunne, or any other celestiall body, but to acknowledge it to bee the workmanship of Gods wisdom: to praise the Creator, and maker thereof, to honour and reverence him, and preferre him before all his Creatures, by renuing them, and to praise and glorifie the Word of God the moderator of the world, who cannot corporally, but spiritually bee discerned. For none doe call the eyes of a wise man wise, or his head, hands, feete, or other parts of his body; much lesse his mantle wherewith hee is cloathed, or his house or householdstuffe, or any of his utensils: but a wise man doth admire the invisible ingenuity, and wisdom of his Soule. * And by this reason, we ought to admire the onely begotten Word of God, who is invisible, who framed and fashioned the world, and governeth it by his providence, before all the visible workes of the Creation (which are created substances, fined out of the concretion of one matter): whence God the most excellent essence, and Creator of all things begot, and made him the Governour of the world. For in regard it was impossible, that the fraile and brittle essence of bodies, and the nature of reasonable creatures as of man, should bee able to approach unto the presence of God the Father, the Creator of the world, in regard of his incredible excellency above him (for hee is unbegotten or uncreated, seated farre above the world, ineffable, and unapproachable. * Who dwelleth in inaccessible light, as the sacred Scriptures speake: but man was created and made of nothing, farre inferiour unto the essence of God which was unbegotten and uncreated) and therefore not without cause God the governour of this world, out of his mercy and gracious clemency, made his onely begotten Sonne a powerfull mediator, who is next and neere unto him, and partaketh of all his counsells, who came downe to us who were false from heaven in Paradise, and was in some sort conformable to our nature. For God the Father could not bee joyned with the nature of fraile matter, or a mortall body. And therefore God the Word undertooke the administration of this world, and taking the raynes thereof in his owne hands, by his divinity, hee did governe it, as it pleased him, by his wisdom, whose force and power may bee hence discerned. For if those parts of the world, which we call the first elements, earth, water, ayre, fire, which are visible, doe subsist by themselves: if there bee one essence or matter of all things, which Philosophers skilfull in nature doe usually call *πρωτον*, that is a matter capable of all formes, or the mother and nurse of all things: if it bee voyde of forme or kind, and without soule and reason, whence may some say hath it this ingenerated beauty? whence is the distribution of elements in it? whence is the coherence, and agreement of contraries? who hath commanded the sollid earth to swimme as it were, and hang in the sollid ayre. Who hath compelled the water which naturally tendeth downward, to mount up by a contrary motion into the clouds? who hath so lockt up the naturall force of fire, that it should lye hide in stones? and who hath mingled it with contrary qualities? who hath so coupled the fire and ayre together, so that they doe not resist or fight against each other, but mutually agree? who hath enlarged the dayes of mortall men, even to an ages length? who hath created the male and

the

the female, and so coupled them together by mutuall agreement, that all creatures should by them be generated? who hath given to the seede which by nature is fluent, and corruptible, power to animate a body? Who hath effected all these things and infinite more, which deserve more admiration? Who hath given every day and every houre a naturall power for the production of all things? Truly the wonderfull word of God is the authour of all these things, and the true cause thereof. For the omnipotent word of God diffusing it selfe through all parts of the world, doth hold and comprehend it as it were in his hand, and by his power collecting all homogeneous matter, doth by his great power, forme and fashion of bodies, cloathing their naked essence with forme and shape, and those bodies which are disjoyned by nature he gathereth into one distinct species and kind, as men gather stones out of one part of a worke which belong to another. And moreover in a certaine ineffable manner he governeth the Sunne, Moone, and other celestiall luminaries, and guideth their motions to the universall benefit of the world. And the same word of God descending downe unto the earth doth procreate divers kinds of living Creatures, and many faire and beautifull kinde of Plants.

And moreover penetrating into the profound depths of the Sea, he fashioned all kinde of swimming fishes, and produced their infinite and innumerable formes and sorts of all kindes of living creatures. Also that which is conceived in the wombe, he perfecteth within, as it were in the shop of nature, and bestoweth on it the forme and shape of a living creature. Moreover he maketh the fluent and heavy substance of water mount up into the clouds by exhalations, and there giving it a new sweetnesse, in fit times and seasons he sendeth it downe againe to the earth in moderate raine: and like a good husbandman at convenient times he watereth the fields; and so by tempering drowth with moysture, he adorneth them with an equall distribution of his gifts, sometimes he appparels them in a greene mantle of of grasse, embroidered with flowers, sometimes he perfumeth them with sweete odours, sometimes beautifieth them with divers kindes of fruites, and makes them pleasant to the taste. But why should I endeavour to declare the power of the word of God, seeing mortalitie is not comprehensible thereof, and therefore our attempt is impossible? Some truly doe usually call him the nature of the world, some the soule of the whole world, others fate, others God the governour of the world: and thus by confounding divers things and different, they affirme that the power of the father, which governeth all and is unbegotten, descending from heaven to earth, mingled it selfe with bodies and fraile matter, and so did constitute a middle essence betweene mortall and immortal substances. And this is their opinion.

But the divine doctrine of the holy Scriptures doe affirme that hee is the cause and authour of all goodnesse, and doth exceede all humane comprehension: and therefore cannot be described by words, nor expressed by speech, nor called by any appellation, nor conceived by thought, and that he is not circumscribed within anybody, nor in the ayre, nor in any part of the world, but that hee is every where, above all, and incomprehensible. Him the divine Scriptures doe deliver to be the onely true God, being separated from all corporall essence, obeying none, but governing all. Wherefore all things are saide to proceede from him, not by him. But he like an Emperour in his secret Pallace, dwelling in inaccessible light, doth moderate and governe all things according to his owne free pleasure, and power. For all things that have being, have their being from him; and when he pleaseth they have no being. He willeth all good things, because he himselfe is goodnesse it selfe. But God the word by whom all things are, proceedeth from all eternity from his gracious Father, like a River flowing from a cleere and large fountaine, to the good and preservation of the world, And that I may present it unto you by a familiar example: our * Soule (which is invisible, and whose essence no man knoweth) is as it were a King, who resideth in his royal Chamber of presence, and consulteth with himselfe, of matters to be done;

The word of
God the
Creator of al
things.

The word of
God the au-
thour and
cause of all
good.

The minde
or Soule.

Speech the
daughter of
the mind.

* Who is the
word of God
and the onely
begotten Son.

John 1.

Plurality of
Gods absurd-
ly introduced.

speech which proceedeth by an ineffable manner from the soule, as from a Parent, and is brought forth by an unexpressible power, doth declare unto all, her Parents counsels and thoughts, and doth divulge his secret deliberations and intentions, that all hearing them, may receive fruite, and benefit thereby. And yet no man hath ever beheld the soule which dwelleth in secret, and is the Parent of speech. * In the same manner (though indeed it cannot be described by any resemblance or example.) He is the perfect word of God, who is the onely begotten Sonne of the Father, which is not formed of words or syllables, nor is expressed by outward pronunciation: but is the living and powerfull word of God, the same with him in essence, and as the power and wisdom of God proceedeth from the divinity of the father: who is the good off-spring of his good father, the common Saviour of all men, refreshing all living creatures with the streames of his gracious favour, powring forth out of his fulnesse Rivers of reason, wisdom light, and all good things, and enlivening therewith all things neere him, and things farre distant on the Earth, or in the Sea, or wheresoever, To which he hath prescribed certaine, bounds, limits, lawes, and as it were naturall inheritances: and out of his royall power, giveth to every one of them that which is meete, and convenient: and hath assigned some of them their seates in the orbes, which are above the world, some he hath placed in heaven, some he hath ordained to live in the ayre, and some on the Earth: afterward he rancketh them in their severall orders, distinguishing living creatures into severall kindes, and bestowing on them severall qualities and properties. He provideth food and nourishment not onely for man, but also for irrational creatures, procreated for the use of man, and bestoweth upon these a mortall life, and maketh the other partaker of eternall life, and he being the word of God, worketh and effecteth all things according to his pleasure, he is present every where by his divine power, and according to his fathers divine will and power he governeth all inferiour things in fit, and convenient manner, and by communicating his power, joyneth mortall essences with the eternall in the genus of substance. For God the word is as it were a firme band, whereby things farre different do meete, and are bound together, so that they cannot fall farther asunder. He is that providence, by which all things are administred, he is the governour of the world, he is the onely begotten Sonne of God the father, God the Word. *For in the beginning was the Word, and the Word was with God, and God was the Word: All things were made by him, and without him nothing was made, that was made,* as the words of the holy Scripture doe testifie. He sowed the feedes, from whence all things in the world doe spring, and waxe ripe, and being watered with showers sent downe from him, doth cloth the world with a fresh coloured greene, and with beautifull habiliments. He holding the raines of the government of the world in his hands, doth rule it according to his fathers pleasure, and according to his compasse doth guide and steere the Ship of this world. Therefore God the Father, having out of himselfe begotten his onely begotten Sonne, by him created the world: and did in a manner enclose him being his word like a Soule in an inanimate body, and that essence which was voyd of forme, shape, Soule, and figure, by his divine power he illuminated, and enlivened. For we must understand and conceive that he made and gave life to all materiall concrete bodies, compounded of the elements: and that he is that light that proceeded from the ineffable light of his father, with whom, though he be one in essence, as proceeding from the father, yet hee hath many distinct offices. And yet although there are many parts of the world, wee must not thinke that it is governed by many powers, nor because there are many Creatures, we ought to conceive that there are many gods. For their off-spring and posterity, who introduced a multitude of gods, like children did runne into grievous errors, while they attributed the parts of the world to severall gods, and so divided one world into many, as if any one, a man being set before him, should say, that his eyes also were a man, and his eares another man, and his head another, and so his necke, breast, shoulders, feete, and hands, and all his

his distinct members, and limbes, and also the faculties of his senses, and in brieft should affirme that one man were many men, whereby his ignorance would become ridiculous to wise men. And the same may be said of him, who our of the diverse parts of the world doth raise an infinite number of gods; Or he that the world having an originall and beginning, and consisting of many parts, is a god, not knowing that the divine nature is indivisible in parts. For if it should subsist by concretion, it must be with some other substance: but it could not be a divine essence if it should consist of many parts. For if it should be compounded of parts, some better, and some worse, how could it be simple, and farre more excellent than the visible world? Wherefore that *Herauld* of truth saith this: the word of truth, who is before all things, he onely is the Saviour of all men. But God the authour of generation, who cannot be expressed, is the onely cause of all things, and is the Father of the word, being his onely begotten Sonne, and there is no superiour cause above him. Therefore he is onely, and his onely begotten Sonne our Saviour proceeding from him, the onely word of God, who is all in all. For as a Harpe doth consist of many strings, and those unlike, whereof some are trebles, some bases, the one sounding high and shrill, the other deepe and bigge, the other are Tenors, and all of them are fitly used in Musicke: so this visible world is made and framed of many parts, whose natures are partly cold, partly hot, partly moist, and partly dry, which are qualities repugnant and contrary one to another: out of whose equall temperature the world is framed, so that it is, as it were, an harmonious instrument which God himselfe hath tuned. But the divine word neither consisteth of parts, nor is concrete of contrary qualities, but being without parts, and concretion, doth skillfully, as I may say, play on the instrument of the world, and make it yeeld a sweete harmony to his Father. For as many limbs and parts are compacted, and joyned in one body, and as one incorporeall soule doth animate them all, and is wholly in every part: so there is one world consisting of divers parts, and also one word of God, who is all in all and the authour, and cause of all things. When thou castest thy eyes upward to behold the whole world, dost thou not see one heaven, contayning in it an infinite multitude of starres, which are rowled and carried about in their orbes? And againe, that there is one Sunne, that with his plenteous light obscureth, and darkeneth the resplendant brightnesse of the other starres. In the same manner there is one word of one father, and one gracious Sonne, of one gracious father. But if any one aske why there are not more, he may as well aske why there are not more Sunnes, more Moones, or more worlds, like a madman endeavouring to pervert the order of nature. Moreover as in sensible matters, one Sunne enlightens and illuminates the whole world: so in intelligible matters, one invisible word of God, which is omnipotent, doth illuminate all things. Moreover, in man there is one soule, and one reasonable facultie, which effecteth divers matters, for it is endued with variety of knowledge, so that it contriveth how to plough and till the ground, to build ships, and steere them, and to build houses. And besides man by reason is capable of infinite Arts and Sciences. For it conceiveth and apprehendeth Geometry, and Astronomy, and it delivereth precepts and principles of Grammer, Rhetoricke, and Physicke, and also it invented manuell trades, and handicrafts. But never any man yet thought, that there were many soules in one body, or that there were many essences in man, because he is capable of many sciences: If any one finding a lump of clay; should soften it and worke it with his hands, untill he had brought it to the shape of some creature, and should by his art fashion his head in one shape, his hands and feete in another, his eyes in another, and his cheekes, eares, mouth, nose, breast, in another shape; although there were many figures and formes, many parts and limbs artificially fabricated and united in one body: Yet we must not thinke there were so many workemen to fashion it as there were figures, but rather acknowledge it the workmanship of one Artift, and to praise and admire his Art onely, that could finish and perfect so great a worke, by the strength and ability of his owne reason. The same

Coloss. 1.

Perfection in
unity.

may

The nature
of fire.

The power
of God the
Word.

The Word of
God descen-
ded unto men

Whence the
multitude of
heathen gods
proceeded.

Minerva.
Mercury.
Mnemosyne.
Muses.

Love.
Priapus.
Venus.
Dead men
honoured as
gods.
Creatures ho-
noured for
gods.

may be said also of the whole world, which being one, although it consist of many parts, that it was fabricated by many gods, but by the onely power of God, and by the onely wisdom of God, whereby all things were created, and framed, whose power penetrateth the world, procreateth all things, enliveneth them, by which the elements of all bodies compounded thereof doe subsist. In like manner there is one bright Sunne, which doth both enlighten the ayre, and give light to the sight, and warme the feeling, and make the Earth fertile and fruitfull, and causeth plants to increase, and produceth the vicissitudes, and changes of times, and ruleth the course of the starres, and maketh the heavens moove in a circular motion, and adorneth the world with his bright beames, and doth evidently declare the infinite power of God. And yet he performeth all also asaid by the power of one nature. Besides the nature of fire is the like, for the heat thereof purifieth gold, melteth lead, softneth waxe, hardneth clay, and humid moist matter is hardned, so many effects are produced from the naturall efficacy and power of fire. In the same manner we may speake concerning God the Word, governour of the world. For he peirceth through all, is in all, penetrateth through all things celestiall and terrestiall, governeth all occult qualities and invisibilities, and by a secret and inexplicable power ruleth the Sunne, the Heavens, and the whole world, is virtually and efficaciously in all things, and actuateth them by his power. Moreover, hee enlightneth the Sunne, Moone, and Starres, with light derived from the fountaine of eternall light. He hath fashioned the wide and capacious heavens as a shadow of his owne greatnesse, and he ruleth it continually and everlastingly, were the Angels spirits, and intelligences, and the powers of light, and life, wisdom, vertue, honesty, and goodnesse, which are placed in heaven above the world, he filleth with the treasures of his owne wisdom and riches. And by his constant Art of Architecture, he repaireth the essence of the elements by their mutuall transmutations, and affordeth matter for the procreation of other bodies by the mixture and composition of the elements. And giveth severall distinguishing formes, figures, shapes, and qualities, to men, beasts and plants, his power produceth all things, and thereby maketh it appeare, that this world so fitly and neatly compacted and framed, was the worke of the word of God, who is called the workman of the world.

Moreover, let us now unfold the cause, why the potent powerfull word of God descended unto men. Men through ignorance not considering that this word of God did governe heaven and earth, and that he proceeded from the fountaine of his fathers divine essence, that he was every where present, and that his care and providence was extended towards man, therefore they attributed the sacred name of God to the Sun, Moone, the Heavens, and the Starres. Neither did they stay here, but they accounted the earth, and the fruites proceeding from thence and their corporall food, to be gods, for they made the Images of *Ceres*, *Proserpine*, *Bacchus*, and the like. Neither were they contented herewith, but their owne thought, and speech the interpreter thereof they called gods: they called the minde *Minerva*, and speech *Mercury*, and the faculties of the soule, whereby Sciences are apprehended and conceived they attributed to *Mnemosyne* and the *Muses*. Neither did their folly end here, but they proceeded in their impiety increasing their perverse opinions, esteeming the affections and passions of their mindes, (which they should have bridled, and suppressed by reason) to be gods: and began to call their lust, and the intemperate sicknesse of their desires, gods, as namely *Love*, *Priapus*, and *Venus*, and the like furtherers of their obscene pleasures. Neither did they cease here, for they consecrated mortall men after their death, and esteemed them as Heroes and gods: imagining that some immortall and divine power did hover about their Monuments and Sepulchers. Neither did their madnesse here end, but proceeded farther, so that they honored all kinds of Creatures, and poisonous Serpents with the title of gods. Neither did they cease here, for they made the Images of men and women, and of wilde beasts, and Serpents in wood, stone, iron, brasse, and other mettals, and did reverence and

and adore them. Neither, did their wickednesse here terminate, for they offered sacrifices to Images, and to devils. Also they proceeded further, and sought Charms, Incantations, and Conjurations, the favour and assistance of the spirits of the ayre. Also divers of them deified divers mortall men. For the *Gracians* called *Bacchus*, *Hercules*, *Aesculapius*, *Apollo*, and other men Heroes and gods. The *Egyptians* supposed that *Horus*, *Isis*, *Osiris*, and the like men, were gods: who although by their admirable and singular wisdome, they invented Geometry, Astronomy, and Arithmetike: Yet albeit they were wise men, they knew not nor understood the measure of a divine power, neither did they consider what difference there is betweene a mortall, and immortall nature. Wherefore they were not ashamed to call all kindes of deformed beasts, all kindes of creatures, and also poisonous Serpents, and wilde beasts, gods. The *Phenicians* esteemed *Mercantharus*, and *Vsorus*, and other mortall men, and those ignoble, base and abject persons, to be gods. The *Arabians* also did reverence as gods one *Dusaris*, and *Obdus*: the *Getes* one *Zamolxis*, the *Cilicians* one *Mopsius*, and the *Thebanes* *Amphiarans*. And in other places, other mortall men were revered and adored. And to conclude, the *Egyptians*, *Phenicians*, *Gracians*, and all the Nations under the Sunne, although they knew the parts of the world, the elements, and fruites which proceede out of the earth, their owne perturbations, and passions, the devill, and the adulteries of their gods, their wicked copulations with males, and their ravishing of women: Yet they filled every Citty. Country and Village, with images and Chappels dedicated unto them, and destroyed their mindes by conforming their manners to their gods. So that they had those whom they called gods, and others who approached neere unto the nature of gods, whom they called Heroes and good *Geny*, although their names and nature were repugnant. For they attributed honour, to filthy obscene things. As if one that shew another the Sunne and the Starres, should not looke up to heaven, but would point downward to the earth, and there strive to finde out of the mud and durt, those heavenly bodies: so men through ignorance and the deceit of the devill, that the divine essence, which is onely intellectuall, which is seated above the world, in the Heavens, was and did reside in naturall generation, in mortall affections and passions, and in death it selfe. And some were so mad that they sacrificed unto them that which they esteemed dearest, neither did they spare in a mad fury to offer their onely begotten deare children unto them. And what could be a greater madnesse than to sacrifice men, and whole Citties unto them, and to pollute their Chappels with the slaughter and blood of their friends offered unto them? Are not the *Gracians* witnesses hereof? Doe not their Histories mention the same? For the *Phenicians* did yearely sacrifice their deare and onely children to *Saturne*: and the *Rhodians* also often did the same: for they offered humane sacrifices the day before the Nones of *May*. among the *Salaminians* in *Minervae* Chappell, a man was enforced to goe thrice round about it, and then the Priest stabbed him with a speare, and afterward burnt him on the Altar. Moreover who can reckon how many men were slaughterd and sacrificed in *Egypt*? For at *Heliopolis*, three men were sacrificed every day: in stead whereof their King *Amoses*, understanding that it was a cruell, and bloody sacrifice, commanded that so many waxen men should be sacrificed. Moreover, in *Chios* they offered a man to *Bacchus*, and so in *Tenedos*. Moreover, in *Lacedemon* they offered humane sacrifices; and so did the *Cretensians* who sacrificed a man to *Saturne*. *Laodicea* also, which is a Citty of *Syria*, did use every yeare to offer a Virgin to *Minerva*; but now a Heart. Moreover the *Lybians* and *Carthaginians*, did sacrifice men unto their gods and devils. The *Arabians* also every yeare did sacrifice a Boy, whom they buryed under the Altar. Besides Histories doe relate that it was a common custome among the *Gracians*, to sacrifice a man before they went to warre, The *Thracians* also and the *Scythians* did the same. The *Athenians* are reported to have sacrificed *Leons* daughters, and the daughter of *Erethens*. Besides it is well knowne that at *Megalopolis* they did every Thursday sacrifice a man.

Images of devils adored.

The Egyptian gods.

The Phenicians gods.

The Arabians, Gitis Cilicians, Thebanes gods.

The sacrificing of men.

The Phenicians to Saturne.

Rhodians to Saturne.

Salaminians to Minerva.

The custome of sacrificing their owne children.

The Chians to Bacchus.

The Laodiceans to Minerva, &c.

man. And approved Philosophers, doe confirme the same by their testimony. *Diodorus*, whose history is briefly epitomized out of others, doth report, that the *Lybians* did openly sacrifice 200. boyes of noble birth, and added 300. others to the sacrifice.

Moreover *Dionysius* a Roman writer doth relate that the *Italians* were admonished by the gods to sacrifice men to *Jupiter* and *Apollo*, but they not granting their desire, did sacrifice to those gods the tenth of all their fruits, but because they refused to offer humane sacrifices they fell into divers calamities, out of which they were freed, before they had sacrificed every tenth man. And having tithed their men by sacrificing them, they lost all trading and commerce with other nations, and grew hateful unto them. With so many miseries mankind was heretofore vexed and oppressed. Neither were these afflictions grievous enough, but they were brought into servitude, and infinite other troubles. For all the nations of the world, as well *Grecians*, and *Barbarians*, provoked to fury by the power of the devill, grew seditious, and factious, so that there was no society or concord amongst men. Forasmuch as the body of humane society was distracted and torne in peeces, and the combinations of states unglued, in regard of their divers formes of governments, and of Common-wealths, so that they grew cruell and seditious; and they maintained civill warres as long as they lived, neither could journeyes be undertaken by any one with any safety, unlesse he had gone well provided and armed, as being amongst enemies. For husbandmen used to have their swords buckled about them in the fields, and villages, and to goe plow well armed; and it was counted valour to rob their neighbours, and get pillage from them. Besides they corrupted and infected their mindes with fabulous fictions concerning their gods, from thence taking occasion to live wickedly, and to use all kinde of intemperance. And yet this seemed not bad enough, so that transgressing the bounds of nature, like drunken men they began to commit unspeakeable, and uncredible wickednesses one with another. For the men with men (as the sacred Scriptures speake) wrought filthinesse, and receiving in themselves that recompence that was meete. Neither did their wickednesse end here, but razing and blotting out all notions of God engrafted by nature in their mindes, they beleaved that the world was not governed by any Providence, or supream moderator, but they ascribed the Creation, and government thereof to nature, and Fate. And moreover they polluting both their minds and bodies by wicked actions, did live a salvage and beastly kinde of life. For they never endeavoured to search out the nature of their foule, nor did expect any divine sentence or judgement, nor conceived that there were any rewards of vertue, and punishments of vice. And whole Nations polluted themselves with all kindes of vices, living like beasts. Some did use to commit incest with their mothers, others married their sisters, many violated their daughters: some did behead and murder strangers that came unto them: some did eate mans flesh: many did strangle those were growne aged, and afterward eate their flesh: some they cast to be devoured of dogges. The time would faile me if I should endeavour to reckon up the miseries wherein those erronious times enwrapped men, there being infinite others like these already mentioned; with which the mercifull word of God being mooved, began to commiserate the estate of mankind: and heretofore by his Prophets, and afterward by other godly men, who tooke care to call them that were fallen away, and by their exhortations and doctrine implanted in their minds the Principles and seedes of piety and religion. But when all mankind wandred in errors, and were deluded by the devill and wicked spirits, so that it could not be helped by any humane power, so that it seemed to implore the ayd of a divine helper: in regard hereof the word of the most mercifull God obeying his Fathers will, came cheerefully into the world, cloathed with our nature. But the causes of his descending into the world, were those before mentioned: in regard whereof he vouchsafed to conferre and converse with men. Neither was this an usuall worke which he used to performe, who before being incorporeall, yet was every where efficaciously

efficaciously and virtually, but now he came to shew his great power in those divine workes and miracles which he wrought on earth, and to change nature into Grace. For he assumed a mortall body to conferre and converse with mortall men, that mortality being made like, and conformable to him might receive Salvation.

But hereafter let us proceed to unfold the cause, why the Word of God who was incorporeall, did assume an originall body, that so he might converse and conferre with men. And because the divine essence being immateriall, and invisible, could by no other meanes, declare and shew himselfe unto them, who sought for God in nature: especially in regard they would not or could not behold the maker, and Creator of all things but in a humane figure and shape. Wherefore he assumed an organically, to the end that he might converse with men. And because he knew it would be gratefull and pleasant unto them (for like loveth like) who delighted onely in visible sensuall objects, making graven statues and images for gods, thinking divinity to be corporeall, and so deifying mortall men: therefore the word of God did shew himselfe to men in this forme. Wherefore he framed the holy temple of his body, which being endued with sense and reason, it was a sacred and divine Image farre more excellent than any inanimate statues: for that is a shape fashioned of a dead matter, framed of bras, iron, gold, ivory, wood, or stone, by the handiworke of some base artificer, and it is the receptacle of devils. But this divine Image, artificially framed by the wisdom of God, and adorned with diverse graces and gifts, had in it both life, and Divinity: this Image I say, was endued with all kinde of vertue, an Image in which the word of God dwelt and inhabited: and lastly the holy Temple of the holy Ghost, in which the word of God inhabiting, and dwelling, by this assumed body he conversed with men, and made himselfe knowne unto them. Neither did he differ from them in the affections of his body and minde, whose courses are bound unto the body, and corrupted thereby, but his divinity received no diminution of glory from his body. For as the bright rayes and beames of the Sunne, which enlighten all the world, though they touch dead and impure bodies, yet they are not polluted or defiled thereby: so the more powerfull word of God, being incorporeall, did suffer no diminution of his essentiall and incorporeall glory, by cloathing and apparrelling it with a body. And thus our Saviour by assuming an organically body, wherewith hee invested himselfe, became a Saviour unto all men, by working their Salvation. *Orpheus*, as the *Gracian* Fables report, could tame all kind of wilde beasts with his melodious songs, and by playing on his Harpe could soften and take off the cruelty of their nature. Which the *Gracians* doe often mention and beleve to be true, that by the sweete harmony of his Harpe, beasts were wont to grow gentle, and that the Beech trees delighted with the sweetenesse of his Musicke would moove from their places, to listen to his musicke. In the same manner therefore the most wise Word of God, by whose power all things subsist, did apply divers medicines, to the mindes of men infected with all kindes of vices, curing the *adversity* of mans nature by musically instruments fashioned by his divine wisdom, and tamed mens mindes with his heavenly lessons, and by the soveraigne power of his heavenly doctrine he softened the rude salvage mindes of the *Gracians*, and Barbarians, and changed their manners and cruell affections, into a milder temper. And God being thus apparrelled and cloathed with a humane body, like an excellent and skillfull Physitian, did apply fit and convenient remedies to their sicke mindes, who did ascribe all divinity to nature. And afterward taking care as well for the health of their bodies as their soules, he made his divine power visible unto all men by his wonderfull miracles which he wrought, and he preached unto men the doctrine of Salvation, confirming it by his practice. And having assumed mans nature he performed all those things for mans sake, who could by no other meanes perceive and understand divinity, and in all things he obeyed the will and determinate counsell of his father, and yet he remained free from any materiall

materiall or mortall concretion, as hee was before with his father. Neither was his essence any way changed or his nature obscured, neither was hee confined within the bands of the body. Neither was hee onely conversant there, where his body which hee had assumed was present, but at the same time that hee conversed amongst men, hee filled all things, and was then present with the Father, and in him: so that hee tooke care for all things both in Heaven and Earth: though hee assumed our nature which is circumscribed by place, yet it did not hinder his ubiquity: neither did it hinder him in performing his divine office: but some things hee performed by his assumed humane nature, and other matters by his divinity without the assistance of his humane nature, and though hee gave a divine power and ability to his mortall body, yet it communicated not unto him by participation of any quality. For his Divinity was not stained by the body which hee assumed, nor when hee had uncloathed himselfe of his mortality did hee suffer in his essence, for that was impassible: for so a Harpe being strooke by chance, if the brittle strings doe breake, hee that strooke it doth not suffer: and so when a wise man is tortured, that the wisdom which is in him, or the Soule which dwelleth in his body is either cut or burnt: in the same manner it may bee said concerning the vertue and power of the Word of God, which much lesse could receive any losse by the affections of the body. As for example, the shining beames of the Sunne, when they doe reflect upon a durty dunghill are not stained thereby. For though wee may say that the Beames of the Sunne doe shine upon them, yet wee cannot say that the light is defiled or polluted, or that the Sunne is blemished thereby. And yet if it should so happen, it seemeth agreeable to nature. But whatsoever our Saviour, and the Word of God, who is incorporeall, the life, and the light onely intelligible, shall touch by his Divine power; that shall live eternally in eternall light. And therefore whatsoever is touched by the incorporeall Word of God, it is filled with holinesse and light, and freed from all diseases, sicknesses, and perturbations. Wherefore hee framed his life in this manner, shewing himselfe in the body sometimes affected like us: and oftentimes hee evidently declared himselfe to bee God the Word, when hee wrought many incredible workes, as God, and foretold things to come, and did manifestly shew himselfe to bee the Word of God, which many did not discern, by his admirable and wonderfull signes and miracles, by his power, and by his doctrine, whereby he stirred up men to prepare themselves for the Kingdome of Heaven.

Now it remaineth that wee speake of the cause of his comming which is a chiefe point, what it was, and of the end of his life so often mentioned and spoken of, and of the manner of his passion, and the great miracle of his resurrection after death. Which being declared, we will confirme the certainty and truth thereof by evident testimonies. Hee having thus assumed for his use an organically body, for those reasons afore mentioned, hee came like an Embassador from the potent King of Heaven to deliver unto men instructions of life, and performing his office retained still the dignity of his divine person. Moreover if after hee had lived and conversed amongst men, hee had suddenly and secretly departed, and secretly returned, and had endeavoured to avoyde and shunne death: if he had not offered his body which hee assumed to death, and was made a spectacle to all men when hee finished the worke of salvation. Moreover if hee who was the life it selfe, the Word and power of God, had secretly departed, hee had obtained the victory over death and the divell: neither had it beene knowne whether he had gone, neither would they have beleevd in him, if they had not with their eyes beheld his ascension, neither would it have appeared that hee by his owne nature overcame death, and changed his mortality to immortality: neither had the fame of him beene spred over the whole world, neither had hee taught his Disciples to contemne death; neither could hee have confirmed those which followed his doctrine in the hope of resurrection, and life everlasting after death, neither had hee fulfilled the promises contained in his owne Word: nor fulfilled those things

as it was meete, which the Prophets had foretold of him, neither had hee finished his last combate against death. And for these causes because it was fit that his body after it had fully performed its office of ministry, in preaching the Word of God, should have a glorious deuestment and putting off, therefore he suffered death in this manner. For hee having two wayes in his choice of going out of this life; either to deliver up his mortality to death and destruction, and to make himselfe a Conquerour over death, by changing his mortality by his divine power into immortality: the former was not agreeable unto his promise. For as it is not the property of fire to waxe cold, nor of light to bee darke or obscure, so neither of life to submit it selfe to death, nor of the divine Word to doe any thing absurdly or contrary to reason. And therefore it had beene absurd, that hee who should promise life to others, should suffer his body to bee annihilated, and deliver it to death and dissolution, and that hee who had promised immortality to those that come unto him, should suffer the principall Interpreter of his divinity to dye. Wherefore the latter reason was most necessary, namely that hee should declare himselfe the conquerour of death. But how will that bee performed? Closely and secretly, or that it might bee evidently and manifestly knowne to all? For as that which hee performed, if it had still laine hid, and beene obscured, it had beene unknowne, and unprofitable: so being openly divulged, and inculcated into the eares and understandings of all men, in regard of the wonderfulnesse thereof, it was very profitable and commodious to all. And therefore because it was necessarie that hee should by his body openly and in the sight of all men overcome death: therefore hee never shunned death (for if hee had shunned it, it had argued feare, and hee had beene overcome by death) but by his conflict with death as it were with an adversary, he made that which was mortall immortall, and this combate hee underwent for the immortality and salvation of all men. As if a man would shew a certaine vessell, that could neither bee burnt, nor consumed with fire, hee should not excite admiration and wonder, unlesse hee did first cast it into the fire, and afterward take it out againe whole and sound. So the Word of God, when hee would shew that his mortall body, which hee had assumed for the salvation of mankind, was stronger and more powerfull than death, and make it partaker of life and immortality, hee tooke a prudent and convenient way therein: and first hee forsooke it for a little time, and delivered it to death, that his humane nature might thereby bee perceived, and discerned: afterward, and long after, hee delivered it againe from death whereby hee declared his divine power and divinity, whereby hee shewed that eternall life of which hee had spoken could overcome death. And this was an evident cause of his suffering. For seeing it was necessary, that his Disciples should behold his manifest resurrection to life after death (for hee taught them to repose firme and constant hope therein, that they might bee Conquerours over death) therefore hee made it the object of their right and contemplation. For in regard others that were to leade a godly life, ought to behold and see his resurrection, to these especially, who were to preach of him through the whole world; and to declare unto all men the knowledge of God, which hee himselfe had spread abroad among the Gentiles, who were to bee certainly perswaded of the resurrection and life everlasting, that the feare of death being expelled out of their mindes, they readily and cheerefully might undertake to oppose and overthrow the errors of the Gentiles in worshipping many gods. For unlesse they had beene resolved before to contemne death, they could never have beene fortified and furnished to undergoe and endure such grievous tortures. Wherefore hee armed them against the force and power of death, not onely by his speech and precepts, neither according to the manner of humane discourse, did he ground his speech concerning the immortality of the Soule on likelihoods and probabilities, but hee demonstrated it unto them by his owne victory over death. And this was the chiefe cause of our Saviours combate against death. For hee shewed that death, which is usually fearefull and terrible unto all, ought not to bee feared: and hee made

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the life which hee had promised, visible unto them by his resurrection, which hee made the first fruits of our common hope, and of our life and immortality which is laid up for us with God. Another cause of his rising from the dead was, that his Divinity which was vailed and inshrined within his body, might bee cleerely discerned. For because men did formerly account those that were mortall and overcome by death, as Gods, and called those who were conquerd by death *Heroes*, and Gods, therefore the bounteous Word of God declared his essence and who hee was, and manifested unto all men that his divine nature was farre above the power of death. And not onely after the separation of his soule from his body, did hee glorifie his body and bring it to everlasting life, but by his death hee erected Trophies of his victory over Death: and hee taught them that hee was to be acknowledged the onely true God, who by his death got the victory over Death.

Moreover a third cause of our Saviours death may be added. Hee was a Sacrifice offered unto God the Father for all mankind: a sacrifice offered for all the people, a sacrifice which demolished and tooke away all the errors of reverencing and worshipping devils. For by that one precious sacrifice of the holy body of our Saviour offered up for mankind, and payed for the redemption of the Gentiles, who before erroneously worshipped Divels, all the force and power afterward of those impure and wicked devils was overthrowne and extinguished, and all ancient delusions were weakened and discovered. And therefore this was a wonderfull miracle declared in the sight of all men, this was the body of the divine Word offered up for all mankind, this was the sacrifice offered to death. Which the sacred Scriptures doe mention in one place, in these words: *Behold the Lambe of God, that taketh away the sinnes of the world:* and in another place thus: *Hee was brought like a sheepe to the slaughter, and like a Lambe.* Moreover they shew the cause of his death and passion. Hee bore our sinnes, and suffered for us: and wee know that hee was in labour, in stripes, and in affliction. Hee was wounded for our sinnes, and suffered for our wickednesse. Hee wrought our peace, and by his wounds healed us. Wee have all wandered like sheepe, every one hath wandered in his owne way, and the Lord hath delivered him up for our sinnes. So that for these causes the mortall body of the divine Word was sacrificed. Hee was the great high Priest, consecrated to God the Father, who as hee was a sacrifice, so hee was beside the Word of God, the power of God, and the Wisedome of God: hee raised his mortall body presently from death: and offered it to his father as the first fruits of our common salvation, and made it a triumphall Trophy of his victory over death and hell, and by it hee abolished the old sacrifices which were wont to be offered, and raised it from death for the benefit of all men. These things being thus, the time doth now call upon us to confirme them by certaine arguments. But if the truth hereof needeth any demonstration, and that the testimonies to confirme them, need to be strengthened by any evident arguments, receive my proofes thereof, and grant a favourable attention to my speech. All the ancient nations of the earth were heretofore divided, and so distributed into Provinces, Prefectureships, Tyrannies, and many kinds of government. Hence arose continuall warres, hence depopulation and servitude both in Countrey and Citty did still afflict them. Hence proceeded infinite arguments for writing of Histories, and also adulteries and ravishment, and rapes of women, hence proceeded the destruction of *Troy*, and the Arguments of the ancient Tragedies: for the cause hereof was their erroneous worshipping of many Gods. But as soone as Christ assumed a body to be a Champion as it were against the power of the Divell, as soone as it was beheld and seene, all erroneous worshipping of Divels ceased, and their power was overthrowne, and as soone as the Image of that body, whereby hee had subdued and got the victory over the powers of darkenesse, was erected as a defensive against the Divell: straightway not onely the Divels endeavours and attempts were suppressed, but also all Prefectureships, all tyrannies, and popular powers, all depopulations and devastations

John. 1.

2/ci. 53.

tions both in City & Countrey that proceeded from them ceased: for then one God was preached among all men, and then one universall *Romane* Empire flourished. And suddenly the cruell hatred of Nations amongst themselves which had continued many ages, was extinguished. And as one knowledge of God, one religion, and one saving Gospell of Christs was delivered unto all men: so when one Emperour did at one time governe all the *Romane* Empire, tranquility and Peace raigned every where. Neither was this all, for at one and the same time, as it were by one divine appointment, the *Romane* Empire and Christian Religion began to bee established. For before that time others possessed the Kingdome of *Syria*: others enjoyed the Empire of *Asia*: others governed *Macedon*: others ruled *Egypt*: and others governed *Arabia*: *Palestine* was under the jurisdiction of the Jewes: And in severall Cities and Townes, men were wont to commit outrageous massacres, and daily to fight and warre one against another. But all these contentions were appeased and reduced to concord by two powers, the one was the universality of the *Romane* Empire governed by one, and the other Christs doctrine, both which at one time began to flourish.

But as our Saviours power did overthrow the Divells multiplicity of principality, and the worshipping of many gods, so it openly declared the Kingdome of God, to Grecians, Barbarians, and other the remotest Nations of the world: so the *Romane* Empire, having tooke away the causes of multiplicity of principality, made all the world subject to it selfe, and diligently endeavoured to bring it to an universall peace and concord. And having reconciled divers sundry Nations, not long after it united the most remote unto the rest: for the doctrine of salvation by Gods power and assistance had softened and prepared their minds therunto. And this they who sought to know the truth and not to envie it did account a great miracle. For not onely the Divells craftinesse was vanquished and suppressed, but all enmity long before nourished betweene Nations, was quite extinguished. And againe then one God, and one knowledge of him was preached unto all men, then one universall Empire was established, and all the world was reduced to peace and concord; so that they acknowledged themselves to bee one by nature, and brethren. For as it were children of one Father, that is of one God, and of one Mother, that is of true Piety, they straightway embraced a mutuall peace, so that from that time the whole world seemed to bee but one well governed Family, so that any one might travell safely, and without danger: so that those that dwelt in the West might travell to the East, and those that dwelt Eastward might travell Westward, that as other ancient Oracles and propheties which would, bee too tedious to mention, were fulfilled concerning the Word of God, so especially that prophesie which doth thus foretell of him: *Hee shall have dominion also from Sea to Sea, and from the River, unto the ends of the earth:* and againe, *In his dayes shall the righteous flourish in abundance of peace.* *Isai 2.* *Psal. 72.* And againe, *And they shall beate their swords into plough-shares, and their speares into pruning-hookes, Nation shall not lift up sword against Nation, neither shall they learne warre any more.* As these predictions were foretold concerning our Saviour, and delivered in Hebrew many ages before; so in our times they were really fulfilled, and the ancient testimonies of the Prophets confirmed. If you desire more certaine arguments, I will give you not verball but reall proofes. *Open the eyes of your understanding, and the doore of your reason,* and argue with your selfe, question with your selfe, and consider and weigh diligently the nature of things, and thus reason with your selfe. What King in any age, or Prince, or Philosopher, or Law-maker, or Prophet, or Grecian, or Barbarian, hath obtained such renowne and fame, not onely after death, but while hee lived, that his name should bee universally knowne and spread over the whole world. None hath attained this but our Saviour alone after his victory obtained over death: who foretold it to his Disciples, and fulfilled it: namely, *Goe teach all Nations in my name:* and hee also foretold, that his Gospell should bee preached to all Nations, as a testimony to all Nations: as hee foretold it in words, so hee fulfilled it in deedes.

Math. 28.

deeds. For not long after, all the world was filled with his Word and doctrine. And therefore what canst thou answer unto this who didst seeme to inveigh against us in the beginning of our oration: seeing ocular demonstration is more powerfull than any reason. But now leaving of the former argument waigh the latter, and consider with thy selfe, who hath ever except Christ with an invisible power, driven away as it were wild beasts from the flocke of mankind, those pernicious Divels, who had corrupted mans nature, and by their moving in Statues, did performe many jugling trickes amongst men: and who besides our Saviour alone, hath given power unto godly religious men to cast uncleane spirits out of men, by invoking him with holy prayers, which he offered and presented to God the Father: and who besides our Saviour alone, hath taught his Disciples to offer reasonable sacrifices, and bloodlesse, with prayers and supplications. Whereupon Altars were built through the whole world, faire Churches were founded, and all Nations did offer unto God mysterious sacrifices apprehended onely by reason and faith. And who but hee could by the power of his divinity, so utterly overthrow and abolish, those bloody sacrifices, and cruell butchering of men, that as Heathen Histories doe report, that the custome of sacrificing men was not abolished, untill our Saviours divine doctrine was published through the world, in the time of the Emperour *Adrian*. And therefore since our Saviours power and Divinity declared after his death, may be confirmed by such certaine and evident Arguments, who is so obstinate as not to beleieve the truth, and ingeniously to confesse our Saviours Divinity? For the famous actions of the dead doe survive amongst the living, and vertue though eclipsed shines forth in the end. For of late certaine Tyrants making warre against God did greivously trouble the whole world, establishing and changing matters at their pleasure, being rich and powerfull: but as soone as they were dead, they were laid into their contemned graves, being more base than the rubbidge and earth that covered them, so that there was no mention nor memory of them. For such is the condition of the dead: and he that is not hath no being, and he that hath no being what can he effect? But he that is still in action, and can affect more than those who are living, though he be remooved from our sight, why should we say that he is dead? For we cannot sensibly perceive the judging faculty of the senses, nor reasons framed by Art, nor the Principles of sciences. Neither hath any one at any time visibly beheld the Soule that is in man, muchlesse the power and Divinity of God, for such matters are to bee understood a *Posteriori*, and from their effects. So that our Saviours Divinity is to bee weighed and considered by the effects: and the question is, whether those actions which hee yet performeth, doe proceed from one that liveth, or from him that hath no being, or whether this question bee vaine? since tis an generall position that that which is not, and hath no being cannot operate, or effect any thing. But the dead have no being, and are contrary to the living.

But heere wee have opportunity to prosecute those workes and actions which our Saviour performed in our time, and to take a diligent review of our Saviours actions, which are still fresh in memory. Are they not the actions of one living? Yes the actions themselves doe live, and are to bee esteemed the workes of God, who really liveth. But if you aske what they are? understand thus much. Certaine Tyrants being not afraid to wage warre with God, not long since did demolish Temples dedicate to prayer, and intending to destroy and deface all Churches, they began to oppose themselves against the invisible God, and to blaspheme his Majesty. But hee that dwelleth in secret, did by his secret power vindicate his owne cause, and frustrate their attempts. For some who had lived before softly and delicately, esteemed most happy, and accounted, Demy gods, by God power were extinguished. And others who many yeares had beene successfull in their actions because they revered and worshipped God, after they attempted to make warre against God, and had opposed themselves in confidence of their false gods, against our God, in an instant by Gods divine power were punished for their

their wickednesse, so that they were overthrowne in Battaille, and enforced to yeeld to him whom they had opposed, and also to betake themselves to flight, and so acknowledge his Divinity, and to be converted. Our Saviour therefore provided that the Trophies of his victory should bee every where erected, and that all Cities, Townes and Countries should bee adorned with sacred Temples, and faire Churches, and that in all Barbarous places, Temples should bee dedicated and consecrated to God. Whence also Temples consecrated to him were called after our Lords name Dominicalls, or Churches. And now let any one come forth and shew us, who reedified those ruinous Churches, and who built those Temples in a more faire and magnificent manner than before, not after the Tyrants death who waged warre with God, but while they lived that defaced them, so that the Tyrants both by speech and writing did acknowledge their owne wickednesse in committing those outrages: which they did not in the midst of their pleasure and prosperity (for so it might have beene esteemed an act of their owne bounty and clemency,) but when they were compelled by divine Plagues and Judgements inflicted on them. Or who after such great and greivous persecutions, and in those turbulent times, did not onely convert an infinite multitude of men to Piety and Religion, and to the worship of God: but also caused women to devote themselves to chastitie, and during life to remaine Virgins, and being instructed in the precepts of his divine doctrine, to abstaine from meate and wine, and to fast many dayes; to live temperately, and to lead an austere and severe kind of life? or who hath enforced men and women to desire the food of the Soule which is to bee gotten by reading the holy Scriptures, more than that of the body? And who hath taught the Barbarians, and both women and children, and many Nations, not onely to contemne death; but also to beleeeve the immortality of their Soules, and that there is one God who beholdeth all things, and to expect a Iudgement day wherein God shall give sentence on the godly and the wicked, and that therefore we ought to live a just and temperate life. For those that are not thus affected cannot take on them the yoke of religion: all which none but our Saviour hath fully performed. But let us omit these matters.

It remaineth that we should bring those who are refractory to the truth, to the knowledge thereof, by such like interrogatories, asking him in this manner. Answer me wisely and understandingly. Which of all the wise men, so famous in all ages, was so magnified and praised as our Saviour was by the Hebrew Prophets from the beginning. Who foretold the place of his birth, the time of his comming, his holy manner of life, his divinity, his doctrine, and his works, as appeareth in the holy Scriptures. And who hath beene so speedy in revenging wickednesse. For not long after his Passion, the People of the Iewes were grievously afflicted, and their royall City was destroyed, and their Temple with all the ornaments thereof rased and levelled with the ground. Who but our Saviour hath prophecyed of the destruction of the Iewes, and of the planting of his Church through the whole world, and of the events of matters, and afterward hath fulfilled them, who first spake thus of the Temple of the Iewes. *Behold, your house is left unto you desolate, and a stone shall not be left upon a stone in this place, &c.* *Mat. 23.* And afterward of his Church: *Vpon this rocke I will build my Church, and the gates of Hell, shall not prevaile against it.* *Luk. 13.* Was it not wonderfull, that hee should call such poore unskilfull men from fishing, and make them preach the Gospell to all Nations? What could more evidently declare his Divinity, than his promise to make them fishers of men, which he not onely performed, and gave them power also to write Bookes of such great authority, and estimation, that they were translated into Greeke, and all heathen languages, and all Nations did study them, and beleeeved that the Oracles of divinity were comprehended and delivered in them. What more divine then to foretell future events, and to shew his Disciples that they should be brought before Kings and Governours, and should endure many tortures, and sharpe punishments, and that not for any offence, but onely for his namesake, and confessing the faith? What

is more incredible, then that they should cheerefully prepare themselves to suffer these afflictions, and having put on the armour of Piety, should goe forth with such courage amongst their enemies? What is more wonderfull, that not onely his Disciples, but also their successors, and those that succeeded them, and those that lived in our times, should be fortified and strengthened, (though they had committed nothing worthy of death) to suffer all kindes of punishments and tortures for the love of God, and the confirmation of the truth? What King hath ever raigned so long. What King hath warred after his death, and erected such illustrious trophies of his victories over his enemies, that hath subdued all Countries both *Grecian*, and *Barbarian*, and by an invise power conquered all his adversaries. And, which is the cheife point of our speech, that universall peace formerly mentioned which the whole world by his power enjoyed, may silence blasphemous detractors from his Divinity. Forasmuch, as the generall peace and concord of the world and our Saviours preaching of the Gospell should concur together, and that there should be a generall peace through the whole world as the Prophets had foretold, when the word began to be preached to the Nations. The time would faile me, most illustrious Emperour, if I should collect the evident arguments of his Divinity, which may be drawne from those effects which we may yet behold. For no man either *Gracian*, or *Barbarian*, hath shewed so much Divine power as our Saviour. But why doe I call him a Man, seeing none of the heathen gods had such a power and nature, or if any had let them produce them? Let the Philosophers come forth, & tell us if they can, if they have ever heard of such a God, who hath delivered the doctrine of life eternall and the kingdome of heaven unto men, as our Saviour hath done, who hath made all the world by his doctrine willing to embrace an austere kinde of life: and hath perswaded them to seeke the kingdome of heaven, and to hope for mansions in heaven. Or what God or Heroe hath there beene, that hath illuminated the whole world from East to West, with the resplendent beames of his doctrine, should ascribe unto one God one and the same worship. Or what God or Heroe, hath abolished all the *Gracian*, and *Barbarous* gods and Heroes, and hath established a law that none of them should be esteemed a god, and hath so perswaded the people, and being generally opposed, hath alone overthrowne all his enemies: and hath of all the ancient gods and Heroes prescribed unto all Nations, that they should assemble themselves together every weeke to keepe the Lords Day, that as their bodies were nourished by food, so their Soules should bee refreshed with divine doctrine. Or what God or Heroe hath beene so vehemently opposed as our Saviour, or obtained such famous victories over his enemies. For they did alwayes impugne both his Doctrine and his people: but hee still comforted his afflicted Servants, and propagated his Church in despite of her enemies. But what availeth it to speake of the ineffable divinity of our Saviour, seeing his workes if wee were silent would speake themselves, and doe powerfull insinuate into the affections of men. For it is wonderfull that a man should effect those workes; and that hee who was the true Sonne of God, and that was from all eternity should bee seene on earth. Yet that which wee have declared (most invincible Emperour) is necessary to bee heard especially of you, who have so often experienced the power and divinity of our Saviour, and have by words and actions propagated and declared the truth. Bee pleased therefore, when you have leisure to relate unto us our Saviours divine apparitions, and visions which hee hath vouchsafed you, and those divine inspirations, from whence wee may draw some profitable doctrine for instruction concerning Gods Providence. Neither will it misbecome your Majesty, to declare by speech how God your great Protector and defender did defend you in your warres, and also how hee destroyed your enemies, how hee comforted you in dangers, how hee delivered you in your most difficult exigents, how hee assisted you when your friends forsooke you, how hee counsell'd in doubtfull affaires, how hee gave you prescience of future events, providence to govern your Empire, wisdom in all occasions,

and

Praise of the Emperour Constantine.

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and labour to attempt difficult designs, civill Pollicy, wisdom to governe your Army, and to rectifie errors, and to establish Canons and Lawes by an universal Counsell and moreover you may mention those particularities of Gods gracious goodnesse towards you, which are best knowne to your selfe, and are kept in the treasury of your royall memory: the consideration whereof, and of Christs Divinity, hath mooved you to erect a Temple as a Trophy of his victory over death, that the faithfull and Infidels may behold so glorious a worke of Piety, and have care to beautifie it with many royall Monuments and the victorious signe of the Crosse, included in that Temple dedicated to the memory of Christs Resurrection, by which wee have assured hope of immortality: to the end, that all Nations might there behold the Image of Christ the great Triumphant Conqueror lively pourtrayed, and also might confesse his Divinity and believe in his Name.

The end of the Oration in praise of Constantine.

FINIS.

*Imprimatur. Tho. Weekes, R. P.
Ep. Lond. Cap. Domest.*

entibus Anno Domini MDCCLXXIII sedit et regnavit

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The end of the Oracion in praise of Constantine.

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